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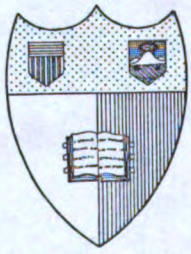

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THE

PROPHETIC TIMES.

A New Serial.

DEVOTED TO THE EXPOSITION AND INCULCATION OF THE DOCTRINE OF THE SPEEDY COMING AND REIGN OF THE LORD JESUS CHRIST, AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. I.

"Exhorting one another: and so much the more, as ye see the day approaching."—HEB. 10:25.

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1863.

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"Behold, I come quickly."

REV. 22 : 12.

"Is the second coming of the Son of man now nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the Millennium? This is the simple question now, in the providence of God, first claiming the solemn attention of the churches. That He shall return in majesty to judge the earth, we all believe. The simple question where we differ is, WHEN? To the answer of this question, the Church is now solemnly called."

"Even so, come, Lord Jesus."

REV. 22 : 20.

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The Prophetic Times.

Vol. I. JANUARY, 1863. No. 1

Special Contributions.

THE DAYS IN WHICH WE LIVE.

OPINIONS OF DISTINGUISHED MEN.

Luther, in his lifetime, said, "I am persuaded that verily the day of judgment is not far off; yea, will not be absent three hundred years longer. The voice will soon be heard, 'Behold, the Bridegroom cometh!'" (See chap. i. of his *Table-Talk*.) Luther died in 1546.

Archdeacon Browne, of England, in 1835, said that he "was strongly impressed with the conviction that our lot has fallen under the solemn period emphatically designated in Daniel as 'the time of the end.'"

Dr. Duff, of Scotland, recently said, "Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if—in response to the sighing of the whole creation groaning in uneasiness and pain through long by-gone ages for the times of the restitution of all things; surely in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, 'How long, O Lord, how long?'—He who is seated on the throne on high is now indicating by no ordinary signs that he is ready to arise and assume his great power, and to manifest himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber,—about to put on the invisible robes of his imperial majesty, and to take up the unlimited sceptre which his Father hath bequeathed to him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Savior King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient, settled foundations; and there will be mightier upheavings still, and that right speedily,—all preparing the way for the new heavens and the new earth, in which righteousness will forever dwell!"

Macaulay, the essayist, wrote, in 1831, "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it,—who expect 'that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews.*

Dr. N. L. Rice says, "The world is now rapidly approaching another great epoch, the most important in the history of our world." "We live in an eventful day." "The time cannot be distant, when great changes are to take place amongst the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies whose fulfilment is yet future, and to watch passing events which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to

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fail to understand the signs which God gives, that his people may act with him their part."—*Signs of the Times.*

Rev. Hollis Read, author of "God in History," says, "We are living in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds, that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant." "There is a feeling in the human breast that despotism, bloodshed, fraud, oppression, and unbridled lust have, in defiance of heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian. The Hindoo, the Mohammedan, the Papist, feels it. The world waits the coming change."—*The Coming Crisis of the World.*

Dr. Stephen H. Tyng says, "Whatever may be the will of God, who keeps the times and seasons in his own power, in prolonging the days, of which we can know nothing, we may and must still say that all the lines of prophecy meet in this designated year, 1868, as the time of the glorious coming of the Son of Man,—the manifestation of the Lord Jesus in the glory of his kingdom, according to the testimony of Scripture."—*Articles on the Kingdom of God.*

Dr. Baird, in Rochester, 1852, remarked that "No well-informed man can look upon the world as it is, without coming to the conclusion that some great consummation is about to take place."

Dr. Hitchcock, of Amherst, says, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"—*The Future Condition and Destiny of the Earth.*

Dr. G. B. Cheever writes, "It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. A voice like the archangel's trumpet is crying, 'Cast up, cast up the highway; gather out the stones; lift up a standard to the people!' Event rolls on after event. As the purposes of God are advancing nearer to their completion, ten thousand significant events sweep onward in the train. The convergency of all things to the point becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An omnipotent plan, it is manifest, is in operation, and the trains laid with Divine wisdom are fast completing."—*Grant's Nestorians*, p. 360.

Professor George Bush says, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Dr. Bogie said, in 1839, "Reflect what mighty changes have occurred in Europe in less than thirty years; what rapid revolutions have taken place within the last six years; changes which no one ten years ago could have imagined he would live to see. The next generation will behold more wonderful things, and may see the commencement of the thousand years."—*Crisis*, p. 309.

These are the declarations of *Christians.* The *Jewish* mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off: let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed beyond 1863. And it was announced in the public journals in 1852 that there were then thousands of Jews in Jerusalem all anxiously expecting the Messiah.

And what *divines* have uttered as their learning of the Scriptures, *statesmen and philosophers* have also declared as their reading of the indications of events.

Hon. Rufus Choate remarked, in 1851, "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the

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hoarded-up resentments and revenges of a thousand years, were about to unsheathe the sword for a conflict in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel, whether it is of nature and nature's God or not."

Sir Robert Peel said in Parliament, in 1842, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Louis Kossuth, not long ago, said, "I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning-point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death. The decisive struggle is near. It will be the last in mankind's history."

Dr. Arnold observes, "Modern history appears to be not only a step in advance of ancient history, but the last step; it appears to bear marks of the fulness of time, as if there would be no future history beyond it." "My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming."—*Modern History*, p. 38.

The Living Age says, "We stand at a great starting-point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence; all faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

And the spirit of *the press generally* is to the same effect.

The Presbyterian Expositor says, "We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the second coming of the Son of God to subdue to himself all kingdoms and reign on earth a thousand years. Beyond a question, we are on the eve of great events."

The New York Evangelist, in 1848, remarked, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year we have seen the beginning of the end."

The Christian Luminary says, "This truly is an age of wonders, changes, and revolutions. No thinking man can open his eyes upon the great events that are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking; signs are seen in the heavens and on earth."

A writer in the *Christian Review* says, "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record." "A silent, rapid, irresistible preparation has been making,—making, perhaps, for a sudden, subversive, and universal change: what will it be?"

And *The Scientific Mechanic* affirms, "No man now living has ever witnessed, nor has any historian recorded, so interesting a position of the world and the nations thereof, as is presented at the present time. . . . Men are looking upon the present convulsed state of the world as portending great political reforms; but, in view of certain facts which cannot be disputed, we think it reasonable that faithful Christians should look for something more important. The world is now just about six thousand years old. Viewing the fact in connection with the unprecedented tempests, inundations, earthquakes, and famines which have occurred within the last few years, and the present extraordinary perplexity and commotions among the nations, we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press."

Church of England Quarterly Review:—

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"We are living in times when the Christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth, the foundations of the state are loosing, and the Church of God is beset and assailed on every side.... All eyes are fixed with an eager gaze upon the dark and coming future."

An able English writer says, "I would earnestly entreat the unthinking world to ponder well the fact, that fulfilled and hourly fulfilling prophecy prove to demonstration, that the days of the apostate kingdoms of the earth are numbered,—that the day of the Lord's vengeance and the year of his redeemed are at hand."

Lord Shaftesbury, at a recent meeting for promoting Christianity among the Jews, said, "The signs of the times are really unparalleled and most wonderful. And I think it does not proceed from any spirit of fanaticism, if we say that we really believe they are tending to some final consummation."

Dr. A. C. Coxe expresses himself thus:—

We are living, we are dwelling
In a grand, eventful time,
In an age on ages telling,—
To be living, is sublime.

Hark! the waking up of nations,
Truth and error, to the fray.
Hark! what soundeth? 'tis Creation
Groaning for its latter day!

Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! oh, up! thou drowsy soldier;
Worlds are charging to the shock.

Worlds are charging, Heaven beholding,
Thou hast but an hour to fight;
Now, the blazon'd cross unfolding,
On!—right onward, for the right.

LETTER TO A BISHOP,

ON THE PRE-MILLENNIAL ADVENT, AND THE PREACHING OF IT.

November, 1862.

Esteemed and aged Brother:—

I have received your letter wherein you warn and entreat me not to preach the pre-millennial advent of our Lord. I entertain no doubt that it was dictated by an affectionate interest on your part; and for this reason, and so far, I admire it, and desire to return you my sincere thanks. I wish I could say as much regarding its contents.

In a matter wherein the appeal lies exclusively to the word of God, had you attempted from Scripture to show my mistake, it would have commanded my reverence, and, had you been able to prove that I am in error, would have convinced me. Instead of this, whilst accusing me of indulging in "censure," and of putting my own interpretation on the Bible, your whole letter is—bear with me—mere assertion and fault-finding. Need I remind you that, to earnest thinkers, even an episcopal dictum, without *proof*, is only a *brutum fulmen?*

Dare you, as a bishop, assert that the preaching of "Christ crucified" does not include the whole scheme of redemption, but must be confined to the mere fact of the death of Christ? Is, or is not, our modern preaching like that of the apostles, as recorded in the Acts and in the Epistles? Did not Paul *preach* the advent? Did not *Jesus* preach it? Did they not give as much prominence to the doctrine of the *resurrection* as to that of the atonement? and does not their unvarying testimony look forward to the personal return of the Lord, as the hope of the Church?

Are you a master of assemblies,—an "overseer,"—and do you venture to call the great doctrine of the advent a mere "dogma," implying, in the popular sense of the word, contempt and conceit? Is it not made as prominent in the Bible as repentance and faith? Or, can you distinguish *which* is *the* most important doctrine of that scripture, *all* of which is profitable, and all the words of

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which are as pure silver, tried in the furnace seven times?

There is not a doctrine in the Bible which is not denied, or has not been denied, not only by infidels, but by some who call themselves Christians; and if you show them their error, from the plain words of Scripture, they will reply, just as is charged in your letter, that this is the interpretation *you* put upon it. You see what such a statement is worth.

Nor will it do summarily to condemn and dismiss the great doctrine of the pre-millennial advent as "obscure," "fanatical," "heretical," or "new-fangled." Sensible men want *proof*, and soon find, on examination, that the facts are all the other way.

Furthermore, can you tell me which canon or standard of *our Church* condemns the pre-millennial advent? Is it the catechism, the Easter-morning litany, or the Idea Fidei? Spangenberg teaches in the Idea that the first resurrection is a distinguished privilege of some Christians. In the Easter-morning confession the Church sings,—

"Amen, *come*, Lord Jesus; *come*, we implore thee;
With *longing* hearts we now are *waiting* for thee;
Come *soon*, oh, *come!*"

Papists ask Protestants, "Where was your Church before Luther?" and the answer is, "In the Bible;" and, in like manner, so far from pre-millennialism being a heresy, the fact is that post-millennialism is such,—never heard of in the Church until about Origen's time, and growing out of the union of the Gnostic spirit of mysticism with the refined pagan culture of the day. You, as a student and classical scholar, of course know this; and those who do not, can learn as much even from Gibbon's History. You know that Papias, a companion of Polycarp, and a disciple of the Apostle John, was a millenarian, and so was Irenæus, who learned of him, both of whom died exulting in the truth that they should reign on that earth which had been the scene of their sorrows and their pains.

You also know, for it is the fact, that some of the most eminent teachers, and most gifted minds, and most mighty Apolloses, in every century, have been millenarians. You also know that Amos Comenius, the last bishop of the ancient Brethren's Church (after whom your son is named), was a millenarian, and wrote treatises on the subject of the thousand years' reign of the saints.

And if the advocates of this doctrine are "enthusiastic," how do you know, *a priori*, but that it is the enthusiasm of truth? Very many missionaries, of our own Church and of other Churches, are millenarians. Men like Westerby and Clemens are no fools, and not likely to be led away, in matters of faith, by a mere delusion. A spirit of inquiry respecting the subject has recently also been awakened among our clergymen in Germany, some of whom uphold these doctrines.

Some of the most eminent divines, in every denomination, are millenarians. In our own country, half the clergy, openly or secretly, hold pre-millennialism to be the truth; and many, very many, are earnestly inquiring where the truth lies, or are, as one of the leading Presbyterian clergymen of Brooklyn expressed it, "on the fence."

Prejudice and early education are often great barriers to the impartial examination of the truth.

I myself, I am willing to own, have been no exception. Before I patiently and prayerfully examined, my impression was, that millenarianism was a visionary scheme, exhumed from the dust of ages, where it had lain buried. I, therefore, cannot condemn those of my brethren who still occupy the same stand-point; but this fact does not make error to be truth, any more than our pity for an impenitent man leads us to think that he is safe, and to withhold from him the warning of love.

Let us beware of the pride of preconceived opinion; and we may have it without being conscious of it.

When you preach repentance and faith, the intelligent worldling thinks *you* are full of visionary notions. But they are, for all that, vital realities, on which happiness or misery depends.

In the established Church of England, some who, like you, are 'bishops," and that of far

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more extensive dioceses, esteem the pre-millennial advent a vital doctrine of Christianity, big with practical importance. Such men are, or were, the Bishops of Carlisle and of Ripon, whose praise is in all the churches.

Did, or did not, the great mind of Robert Hall look for the pre-millennial advent? And how is it with Spurgeon, and with the prince of tract-writers, the inimitable Ryle?

The pious Bickersteth, honestly thinking as you do, believing millenarianism to be "carnal," and a dangerous error, and feeling the want of a treatise able to expose it, set himself to write one. To do this, it was necessary for him to engage in what he had never attempted before, — to examine the evidence; and the result you are familiar with. Like Paul of old, he soon preached the faith which he had once detested. The same process made Christians of Gilbert West, and of Lord Lyttleton, and there followed the masterly treatises on the Resurrection, and the Conversion of St. Paul.

The disciples who had been with Jesus three years could not understand that he was to suffer death. The Emmaus disciples were fools, and slow of heart to believe. Had they read the Scriptures?

The same process of re-examination of familiar ground made Christians out of Jews, at Berea; and can you tell what it was which made the Thessalonians, just shortly before, reject the (to them) monstrous doctrine of the Messiah's death and resurrection?

The apostles all preached "strange doctrines" in their day,—*one Jesus*, and the *resurrection*. And the master-mind of Paul, especially,—how was it with him? Did he know the Scriptures? He held the clothes of the witnesses, and *verily* thought within himself that he *ought* to do many things contrary to Jesus of Nazareth.

If the Jews sinned in rejecting the suffering Messiah, many modern Christians as blindly refuse to believe what is written respecting his coming glory in the earth. They believe in his literal miraculous birth, but boldly and presumptuously reject his inheritance of the throne of his father David, and his reign over the house of Jacob forever, although both truths were the subjects of the same communication.

Many clergymen shrink from an honest examination for fear of *the consequences*. And this is no new thing; for, of old, already many believed, but would not confess, for fear of being put out of the synagogue. And there are also other clergymen who know the catechism better than the Bible, and have only a slight acquaintance with the things which are written in the Psalms and which the prophets have spoken. No wonder the tone of piety in these evil days is so lax,— the days so clearly daguerreotyped in the Epistles.

It is a fact worthy of your attention, that millenarians base their views on, or rather derive them from, what they believe to be the immutable revelations of God's holy word: they are not content with empty assertions, and denunciations of those who differ from them.

But permit me to ask: Have you ever fairly examined the teaching of the Scriptures as to whether the advent is *pre-* or *post-*millennial? "Art thou a master of Israel, and knowest not these things?" Search and look.

As in my case, and in that of many others, although the struggle may be severe, the result of an honest and prayerful examination of the testimony of Scripture cannot be doubtful. If, possibly, you should be mistaken, you may be injuring the Church greatly, and may have to give an account hereafter for an unwillingness to investigate.

Look to yourself that you lose not those things which you have wrought. Whosoever shall break one of these least commandments, and shall *teach men so*, he shall be least in the kingdom of heaven.

Long, patiently, and with much prayer, I investigated this important subject, and especially in view of the ordination vows I had taken upon me. Can you say the same?

Suppose you should be mistaken. You might be like Uzzah of old. Gamaliel, in his day, was wiser. I need not remind you

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of what he said concerning the new doctrine, which yet was the oldest.

And if, as appears probable, the advent of the Lord is *imminent*, then certain truths in connection with believing and preaching it assume a most important aspect as related to our individual welfare and duty as preachers. The servant who fails to "give the portion of meat in due season," and says, "My Lord delayeth his coming," shall be cut in sunder ("cut off," *margin*), and have his portion appointed *with the unbelievers*. (Διχοτομησει αὐτον—δια, in two ways, *separately, apart*, and τεμνω, I cut.) If any man build wood, hay, and stubble on the foundation, his work shall be burned. He shall suffer loss. He himself shall be saved, yet as by fire.

THE *great tribulation* is coming (εκ της μεγαλης θλιψεως, Rev. vii. 14); and only those who are *expecting* the Lord at his coming, and watching and praying, will be counted worthy to escape these things, and to stand before the Son of man. The body of the Church, however, will remain asleep on the subject till the Bridegroom comes. *Then* shall the kingdom of heaven be likened unto ten virgins.

One more most solemn word.

Whether the Lord come in my lifetime, or a thousand years hence, the truth of his personal reign on earth is capable of the clearest demonstration: it is a rock. And it is also clear, from the Scriptures, that the last great conflict of the Church will be on this very question,—the *personal* coming of Jesus.

And who is *Antichrist?*

In 1 John iv. we read that it is he who denieth that Jesus Christ is come into the flesh,—ἐληλυθοτα, past participle,—and in 2 John that Antichrist is *he that denieth that He is to come*, or *is coming*,—ἐρχομενος.

You are anxious for my fidelity as a shepherd, and for my future usefulness. But suppose *you* should prove to be mistaken in your views: might you not be found "haply fighting against God"? If pre-millennialism is the doctrine of the Sacred Scriptures, as hosts of the excellent of the earth maintain and have maintained, then it can also be made abundantly to appear that this great doctrine is one of the *chief means appointed by God for awakening sinners and comforting saints*. And, if so, is it not bold in you not only to neglect clearly revealed truth, but presumptuous to think to substitute better methods?

I thank you, dear brother, for the opportunity you have given me of bringing this most important subject before you. I believe the matter is of the Lord.

And now, before God and the elect angels, and in the name of that Master to whom we have sworn undivided allegiance, I most humbly and earnestly beseech you thoroughly to re-examine WHETHER THE SCRIPTURES TEACH that the advent is *pre*-millennial or *post*-millennial. Perhaps the accompanying pamphlet may aid inquiry in the subject:* a similar one first left myself without excuse. May I ask you not to throw it aside.

I pray God to have you in his most holy keeping, and subscribe myself

Your grateful, humble,
and affectionate brother in Jesus,
E. E. R.

THE LITERAL VIEW OF CHRIST'S KINGDOM NOT ANTI-SPIRITUAL.

IT is sometimes insinuated to the discredit of Millenarians that they deny the spiritual reign of Christ over the heart, and look only for a carnal heaven and a sensual paradise. As they insist upon the interpretation of the Holy Scriptures in a plain every-day manner, it is presumed that they ignore the proper spirituality of religion, and that their anticipations for the future must necessarily exclude the idea of spiritual good as the leading characteristic of the kingdom to come. So Origen, and Jerome, and Augustine after him; and so Corrodi, Seyffarth, and many of the modern writers and preachers against our doctrines. But nothing could be more

* Some Scripture Texts on the Second Coming of the Great God, and our Savior, Jesus Christ, at the Commencement of the Millennium. (From the second London edition.) W. Z. Harbert: Philadelphia.

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uncandid and unjust. Though it may evince wit, it displays very little of that quality of mind and heart which is most to be coveted in view of the solemn judgment to come. We do not deny that there may have been some fanatical and carnal people who have taught certain forms of Millenarian doctrine, as there have been such to accept, caricature, and disgrace the doctrines of every school of religious belief. But it is very questionable whether, as a class of Christian believers in the Church, there has ever lived a more earnest, spiritual-minded, and devout body of men, or any who have more uniformly and stringently insisted on repentance, conversion, and real heart-obedience to the Savior, than Millenarians.

Irenæus speaks of the saints who are to "reign in the earth" as "growing by the sight of the Lord," and "habituated to receive the glory of God the Father," and that they "shall in the kingdom receive a conversation and communion and unity of *spiritual things with the holy angels.*" He says, further, that they shall "truly be practised for incorruption, and shall be enlarged and strengthened in the periods of the kingdom, so as to become capable of receiving the glory of the Father," and in the new heaven and new earth "shall abide ever new, and having intercourse with God."

Justin Martyr says, "They from every nation, slaves or free, *who believe in Christ*, and know the truth in his words and in those of his prophets, know that they shall be with him, and shall inherit things eternal and incorruptible;" and that "*they who repent not* shall inherit nothing in the holy Mount; but the Gentiles *which have believed in him* and repented of their sins, *these* shall inherit with the patriarchs, and the prophets, and the righteous who are sprung from Jacob. They shall inherit *the holy inheritance of God.*"

It is written of *Melito*, Bishop of Sardis, an acknowledged Millenarian, that, so far from being a carnal man, indulging himself with carnal dreams, "*he had his whole conversation in the Holy Ghost.*"

Tertullian distinctly locates the joys of the children of the resurrection in *all spiritual good things.* Speaking of the glorious city, he says, "This, we say, is provided by God for receiving the saints upon the resurrection, and refreshing them with the abundance of all spiritual good things, in compensation for those which in the world we have either despised or lost."

Dr. Greswell remarks, "If I can form any reasonable conjecture about the sentiments of the advocates of the Millennium in ancient times from such of their writings as have come down to us,—if I know any thing of the opinions of the most rational and sober-minded of its supporters still,—and, in particular, if I am not altogether ignorant of my own views and expectations concerning it,—I cannot hesitate to affirm that they are very greatly mistaken, or very grossly pervert and misrepresent our conceptions of the nature and purposes of this dispensation, who charge us with entertaining a sensual and carnal idea of the kingdom of Christ, and attempt to raise a prejudice against us on that account."

And who that has himself any practical acquaintance with the spirituality of religion will ever think of charging Mede, or Spener, or Bengel, or Roos, or Durant, or Farmer, or Lange, or Goodwin, or Bickersteth, with denying that grace must rule in the heart, or with teaching that the world to come is to have its joys made up of eating and drinking and carnal gratifications, because they anticipated a future manifestation of the kingdom on the earth to which all that has been thus far is merely preparatory? Nor would it be difficult to name scores, if not hundreds, of men now living, who are acknowledged to be among the most faithful, pure, and useful Christians on the face of the earth, to whom the Millenarian faith presents the dearest hopes they cherish.

It was once remarked by Thomas Hartley that "Among the many arts practised in order to bring any truth into discredit, none is more popular than that of exhibiting it to public view joined with the absurd tenets of some that have espoused it,—and which is not improperly called dressing up truth in a fool's coat on purpose to make it appear ridiculous; and this often succeeds with the

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undiscerning vulgar, who judge only by the outward appearance of things." It is this art which has been practised for the most part by the enemies of Millenarian doctrine, and that, too, with a goodly degree of success. It is to be hoped that the time is at hand when men will deal with the subject with some degree of that candor which it really deserves.

Selections.

ADDRESS TO OPPOSERS OF MILLENARIAN DOCTRINE.

BY REV. HUGH WHITE, A.M.*

I now address myself to those beloved fellow-Christians whose views are opposed to what is usually designated the Millenarian scheme, and who regard the Redeemer's predicted reign, during the thousand years, as exclusively spiritual.

One caution I desire to subjoin, is, never to forget that, though Millenarian views have very frequently been embraced by individuals of heretical opinions or enthusiastic imaginations, there is no *necessary* connection between such views, and either the errors of heresy or the extravagancies of enthusiasm. So far from this, they have been embraced and advocated, in our own day, by several Christians eminently distinguished for the soundness of their doctrinal creed and the soberness of their scriptural piety, no less than their fervent zeal for the Savior's glory, and the entire devotedness of their time and talents, their hearts and lives, to the advancement of his cause.

Need I do more, in confirmation of the truth of this assertion, than glance at the names of Bickersteth and Haldane Stewart, of Noel and M'Neile?

Do not, then, allow Millenarianism (in the sense in which such men hold it) to be identified in your mind with heresy, enthusiasm, or indifference towards the Church. I do not believe she has more attached friends or warmer advocates, as she certainly has not more devoted ministers, in her communion than these faithful, pious, and zealous servants of God!

Whenever you approach the investigation of this subject, let the names of such men shield the system which the Holy Spirit has led or permitted them to embrace, from either censure or contempt.

There is another perverting influence, against which you must especially watch and pray, if you really desire to form an honest conclusion in this momentous matter: I mean the bias of undue prepossession in favor of the system to which, from your earliest years, you have been attached,—which has been incorporated with the whole body of your religious sentiments and feelings, and twined round your dearest and most cherished religious associations.

To prevent this prepossession from exercising an undue influence over the feelings, and thus incapacitating the faculties for forming an unprejudiced judgment, to rise superior to the attractions and entanglements of deep-rooted convictions and long-cherished associations, is a task of such peculiar difficulty to some minds, from their peculiar temperament, both as to tenaciousness of opinion and tenderness of feeling, that when it *is* accomplished, and there is produced a hearty readiness to bow with cheerful acquiescence to the authority of Scripture, we behold one of the most splendid triumphs of the grace of God!

This paramount reverence for the authority of the written word—this cordial willingness

* Practical Reflections on the Second Advent. By the Rev. Hugh White, A.M., Curate of St. Mary's Parish. From the sixth Dublin edition. New York: Robert Carter, 1843, pp. 240.

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to yield, with unquestioning submission, to its decisions, *whatever* they may involve, and to follow, with unhesitating steps, *wherever* it may lead—is a state of mind for which you should pray, with especial fervor, if you would enjoy the satisfying conviction that in opposing the peculiar opinions of the Millenarian scheme you are *not* (at least with culpable continuance in error) opposing the will and word of God!

But, however deep may be your conviction of the truth of your views, as you cannot (any more than your opponents) prefer any admissible claim to infallibility, ever, I conjure you, keep in remembrance the *possibility* that you may be wrong; and, therefore, do not spend, or rather waste, your time and talents in laboring to prove that the day of the Lord *must be* far distant, when it *may be* nigh at hand, even at the door! Beware of saying any thing that must necessarily tend to deepen the dangerous repose of a slumbering Church or a sleeping world! Be assured, those views can neither be right in themselves, nor inculcated to right purposes, which, by seeking to establish the *impossibility* of the speedy or even sudden appearance of the Lord from heaven, would weaken the force of his own solemn warning, grounded on the uncertainty of the time of his second advent:—"*Watch*, for ye know neither the day nor the hour when the Son of Man shall come!"

Never forget the strong presumptive argument for the pre-millennial advent of our Lord which these words supply!

In guarding, therefore, against the one extreme into which many in our day are prone to run, even an unwarrantably *confident* expectation of the Redeemer's immediate appearance, take good heed that you are not betrayed into the opposite extreme of placing the near approach of the Redeemer's second advent so *completely* out of the sphere of warranted anticipation as to withdraw almost entirely the believer's attention from this glorious event, by throwing it back at such a remote distance from his view as must tend to deaden the desires and damp the hopes he should always cherish in connection with the promised appearing of the Son of God.

If the feeling of the possibility of our Lord's manifestation at no distant period be unquestionably favorable to the maintenance of a state of habitual watchfulness and readiness for his appearance, and if it be incontrovertibly certain that no interpretation of Scripture which can be put forward as *infallibly true* can prove the impossibility of our Lord's coming, at any day, or hour, that is passing over our heads, then surely no faithful servant of his ought to speak of his advent as not to be looked for till hundreds of years hence, with such a measure of *confident assurance* as Scripture cannot be shown to warrant. Because he may thus be exerting his influence to prevent the very state of feeling on this subject in which the Savior seems to have so earnestly desired his people to be constantly preserved,—even a state of uninterrupted vigilance, arising from the uncertainty of the time of his appearing, which could not be consistently maintained if it could be proved to be *indisputably certain* that the Savior was not to appear for hundreds of years; for how, then, could a Christian of our day constantly watch in expectation of an event which he knew *could not* happen till centuries after he had departed from this earth?

The great object, confessedly, that a faithful Christian should be above all things solicitous to accomplish in this matter, is, that his statements should so harmonize with those of the word of God, that no view he puts forward should, in the least degree, militate against any state of feeling or temper of mind which there is a manifest and expressed desire of the Savior that his people should abidingly maintain!

I cannot, in this view, conceal my apprehension that there is a danger lest those sincere Christians, in our day, who are opposed to the Millenarian scheme, should, when speaking on these subjects, be led to expressions, whether in public or private ministrations, which may be rather calculated to lull their hearers into a state of dangerous security and unpreparedness for the Advent, than to arouse them into one of awakened vigilance and habitual preparation!

Whenever, therefore, you are tempted to

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abstain from allusions to the approaching advent of the Son of God, as a powerful motive for urging the sinner to flee at once from impending destruction to the only Savior, or as an object of gladdening and elevating anticipation to the believer, quickening his zeal and sustaining his spirit with the animating hope of the glory about to be revealed,—whenever, I say, you are tempted to turn away from the glorious theme, because it has been mixed up by many, in our day, with such frightful heresies, or absurd assumptions, or enthusiastic dreams, imagine you hear the voice of Scripture sounding in your ears the solemn expostulation; "What if others have thus perverted the truth, or mixed it up with fables! what is that to thee? *Follow thou me!*"

And, surely, if you will survey the scriptural testimonies, you must feel convinced that you cannot be said to *follow Scripture* on this subject, if you do not give to the second coming of the Son of God a strongly-marked prominence in your system of divine truth and teaching, as the blessed hope on which the Holy Spirit has revealed expressly his will that the believer's eye should be continually fixed in faith and desire.

Editorial.

WHAT OF THE TIMES?

Another eventful year has passed; and we enter upon one replete with promise of greater events than the last.

The world is rapidly on the march towards a crisis of awful moment. The peace that has prevailed in Europe is like the lull before the tempest. A dread of what is coming, and an instinctive shrinking from doing whatever might disturb the present quiet or excite the stormy passions, seem to have marked the movements of foreign governments, watching with intense solicitude the progress of human affairs. Our own country is in the midst of a fearful and agonizing struggle. Interests of infinite importance are suspended upon the contest now commencing the third year of its history.

It is yet a night of darkness, rendered more intense by the clouds that obscure the stars of heaven. The startling cry of earnest solicitude is felt to be appropriate, and often repeated:—"Watchman, what of the night? Watchman, what of the night?" We take our stand upon the signal-tower, and with anxious eye, peering through the midnight gloom, look to see if we can discern a gleam of light—a flickering ray—from the morning star, betokening the approach of the rising sun. That sun cannot be far beneath the horizon. To those who wait for the consolation of Israel he will soon arise with healing in his beams. It is of deep personal interest to us, and we hope will be to our readers, that we be not of the number of the foolish virgins slumbering at ease while the oil is failing in the lamp, and the darkness around made more intense by contrast with the feeble, flickering gleam of light expiring in the socket. How soon the exultant shout, "Behold, the bridegroom cometh!" may wake to consternation and horror the nations doomed to perish, when his wrath shall burst forth upon a guilty world, we would not presume to say. Far be it from us to attempt to fix the "day and hour" of his coming. He has commanded us to "watch," because we know it not. Our object will, therefore, be to try to keep our own hearts in the waiting posture of those who look for the coming of the Lord, and excite others to like vigilance, that they be not aroused from deep sleep too late to join the jubilant company who shall enter in to "the marriage of the Lamb." As the hours of night roll past, and the strokes of the great prophetic clock which God himself has wound up enable

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him to tell the approach of day, it becomes the watchman to let his voice be heard to cheer the hearts of those who long for the breaking of the day.

As the conductors of the unpretending sheet we purpose monthly to put forth, we shall endeavor to note the marks of prophetic times as Providence may throw light upon the interpretation of prophecy.

The aspect of the world is far from being that which, a half or a quarter of a century ago, many sanguine expectants of the success and triumphs of missions and the universal spread of the gospel confidently promised. Alas! how painful the scenes transpiring around! The two great Christian and Protestant nations most conspicuous and active in circulating the Scriptures, and in sending the living teacher to bear the glad tidings of salvation to earth's remotest bounds, appear in attitudes unfriendly and almost openly hostile towards each other! Papal states and countries are uniting and coalescing to preserve the present status of the nations. England, France, Italy, Austria, and the continental Powers co-operate to keep the world back and prevent the march of freedom.

Our own country, rent and distracted, lies bleeding in the horrors of a civil war which has disunited churches, arrayed its members against each other in ferocious warfare, and given occasion to infidels and blasphemers insultingly to ask, "Where is your God?" Stumbling-blocks have suddenly and greatly multiplied.

The prestige of our nation's name and fame has greatly suffered. The cause of Christ is bleeding. The showers of the Spirit have been withheld. The thunder of war bursts upon our ears continually. Men's hearts are failing them through fear in looking after those things which are coming on the earth,—the sea and the waves thereof roaring. Verily the sun is darkened, the moon is turned into blood, and stars have fallen from heaven. These things should not take us by surprise. Our blessed Redeemer has given us forewarning of such times. In the last days we must look for perilous times. We should discern in these things helps to our faith. The Lord grant us ability and skill in conducting this work, that, in noting the signs of the times, we may assist the faith of others and incite to holiness.

OUR ENTERPRISE.

REMARKS AND EXPLANATIONS.

We greet our readers for the first time in this connection. It is hoped that it will not be the last, but that we are entering upon the formation of a mutual acquaintance, to continue till the Lord shall come.

The purpose of our little serial is unique and specific. Whilst men of the world are busy with politics, war, and the competitions of ambition and trade, a few friends, impressed with the mysterious and critical character of our times, believing that the various lines of prophetic dates are rapidly approaching their intersection, persuaded that we are on the eve of events the most momentous in time, convinced that the public mind, even of the Church, is not sufficiently awake to the thrilling facts of the case, and hoping, without offensive claims to superior enlightenment, to be able to encourage attention to the subject and to help the inquiring to a better understanding of it, have devoutly resolved to devote a few monthly pages to the presentation of their understanding of the prophecies of God concerning "those things which are coming on the earth."

Having no connection whatever with the erratic and irresponsible men usually claiming attention on these themes, we come before the public as accredited ministers of orthodox Churches, with no motives other than fidelity to the truth and to the souls of men, and the desire "to show unto God's servants the things which must shortly be done."

We desire to have it understood, however, that we do not undertake to be prophets, nor profess to have any sources of information which are not equally open to all. We have no new revelations to propound, and no new discoveries in the old now first to be made known to mankind. Nor would we have

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any one receive our doctrines without adequately testing them by the Holy Scriptures and pure Christian antiquity. Whatever we may put forth contrary to these, especially the former, we would have promptly rejected. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

It has pleased God to give to mankind a revelation of himself, his purposes concerning our world, and how things are to be ordered until those purposes have been consummated. We have "a sure word of prophecy, whereunto we do well to take heed." It is the will of God that we should study that word and learn those plans, and have ourselves informed with respect to "things to come," as well as things past, that we may not walk in darkness, nor be surprised and confounded when the time for the manifestation of his wonders arrives. Much attention has been paid, within late years, to these unfulfilled prophecies. Learned and pious men, of all persuasions and in all sections of the world, have been looking with unwonted interest and earnestness into them. A widespread anxiety and inquiry on the subject have been manifesting themselves among the people. More and more, as one earthly hope after another is being obscured or removed, men are sighing for light,—for explanation of the perplexing aspects of affairs,—for information as to what we are to expect in the winding up of this tangled skein of human history. This is well, and should be encouraged. Others, however, are not interested as they should be. Though God has said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein," many avoid it as fraught with danger, ignore it altogether, or hand it over to the ignorant, the heterodox and designing, to give wings to fanaticism, and power to the enemies of truth and righteousness. Of quite too many may God say, with reference to these matters pre-eminently, "I have written to them the great things of my law, but they were counted as a strange thing."

In order, therefore, to discharge a duty which we feel we owe to God, to the truth, to ourselves, and to the public around us, we propose to turn over the leaves of these sacred prophetic records, to set forth as we can, with the help of our friends, some of the great predictions as they refer to our own and future times, to re-survey the precious proclamations of men who "spoke as they were moved by the Holy Ghost," and to reaffirm, in the audience of as many as we can induce to listen to us, what the Christians of the first centuries believed, what Justin Martyr, Irenæus, and Tertullian preached, and what "God hath spoken by the mouth of all his holy prophets since the world began."

Those having the editorial management of this publication have not had the opportunity to consult and agree formally upon a statement of their views; but it is thought that we sufficiently understand each other to be able to say:—

WE BELIEVE,

1. That we are living in the last periods of the present Gentile dispensation.

2. That Christ, the Lord and Judge of all, will soon reappear upon earth, to avenge his elect, and fulfil his covenant to them, as predicted by all the prophets.

3. That the expectation of a Millennium of universal righteousness and peace before the return of the Savior, is a delusion which tends to deprive the Gospel of one of its greatest motives of appeal to the conscience, and is working great mischief to souls.

4. That the Church will remain under the cross until Christ comes; that its militant character will not cease till then; and that the present dispensation is preparatory to another, and intended chiefly to take out from among mankind, and qualify by trials for glorious kinghoods and priesthoods, a certain number, who are to share with the Savior in his future administrations over the world.

5. That the personal return of the Lord Jesus is the great hope of the Church, to which, and not to the triumph of particular sentiments, or principles of government, or advances of human science, we are to look for the fulfilment of the great promises of the world's ultimate blessedness.

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6. That when Christ comes, it will not be to depopulate, annihilate, or destroy the earth, but to renovate it by judicial administrations, and to bless it with the establishment of his own divine rule over it.

7. That the saints shall rise first, and, together with such of the living as shall be accounted worthy of such honor, be received up into the glorified state, to share with Christ in his subsequent dealings with the world, in ridding it of sin and sinners, and in bringing it back from the curse to everlasting peace and blessing.

8. That Christ is to reign in glorious empire over all the earth, sending forth his law from Jerusalem; the type of which reign was given in the ancient Theocracy, and an earnest of the glory of which was furnished on the mount of transfiguration.

9. That great judgments are impending over Christendom, and that all present systems in Church and State shall be revolutionized by them, if not quite destroyed, to be succeeded by another order of things, answering to a new dispensation, not of such sort as to supersede the Gospel, but to fulfil it and complete its triumph.

10. That, in this new order of things, the house of Israel, or Jewish race, shall again occupy their own land, and hold the first place among the nations, under their proper King, the Son of David, forever.

11. That the earth, and the heavens enveloping it, are to be renovated by Him who is to have the dominion; that the heavens and earth which are now shall be made to pass away into new heavens and earth, in which righteousness shall dwell: as the natural man by regeneration is made into the new man, being renewed in the image of the Creator. And—

12. That very important interests are connected with the right understanding and diligent inculcation of these truths, as indicated in Dan. xii. 9–12; Matt. xxiv. 42–51; Luke xxi. 34–36; 1 Thess. v. 1–9; 2 Tim. iv. 8; Heb. ix. 28; Rev. xvi. 15; where it is taught that only those who are properly awake to these particular matters, and watchful and waiting and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful.

It is true that, in these particulars, we differ very widely from many good and well-informed people whom we esteem and love. But it is a matter of conscience with us, from which we dare not shrink. To refrain from bearing our testimony because influential and learned men may entertain views adverse to ours, would be to stifle the Gospel altogether. And to ignore doctrines because they are controverted, or to avoid the necessity of contending for them, would be to surrender our faith.

It is also a great mistake to regard these doctrines as mere speculations, to which no serious respect is due. The question between us and our opponents is not one of temperament, but one of grammar and exegesis, as applied to the ascertainment of what God's book teaches. We plant ourselves upon the plain letter of the inspired word, and those laws of interpretation upon which the doctrines of the Deity of our Savior, his vicarious sufferings for our redemption, and the justification of the sinner by faith in his blood, are received and defended.

If what we believe and teach with reference to God's revealed purposes is speculation and theory, then are these great doctrines also in the same category; for in either case we have the results of the same processes,—the products of the same principles of interpretation and laws of language applied to the same holy records. That matters in the one case relate more to the future, and in the other more to the past, certainly cannot justify the treatment of one part as mere theory undeserving of sober regard, and the laying of such stress on the other as that he who doubts imperils his salvation. If we are accountable for the manner in which we deal with fair and just eductions from the Holy Scriptures in one direction, how shall we be exempt from solemn responsibility for the way in which we dispose of what is brought out by precisely the same method in other directions? Let it be remembered that it is the word of God with which

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we have to do, even that word according to which we must be judged, and no part of which we are at liberty to disregard or explain away, and it cannot but appear to all fair and serious-minded people that it becomes every one to be very cautious how he scouts, discards, or ignores these subjects, lest he be found thrusting aside instruction deeply connected with his present and eternal good, and casting contempt upon those holy oracles through which alone all saving knowledge comes to mankind.

In hope, therefore, to contribute something to advance the knowledge of the truth in these particulars, and thus to promote the welfare of our fellows and the glory of our Lord, we commit our little craft to the broad waters, and commend it to God and his people.

THE DUTY OF STUDYING PROPHECY.

"WHEREUNTO ye do well that ye take heed," says St. Peter, referring to "the sure word of prophecy," which he compares to "a light that shineth in a dark place." It is our duty to "take heed to this light," *because in so doing we fall in with God's design concerning it.* God does nothing without a design. When he hung the sun in the firmament, his design concerning it was that it should give light to the world. When he gave men the organs of vision which they possess, his design was that they should employ them in making use of the light which he had poured around them. God's design in all this is manifest. We need no revelation to inform us of it; we require no command to direct us in our duty concerning it. We understand the design at once, and readily fall in with it.

But is not the purpose of God equally clear in the case we are considering? When he gives us the clear light of prophecy to irradiate the dark horizon of the future, and organs of spiritual vision, with the promised aid of the Holy Ghost, to enable us to make use of that light, is it not evident what his design is? If we neglect the study of prophecy, we run counter to that design, and aim to make it of none effect. We occupy a position analogous to that of the man who should bandage his eyes at noon, and go groping on his way, stumbling in the dark, simply because he is unwilling to open his eyes and avail himself of the light that is beaming around him. It is our duty to study the prophecies of God's blessed book, because in so doing we fall in with God's design in giving them to us.

It is our duty to study prophecy, again, because an acquaintance with it is indispensable to a distinct understanding of God's purpose concerning his Church and the world. No one can be properly prepared to act his part in life without a general understanding of what that purpose is. There are some points in which the connection is so intimate between God's purpose and our duty that unless we understand the one we cannot perform the other. God's will or purpose is the rule of our duty, and, of course, we must distinctly see that rule if we would walk in accordance with it. Now, the purpose of God concerning the future is only to be ascertained by the study of prophecy. If we neglect this, and take our views thereof from other sources, we shall surely go astray.

For example, it is clear from the "sure word of prophecy" that God's purpose concerning the people of Israel is that they shall be gathered back to their own land in an unconverted state. It is equally clear from the same testimony that the national conversion of Israel shall be effected subsequently to their restoration, and that this conversion shall be accomplished, not by the preaching of the gospel to them, but by the judgments of God poured out upon their enemies, and by the wonderful personal appearance of their Messiah to them, as he appeared to Saul of Tarsus,—so that "they shall look upon him whom they have pierced, and mourn." It is also the purpose of God that the consummation of the blessedness of the world—the period of its millennial glory—shall not arrive till after this event has taken place.

An attentive examination of Ezek. xxxviii. xxxix., compared with Zech. xii. xiv., is sufficient for the complete establishment of all the points here stated. It will there be found that

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Israel are represented as being gathered back to their own land, in part at least, in an unconverted state. There is then a great gathering made against them of all nations, as their enemies, with a view of cutting them off. In the midst of these troubles their Messiah appears in person for their rescue. "His feet stand upon the Mount of Olives." He pours out his judgments on those assembled nations and destroys them. Israel "look upon him whom they have pierced, and mourn." Thus, their national conversion, like that of Saul of Tarsus, is effected by the miraculous manifestation of the Messiah to them. And by the same instrumentality, and at the same time, will the conversion of the world be effected. For it is of what shall then take place that God declares, "And I will set my glory among the heathen, and all the heathen shall see my judgment. And *thus* will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations, and they shall know that I am the Lord." This is God's plan of the way in which Israel's restoration and conversion, and the conversion of the world, are to be effected. The prevailing idea that these great results are to be brought about simply through the instrumentality of a preached gospel, has no scriptural authority for its support. "The foolishness of preaching" is indeed the grand instrument ordained of God to "save them that believe." By means of this instrument God will gather out his elect people, till "the times of the Gentiles are fulfilled." But, when this is accomplished, the promised kingdom of the Son of man will be introduced and established by other agencies, as indicated in the foregoing passages.

It is easy to see in how many points the views we entertain in reference to these great events affect the question of our duty as the people of God. Our prayers must be directed and our labors guided by the views we hold in reference to these matters. Our prayers will be offered in vain unless they be in the direction of God's purposes. If those purposes be as here indicated, then it becomes the bounden duty of every one who desires the glory of God and the best interests of men, to pray earnestly that God would gather back his ancient covenant people to their own land and "build again the walls of Jerusalem." But the majority of Christians are supposing that the nation of Israel will be converted just as individual Gentiles are; and they are expecting and praying for nothing else. They fail of their duty to Israel, because they do not understand God's purpose concerning them; and they do not understand this purpose, because they neglect the study of prophecy. This is but one point out of many that might be adduced, but it is sufficient to show that "we do well to take heed" to this subject. To study the prophecies of Scripture is our duty, because by so doing we fall in with God's design in giving them, and because a general acquaintance with them is indispensable to a distinct understanding of God's purpose concerning his Church and the world. May God bless this periodical, and make it of great service in promoting *the study of prophecy*. R. N.

OUR FIRST NUMBER.

WHAT we offer our readers in this issue is somewhat more elementary than was designed; but may not on that account be less acceptable. We give a tolerably fair sample of what our periodical is to be. And if our friends will now exert themselves to procure subscribers, and thus assist in putting it upon a basis to pay expenses of publication, we promise to furnish the very best results of prophetic study on all important points, and to keep our readers advised of all significant "signs of the times."

We respectfully ask of editors, who conscientiously can do so, to direct attention to our publication, and to say a kind word for it. We request all believers in our doctrines especially to lend their aid and to exert themselves promptly. The time is short. The interests which we desire to subserve are great. We shall need every one's help. We solicit co-operation in any way that it is convenient to give it. And we rest in the faith, that if God sees need for "*The Prophetic Times*," he will raise up friends to support it.

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The Prophetic Times.

Vol. I. FEBRUARY, 1863. No. 2.

Special Contributions.

THE ANTICHRIST.

WILL IT BE LOUIS NAPOLEON?

THAT there is to be some great, blaspheming, despotic military power, under which the Roman empire is to be in some sense revived, which is to exercise a most cruel tyranny over the whole civilized world, and which is to lead forth the combined armies of nations to a scene of unprecedented disaster in connection with the reappearance of Christ, is plainly taught in the prophecies of Daniel, Paul, and John. It is this power which is styled by eminence "*The* Antichrist, that denieth the Father and the Son." It is also the growing belief of many expositors, that this power is the Napoleonic headship of the great Roman dominion, especially as that headship has been revived in the present Emperor of the French, Napoleon III. The general grounds upon which this belief is entertained may be stated somewhat as follows:—

1. Napoleon III. answers to the description which makes this great blaspheming power the septimo-eighth head of the seven-headed and ten-horned Beast of the great Roman dominion. The seven heads of this Beast were not only "seven mountains," upon which the centre of Roman dominion was seated, but also "seven *Kings*" or regencies. These seven regencies are the seven distinct forms under which the Roman power was embodied and administered. These were Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors. Of these, "five" had "fallen" when John wrote; one *was*, and one was "not yet come." That which then was, was the Roman Imperial, which, in one way or another, as history shows, continued down to Francis II. of Austria, in A.D. 1806,* when the power of Europe was seized by Napoleon Bonaparte, and the old imperial succession was destroyed. In Napoleon, then, a new and distinct head was set up, whilst there was yet such an assumption by him of the old iron crown, and such an acknowledgment of his authority by the Pope of Rome in his coronation, that it was still to be regarded as the same old Roman dominion which had simply passed to another form or head. He was therefore that seventh head which was to come. "And when he is come," said the angel, "he must continue *a short space*." The period of Napoleon's imperial rule was *eleven years*, when he was overthrown, and his empire destroyed forever, as it appeared. But it was not effectually destroyed. He is described in the vision as "the Beast that was, and is not, *and yet is*." Though "as it were wounded to death, his deadly wound was healed." The Napoleonic headship ceased with the fall of Napoleon I., but it was soon marvellously revived in his nephew, and now *is* again in the present Napoleon III. He is "*of the seven*" by his relation to the Napoleon family, and by his assumption of the same dynasty and principles represented by Napoleon I.; but the manner of his coming into power, and various peculiarities in the constitution of his dominion, present features of distinctness from his uncle's headship, showing that he is in some sense

* The argument of G. S. Faber, in a little volume entitled *Napoleon III. the Man of Prophecy*, is very satisfactory on this point.

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also a headship of his own kind. He is, consequently, the seventh, and yet in some sense the eighth; so answering to the description of a septimo-eighth head or embodiment of the great Roman dominion which was to be the Antichrist.

2. Napoleon III. corresponds also with the prophetic portrait of the Antichrist in his prowess, bold ambition, and growing military power. In Rev. xiii. 3, 4, as soon as the Beast's wounded head is healed, he appears as the wonder and astonishment of the world; which has been very remarkably verified in the surprise and amazement which the career of Louis Napoleon has excited since 1852. And with seven hundred and fifty thousand trained troops, furnished with the best arms in the world, with a fleet of iron-clad war-steamers inferior perhaps to none now afloat, and with his deep and inscrutable policy and boundless aspirations, it may very well be said of him, at this moment, "Who is like unto the Beast? Who is able to make war with him?" Nor is it difficult to anticipate, from the present condition of the world, and his position in it, that it would not take any great length of time to fulfil the words of the prophet, in which it is said that "power was given him over all kindreds, and tongues, and nations," (Rev. xiii. 7.) His rapid ascension to power and dominion has startled the world, and his influence and authority are augmenting still in all quarters of the globe. He is at this moment the most daring, the most ambitious, the most powerful, and the most dangerous man on earth. The Crimean War put him at the head of European affairs. His interference in the war of Austria and Sardinia shows with what a controlling hand he is competent to dispose of the disputes of nations. His annexation of Savoy and Nice to France is another illustration of his growing pre-eminence and independence of the old combinations of Europe. The recent war with China, and the French occupation of Syria, have planted his power in Asia. The north of Africa is his. Mexico seems ready to fall into his hands. The defeat of his uncle at Waterloo he regards it his solemn destiny to avenge He is now virtually the ruler of Rome. The prospect is that he will presently have the Jews completely enlisted in his favor. Jerusalem is at this moment stirring throughout its desolations under the influences of his power. Palestine seems as if preparing to open her gates to him. Greece—now in revolution—seems to be ready to accept a member of his family as her king, and can hardly receive a ruler whom he does not approve. His monetary resources are greater than those of any power on earth. His desire to interfere in the terrific schism which has occurred in the United States needs only to await the opportunity, perhaps, to put the tottering republic under his control. All of which would seem to foreshadow, as clearly as may be, the fulfilment to him of what is written in Rev. xvii. 13, 17, xiii. 7, and Dan. xi. 36-39.

3. His name also has peculiarities which appear to fall in very remarkably with the predictions that apply to this last great scourge of the world. It is argued by some, that the king spoken of in Rev. ix. 11 is also in some sense this wilful king of the last days. And it is there said that "his name in the Hebrew tongue is Abaddon, but in the Greek tongue *Apollyon*," which comes nearer to *Napoleon* than many of the New Testament versions of the ancient Scripture names. In Rev. xiii. 18 it is written, "Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a man, and his number is six hundred threescore and six." And in Rev. xiii. 17 and xv. 2, this number is further described as "the number of his name;" which is usually taken to mean the number in numerical value of the letters which compose his name. And giving the name *Louis* in its Latin form, *Ludovicus*, we have as the total numerical value of the letters, 666. So, too, by putting the name *Napoleon* in its Greek form, as if inscribed upon a monument, Ναπολεοντι, the total numerical value of the letters is, again, 666.

It is true that this number can be found in other names, and in some which apply to this Beast in some of his earlier forms, but it is very remarkable that it should be found in both names of the present French Emperor,

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in whom, if these prophecies do apply to him, is to be concentred every form and attribute of all the Antichrists which have been before him. The numbers stand thus:—

L	50	N	50
V	5	*a*	1
D	500	*π*	80
O	0	*o*	70
V	5	*λ*	30
I	1	*ε*	5
C	100	*o*	70
V	5	*ν*	50
S	0	*τ*	300
		ι	10
Total	666	Total	666

4. The connection of the Antichrist with the apostate church power, first supporting it, using it, and then spoiling it, also seems to point to him as the man. When yet President of France, in 1849, he sent French troops to support the Pope in Rome, and has not withdrawn them to this day. Yet of late he has been allowing all sorts of damage to befall the papacy, is at present in disagreement with the church authorities, and in various ways is giving symptoms which look greatly like preparation for that part of prophecy which says that the Beast, with his ten subordinate kings, shall "hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire." He has also permitted or caused a pamphlet to be issued, in which it is proposed that he himself should become a sort of Pope, and unite the political and religious sovereignties in his own person,*—a thing not unlikely to be consummated at no distant day;—which would fully invest him with the very attributes which underlie the predictions of Paul, in 2 Thess. ii. 8–12.

5. The peculiarities of his character, his impenetrable countenance, his taciturn disposition, his protestations and general policy, and his deep cunning and sagacity, also seem to answer very completely to the predictions made concerning the Antichrist. In Daniel viii. we find a vision of a little horn, which waxed exceeding great,—the Mohammedan power, perhaps, but ultimately the Antichrist,—who (in verses 23–25) is described as "a king of *fierce* (shameless, imperturbable, unawed, impenetrable) *countenance, and understanding dark sentences*,"—one who "shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people,"—who "through his *policy* also shall cause *craft* to prosper in his hand, and magnify himself in his heart, *and by peace shall destroy many*," and "shall also stand up against the Prince of princes." He is described as the king who "shall do according to his will, and shall exalt himself, and magnify himself above every god." Nor can it fail to strike the reader how well this language applies to a man of whom a personal friend of his, who laboriously attempted an analysis of his character, has said, "Frigidly affable, and repulsively polite, he avoided either offence or familiarity, but seemed instinctively to coil up his nature from observation. In phrase and demeanor all that became his birth, still the man was perfectly inaccessible. There was much of peculiarity, much of contrast, abstract yet vigilant, inquisitive in every thing, but studiously incommunicative, diligent in acquiring all men's knowledge, retentive of his own, cold and impassive, but full of latent energy, cautious in decision, but, having decided, prompt, rapid, and impetuous. Almost intuitive in grasping opportunity or detecting weakness; improved by study, steeled by adversity, disciplined for every

* The title of this pamphlet is, "*The Emperor Pope.*" It has been sold principally among official persons. It argues that Victoria is Queen and Pope; that the Protestant sovereigns of the Germanic Confederation exercise both political and religious power; that in Sweden, Denmark, and Norway the kings are Popes; that Alexander II., Emperor of Russia, is Czar and Pontiff; that Otho is King and Pope at Athens; that the Sultan of the Turks is Emperor and Pope; and that the Emperor of France should not be behind them. It is also given "on good authority" that Louis Napoleon has actually submitted the question to some of the French bishops, on the subject of a French Patriarchate, at least, with practically independent powers.—See *Catholic Herald*, Dec. 15, 1860.

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vicissitude of fortune, he has inestimable qualifications for his own position. . . . Marvellous as his character appears at present, it is, in my judgment, as yet very partially developed. The reserve, however, in which he habitually shrouds himself, may not now be violated. Few can see, in the taciturn recluse, the talents, attainments, and accomplishments which he undoubtedly possesses." —*Phillips on Nap. III.* Madden, also, confirms this well-drawn portrait, where he says that "This man-mystery, the depths of whose duplicity no Œdipus has yet sounded, is a problem even to those who surround him. I watched his pale, corpse-like, imperturbable features, not many months since, for a period of three hours. I saw eighty thousand men in arms pass before him, and I never observed a change in his countenance or an expression in his look which would enable the bystander to say whether he was pleased or otherwise at the stirring scene that was passing before him on the very spot where Louis XVI. was put to death. He did not speak to those around him, except at very long intervals, and then with an air of nonchalance, of ennui, and eternal occupation with self." "Dark, mysterious, impenetrable, inscrutable in his designs," says the author of Armageddon, "concealing every passion of his heart within the innermost depths of his soul; of great personal courage and inflexible will, conjoined with cool deliberation and consummate prudence; entirely devoid, apparently, of any real religion or moral principle; impelled, guided, protected, as he announces himself to be, by his uncle's shade; with the subtlety of that 'more subtle than any beast of the field,' he has hitherto defeated all his opponents, and reached by craft a pinnacle which his uncle could only attain by the sword. Striking not until his quarry be certain, or (as the author of the Last Vials well expresses it) never uncoiling himself to seize his prey until sure of his victim; daily increasing in power and influence over the nations, and bringing the eyes of an astonished world to contrast with wonder his past and present career; all in relation to him seems to be after a superhuman working that none can fathom."

6. His rise from obscurity, the contempt in which all men once held him, the manner of his ascent to the throne and his great dominion, as well as his remarkable control of the precious metals, are also of a character verging towards the fulfilment of the predictions concerning the Antichrist. He was described in Daniel xi. 21 as "a vile person (one despised), to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. . . . But," it was further said, "he shall have power over the treasures of gold and silver." And before Napoleon III. obtained the Emperorship there was hardly a man in the world upon whom more contemptuous epithets and opinions were passed than upon him. He was supposed to be without understanding, an idiotic dreamer, as short of brains as he was of friends and means. But from that obscurity and contempt he has risen to imperial power; and the kingdom which no one would have been willing to confer upon him, he yet managed, in the name of liberty and democracy, and with daring adventures in the name of peace and the people, to obtain and hold. And it is a marvellous fact, that he has not only succeeded in securing all the money needed for the extraordinary cost of carrying on his government and immense improvements, but in the years 1855, '56, and '57 coined more gold than both England and the United States together.

7. It would also seem to be impossible for another power, such as The Antichrist is to be, to arise and mature itself in the unexpired time which chronological prophecies place between the present and the great consummation. A dozen different lines of calculation seem to converge and run out within the limits of the next ten years; each of which is supposed to extend to the epoch of the consummation. Seven years, or three and a half years at least, is the period in which The Antichrist, as such, is to continue; which would leave only some half a dozen years for the incoming, establishment, and maturement of the predicted power, of which the earth as yet has no signs apart from Napoleon III.

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Without undertaking, therefore, to decide positively that Louis Napoleon is the personal Antichrist of the Last Days, we have no hesitation in saying that we are strongly inclined to believe that he is the man who is to figure in this remarkable capacity. Events will very soon show whether this belief is founded in truth or not. And one of the first tests will be the formation of a league or covenant between Napoleon III. and many of the Jews, in which they will accept him as their protector in returning to Palestine and in the restoration of their temple services. When this covenant is once made, it will then be but seven years to the descent of Christ in the clouds of heaven, and the great consummation. (See Dan. ix. 27, xi. 23.) *"Blessed is he that watcheth!"*

J. A. S.

A LAYMAN'S OPINION.

IN A LETTER TO A FRIEND.*

DEAR JOSEPH:—I wish now to say that for many years past I have not been able to resist the conviction that has been gradually forcing itself upon my mind, that there is a great *falling away* in every department of society, in politics, in religion, in morals. I have been long enough and close enough in contact with men in the Church and in the world to observe that gradually all the old well-settled principles of prudence, economy, truth, honesty, and vital unostentatious piety, have been ignored, and recklessness, extravagance, deception, dishonesty, and a "*form* of godliness without the power thereof," have become the order of the day, and are growing worse and worse. I say this conviction was *forced* upon me. I did not willingly receive or believe it. I was taught by my Church, and all the books I read in my early days, to expect and believe the very reverse. Consequently, I held to those early views and impressions with a great deal of tenacity, and received conviction to the contrary with reluctance; but facts, derived from observation, were so strong, I could not withstand them. I examined the Bible for myself, and found that in the "last times" just such a state of things is to exist.

You may remember that several years ago, when on a visit at your house, I asked you this question (which was then much upon my mind, and not yet fully determined), *"Is the world getting better, or worse?"* We conversed some time about it, and you remarked that if we came to the conclusion that the world is getting worse, it would amount to an admission that the gospel was a failure. Thus we both thought and felt at that time, and I continued to hope against hope, and against the demonstrations that the world was growing worse. But, although the world grows worse, I know that the gospel is not a failure; for the apostle says, "If the gospel be hid, it is hid from them that are lost, in whom the god of this world hath blinded the minds of them that believe not," &c. My views had changed before I read Dr. Seiss' "Last Times," and when that came into my hands it only confirmed and enlightened me more and more in what I believe to be the Bible teaching in the case.

I now come to what I think a very serious matter, in connection with this subject; one that grieves me more than any thing else. It is the position of our churches in regard to the second coming of Christ, in that, while holding the doctrine as an article of faith, they maintain such a studied silence upon it. I have been a regular attendant upon the ministry of the Church, in this city, for more than twenty years, and in all that time do not recollect ever having heard a sermon on the Second Advent of Christ,—scarcely ever any allusion to it; and pretty sure I am that there is nobody in our church here who is expecting Christ to come just now, or very soon. There are some, I believe, who are looking and preparing for death, but none looking for and earnestly desiring the literal appearing of our Lord Jesus Christ. The Church in this day is deriving no comfort from this most prominent and comforting promise.

* This letter was not written for publication. It was put into our hands by the friend to whom it was written, and from whom we have asked permission to insert it.

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Does she not by this silence ignore the subject, and in effect say, with the wicked servant, "My Lord delayeth his coming"? And is not the condition of the Church precisely delineated by the "Parable of the Ten Virgins"? They all slumbered and slept on this great subject. And in an hour when they think not, in a day when they look not for him, Christ will come.

If ministers of standing and influence will take up this long-neglected theme, and preach it, with its warnings and exhortations to moderation, &c., they might accomplish much good, and also rescue the subject from the hands of fanatics, who will be sure, in these eventful times, to use it without heeding the caution, "Let your moderation be known unto all men."

But if our ministers and Churches continue to ignore it as they have done (and as I fear they will do), they in effect place themselves in the same category with the scoffers of the last days, who say, "Where is the promise of his coming?"

• I cannot, for my life, see how the full and hearty belief of this doctrine, as the Bible teaches it, can do the least harm to any well-balanced Christian mind: on the contrary, the truth of it, and the expectation it inspires, are calculated to animate and sustain the true Christian more than any thing else, amid surrounding gloom and darkness. It was so used in apostolic times; and St. Paul, after alluding to it in every chapter in his first letter to Thessalonians, says, in connection with it (4th chap. 18th verse), "Comfort one another with these words;" and goes on in the next chapter (5th) to speak specifically of the Lord's coming as an event which Christians should be perfectly aware of and prepared for in advance, while a sense of security and peace renders others around them indifferent and sleepy in regard to it. "Let us not sleep as do others, but watch and be sober."

I think the question that occupies the minds of serious and thinking men the most at the present time is this:—"What is going to become of us as a nation?" We started out with sanguine hopes of being able speedily to crush the rebellion. We said, Let England and France interfere if they dare: we are a match for them all. We would not allow the thought to enter our minds for a moment that this, the best government on earth, could be overthrown. We have been long expecting and predicting that the rotten and tottering dynasties of the Old World would fall, but that our government, so free, so just, so liberal, so enlightened, so Christian, must and would abide to the last, to bless future generations, and exemplify on an ever-enlarging scale that man is capable of *governing himself*. Hence, with pure and patriotic devotion worthy of such a cause, we have lavished lives and means without stint in the prosecution of this war for the Union and Constitution. We have had no particular fault to find with our President. He has gone farther than some would have had him go, but no farther than most thought necessary. But, after all that has been done, the perplexing question is, "What is to become of us as a nation?" There is a growing sense of disappointment and despondency in men's minds; an impression that there is uncertainty about our accomplishing what we have undertaken; an idea that separation of some sort in some way is inevitable; and, indeed, an apprehension that we are threatened more and more with a revolution among ourselves in the North which will result in anarchy and military rule. Now, if this state of things should ensue, and our government be overthrown, what could enable us to endure such an aspect of affairs, and as Christians reconcile us so well to such calamities, as the belief that Christ is coming to set up his long-prayed-for kingdom upon earth,—"a kingdom which cannot be moved,"—a government that shall have no end? Preparatory to this, God has declared he will "shake all nations, and the desire of all nations *shall come*." He has commenced with *our nation first*, because "judgment must first begin at the house of God,"—*at the most highly favored;* and also on merciful grounds, that we may believe that the vials of his wrath will increase in fury as they continue to be poured out upon the older and more antichristian nations. For he says he

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will pour out his "fury upon the heathen;" that he will speak to the kings of the earth "in his wrath, and vex them in sore displeasure."

Macknight, in his comment on 1st Peter (iv. 17), says, "Probably the word which we here translate judgment, may mean no more than affliction and distress; for it was a Jewish maxim that when God was about to pour down some *general judgment*, he began with afflicting his own people, in order to correct and amend them, that they might be prepared for the *overflowing scourge*." (See also Dr. Clark on same.)

When I commenced this letter I had no intention of extending it to its present length. You may infer from this that I take no ordinary interest in the subject. Living, as I believe we are, in a most solemn time, when we can begin to see those things coming to pass which Christ said would immediately precede his coming, I think it is time for every man to awake, and look up, and know that He is nigh, *even at the doors*. If this is the beginning of the end,—if the great day of his wrath has come,—"Who shall be able to stand?" Only the man who has built his house upon a rock! upon the rock, Christ!

J. S. C.

POINTS OF PRESENT INTEREST IN PROPHETIC STUDY.

In taking a review of the progress that has been made by expositors in the elucidation of prophetic truths during the past twenty years, it will be found that there are several points of prophetic research that are being increasingly discussed and investigated, as possessing especial interest in these momentous times. Among them may be mentioned the following:—

I. That the seventieth and concluding week of the famous period of Daniel's seventy weeks (Dan. ix. 24–27) is yet unfulfilled, and that it will synchronize with the final seven years of this Gentile dispensation, because it is stated to reach "even until the consummation," or end of this economy; and also because it commences with a seven-years covenant made between many of the Jews and "the Prince that shall come," mentioned in the twenty-sixth verse, who is evidently identical with "the Antichrist that shall come" (1 John ii. 18); and, likewise, because the latter half of this covenant-week of seven years is manifestly identical with the future and final 3½ years of the Antichrist's unparalleled persecution of Jews and Christians. This view was, in the main, very generally held by the primitive Church, and was set forth by some of the fathers, such as Irenæus, Hippolytus, Origen, Victorinus, Apollinarius, &c.; and it has recently been ably expounded by more than thirty writers, such as Tregelles, Burgh, Bickersteth, Birks, Newton, Maitland, &c. The seven-years covenant having to be made just about seven years before the end, will, upon its occurrence, enable us to know the period at which the end will arrive.

II. That although the Pope has, in many respects, corresponded with the predicted character of the Antichrist, or Man of Sin (1 John ii. 18; 2 Thess. ii.), who is further described as the Little Horn and Wilful King in Dan. vii., viii., xi., and the Eighth Head of the Beast in Rev. xiii., xvii., yet the correspondence is only partial and imperfect, and fails altogether in respect of the connection that was to subsist between Antichrist and the Jews; as well as in the fact that the Man of Sin, according to Scripture testimony and primitive tradition, is to be one individual person, and not a system or succession of persons. Moreover, the Antichrist is generally admitted to be the representative of the Seventh-eighth or last head of the Beast, or Roman Empire (Rev. xiii., xvii.), and therefore, as conclusively demonstrated by Faber, Frere, Irving, and others, must be looked for in the line of French Emperors.

III. That although there is a year-day fulfilment of the seals, trumpets, vials, and other prophetic visions in Revelation and Daniel, by way of rehearsal on the larger scale and with reference to the sufferings of the Church Militant under the Papal Antichrist, yet there will also be an ultimate literal-day fulfilment of those visions on the smaller scale and with reference to the sufferings of the Church Militant under the last personal Antichrist; the latter fulfil-

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ment being a miniature fac-simile or counterpart of the former, only in days instead of years. And thus, for example, the grand calendarian period of 1260 days, or 42 months, or 3½ times (Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xiii. 5), although primarily fulfilled as the 1260 years of the Papal Antichrist's chief persecuting power from Justinian's Code until the French Revolution, will have its principal accomplishment, as 1260 literal days of the personal Antichrist's chief persecuting power, in the final 3½ years of this dispensation.

IV. That the unparalleled Great Tribulation or Great Affliction foretold by our Lord in Matt. xxiv. 21, Mark xiii. 19, although prefigured by the calamities at the destruction of Jerusalem, is yet *entirely future*, and is evidently not to commence until the setting up of Daniel's abomination of desolation (Dan. xi. 31, xii. 11, ix. 27), which is to be the personal Antichrist's image placed in the Jewish temple in the midst of the seven years of the Covenant-week. Thus this Great Tribulation is manifestly identical with the unexampled latter-day Time of Trouble (Dan. xii. 1), and the 3½ years of the personal Antichrist's appalling infidel persecution of Jews and Christians as described in Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5.

V. That the advent of Christ (1 Thess. iv. 16, 17) to raise the deceased saints and translate the Wise Virgins will occur *before* the final 3½ years' Great Tribulation and infidel persecution by Antichrist, in order that those prepared Virgins may be kept altogether *away from* that hour of temptation (Rev. iii. 10), being *accounted worthy to escape* it (Luke xxi. 36), and being a *first-fruits* company precursory to the subsequent *harvest* company of saints who will be caught up *after* the 3½ years' Tribulation. (Rev. xiv. 4, 15; Matt. xxiv. 29–31.) Thus our Lord will remain in the pavilion cloud with his raised and translated saints, invisible to the world at large, during that 3½ years, and at its close will gather in the rest of his elect,—the second-translation company,—and will then descend on Mount Olivet (Zech. xiv. 4) and destroy Antichrist's hosts and all the incorrigible simultaneously, sparing and converting many of the Jews and heathen to repeople the earth during the subsequent Millennium. (Isa. lxvi. 19; Zech. xiv. 16.)

VI. That the tenfold or decuple division of the Roman Empire, as foreshown by the ten toes of Nebuchadnezzar's Image (Dan. ii. 42) and the ten horns of the Roman Beast (Rev. xvii. 12), has evidently not yet been fully effected, as the whole Roman Empire, Eastern as well as Western, has never yet approximated to any thing like a division into ten kingdoms, and, moreover, the ten kings are predicted not to arise until the closing *hour* of this dispensation and in conjunction with the Eighth Head, or personal Antichrist (Rev. xvii. 12). The gradual formation, therefore, of five kingdoms in each of the two divisions of the Roman Empire, as prefigured by the five toes on each of the two legs, will be a notable symptom of the approach of the final 3½ years Great Tribulation. It is inferred, from Dan. viii. 8, 23, that the four Grecian horn-kingdoms, viz.: Greece, Egypt, Syria, and the rest of Turkey, are to be revived, and to constitute four of the ten kingdoms; making, together with Tripoli, the five in the Eastern division, while England, France, Spain, Italy, and Austria will, apparently, constitute the other five in the Western division. An attentive examination of these prophecies will furnish evidence that we are living in most momentous days, and that there is reason to pray earnestly for light, grace, and revival in this "the accepted time." M. B.

TOPLADY'S CONFESSION.

"I AM one of those old-fashioned people who believe the doctrine of the Millennium; and that there will be two distinct resurrections of the dead,—*first*, of the just, *secondly*, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval, Christ, I apprehend, will reign in person over the kingdom of the just."

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Selections.

"IT IS THE LAST TIME."

BY MARTIN F. TUPPER.

Another year! another year!
Who dare depend on other years?
The judgment of this world is near,
And all its children faint for fears;
Famine, pestilence, and war,
Mixed with praises, prayers, and tears,
Civil strife and social jar,
Spurred by pen and stirred by sword,
Herald Him who comes from far
In Elijah's fiery car,
Our own returning Lord!

Look around: the nations quail;
All elements of ill
Crowd like locusts on the gale,
And the dark horizon fill:
Woe to earth and all her seed!
Woe! they run to ruin still;—
He that runneth well may read
Texts of truth the times afford,
How in earth's extremest need
Cometh, cometh soon indeed,
Our own redeeming Lord!

Lo! the marvels passing strange
Every teeming hour brings,
Daily turns, with sudden change,
The kaleidoscope of things;
But the Ruler, just and wise,
Orders all, as King of kings.
Hark! his thunders shake the skies!
Lo! his vials are outpoured!
Earth in bitter travail lies,
And creation groans and cries
For our expected Lord!

Stand in courage, stand in faith!
Tremble not as others may;
He that conquers hell and death
Is the friend of those who pray,
And in this world's destined woe
He will save his own alway
From the trials' furnace-glow,—
Till the harvest all is stored,
Rescued from each earthly foe,
And the terrible ones below,
By our avenging Lord!

Yea, come quickly! Savior, come!
Take us to thy glorious rest;
All thy children yearn for home,
Home, the haven of thy breast!
Help, with instant, gracious aid!
That, in just assurance blest,
We may watch—nor feel afraid—
Every warning in thy word,
Signs and tokens, all arrayed
In proof of that for which we prayed,
The coming of the Lord!

HOW READEST THOU?

BY REV. HUGH M'NEILE, D.D.

The ancients had a saying concerning the Scriptures that is useful here. They said, "*Distinguish the periods, and the Scriptures will harmonize.*" "Distinguish the periods;" and here comes the very point,—the period. The Jew had fastened his attention so on one portion of the prophecies that he saw but one period,—the glorious period of the Messiah's reign; and the Christian Church had for centuries so fixed its attention on one part of the prophecies only that it saw but one period,—the coming of the Messiah to be crucified. Jewish prejudices arose from partial attention to the prophecies, and Christian prejudice has arisen from partial attention to the prophecies. It should be our privilege to distinguish the periods; and while we maintain, as Christians, the literal fulfilment of Isaiah's prophecy of the Virgin's Child, and the birth at Bethlehem as foretold by Micah, and therefore that the Messiah has come, we ought to maintain also, with the Jews, the literal interpretation of Isaiah's prophecy, that the Messiah shall reign at Jerusalem, and the prophecy of Micah, that Jerusalem shall be chief of the nations, and therein to believe with the Jews that the Messiah shall come. *He has come*, and *he shall come*. Surely this was the real nature

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and genius of what the angels said to the disciples, as you may read in the first chapter of the Acts of the Apostles. The disciples, in astonishment, saw their Divine Master carried up into the air from them, and disappearing in the clouds; and, while they were looking up in amazement, two angels appeared, and said, "Ye men of Galilee, why stand ye gazing up into heaven?" What was the cause? Have you ever asked yourselves what was the cause of the amazing astonishment of the disciples? Not the mere physical miracle: they were too much accustomed to the physical miracles of their Master to be surprised at that merely, and to make us suppose that to have been the cause of their astonishment. How does what the angels said afterwards address itself to that? "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom ye have seen go, shall so come." Was that calculated to abate their astonishment at the miracle which had taken place?—Nay, but it was to assert another miracle. How, then, shall we interpret the incident? What was the basis and ground of their astonishment? I think it very plain and instructive. They had learned unmistakably that Jesus was the Messiah; they were present when they heard Peter's confession, and the remarkable approbation which was expressed of it by the Lord Jesus; they knew then that he was the Messiah, the one that was to come, and they expected great things for their nation; they knew that a number of the prophecies, still unfulfilled, were connected with the Messiah's name; they were looking for them; and when he was taken from them and put to death, their expectations were dashed to the ground. When, however, they saw him again after the resurrection, their expectations revived, and they said, "Wilt thou at this time restore the kingdom to Israel?"—will you finish it all now? And when he had given them an answer, not, indeed, to reject their idea that the kingdom would be restored, but only to tell them the time was not for them to know,—when he had done this, he was suddenly taken up from among them, and they were left in amazement. What were they ready to say within their own minds and hearts? "After all, is he not the Messiah? Is it possible that we were wrong? And if he be, how can he have gone away, leaving so much undone that was predicted of the Messiah? He has done enough to assure us that he is the Messiah. He has fulfilled some prophecies: at his word the deaf man heard; at his word the tongue of the dumb man sang; at his word the lame leaped for joy; at his word the dead has come to life. He must be the Messiah; and yet he is gone! no kingdom restored to Israel! no reigning at Jerusalem!" *There* was ground for astonishment; and in that state of astonishment the angels addressed them,—"Ye men of Galilee, why stand ye gazing up into heaven?" as if he had left undone what had been promised. Do not imagine that all is to be done at one time. "*Distinguish the periods.*" He is gone, it is true, but he is not gone forever. That same Jesus whom you have seen go "shall so come in like manner as ye have seen him go into heaven." Then is the time of the fulfilment of the prophecies. I do not know whether I ever told you of a conversation I overheard some years ago, between a clergyman of the Church of England and a Jew, in the vestry of a church in London. I had been preaching on Jewish prophecies, and giving to the congregation, as plainly as I could, what I have been now endeavoring to convey to your minds; and to the vestry, after the service, two Jews came, to express their gratification for what they had heard and their willingness to hear from me more about Jesus of Nazareth, and to invite me to go the next morning to breakfast with them. They were willing to hear more. Well, I referred them to the clergyman who came in at the same moment; and he was a man of some mark in our Church, too. He had come into the vestry room, holding the back of his hand towards me, and said, "How can you preach such nonsense?" "Well, now," I said, "if you will allow me, while changing my dress, I will refer you to these Jewish gentlemen to converse;" and they very soon got into the thick of the argument. The Jew said to him, "Oh, upon that sort of interpretation,

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sir, I deny that a virgin ever had a son." "Oh, but," said the clergyman, "we know that it is true." "How do you know it?" "It is said in the Bible." "Well," said the Jew, "what more is said in the Bible?—'He shall reign upon the throne of his father David:'—is not that in the Bible?" "Yes." "Well, is not that what the gentleman has been telling us? and you don't believe it. You call it nonsense. Now, if you deny that, I deny the other." "Well," said the clergyman, "but we know that the prophecy of the birth of Christ of a virgin is true, because it is a matter of fact." Sir, I shall never forget the Jew's face,—he looked at him with such a withering sneer. "Ay," said he, "you believe because it is done; we believe because God has said."

TREACHERY—A MARK OF THE LAST TIMES.

BY H. L. HASTINGS.*

"In the last days, perilous times shall come. For men shall be . . . traitors."—2 Tim. iii. 1-4.

Among other traits and lines which go to fill the picture of this evil and perilous age, is the utter trustlessness, unreliability, and treachery of very many people. Men who are trusty in all respects and under all circumstances are very few. Those who are true to God, to conscience, to man, to all around them, comprise but a small portion of the inhabitants of Christendom. Compromises are made to be broken, trusts are accepted to be betrayed. We find this to be true, in many instances, throughout all the varied ranks and classes of society. From the boy who pockets the money in his employer's till, from the confidential clerk who swindles his employers out of their thousands, from the partner in business who involves his associates in beggary through his rascality; from the bank clerk who robs the bank of tens of thousands, to the bank president who steals by the million; from the railroad conductor who helps himself to small change by the handful, to the railroad president who sells spurious shares by the thousands; from the petty politician who steals on a small scale, the postmaster who peculates in postage-stamps, to senators and commissaries and representatives who steal by thousands, and to the guardians of public trusts to whom are confided the competences of widows, the inheritance of orphans, and the funds of public charities,—throughout all these classes we find frequent and lamentable instances of treachery and defalcation, from the smallest up to the grandest scale,—swindles that cover all grades, from a mite to a million, and which indicate an inborn rascality, developing itself as circum stances favor, and as the force of temptation prevails.

Even in religious associations the same spirit of villany exists, and Judas worms his way in among the apostles, and, if possible, strives to make himself generally useful in carrying the bag. Hence comes peculation, stealing of children's pennies begged for missionary purposes and for Sunday-school uses, and all sorts of infernal meannesses that are a disgrace to humanity and a curse to Christianity. So also in those trusts that pertain to the affairs of nations, traitors swarm on every hand, and politicians have their price. The man who is hired to serve his country, and paid more money for it than he ever earned or could earn at any honest business, takes his opportunity to enrich himself then by fleecing the public, by selling himself, soul, body, and influence, to plunderers and speculators and scoundrels, who follow the public treasury as sharks follow a dying man, who scent plunder as a buzzard scents carrion, and come from afar wherever the opportunity opens to deplete the public pocket.

So, also, representatives of great principles prove recreant to their trust. A man chosen by the suffrages of his constituents to stand for the right and be steadfast and bold, yields to the blandishments and seductions that are around him, and from the

* Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Boston, 1862, pp. 320.

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earnest, unflinching advocate of truth is mellowed down under the influence of a thousand forces that operate upon him, and becomes a very comfortable sort of a dough-face. Men in their perfidy seem to put no value upon those principles of right which require men to be faithful to trusts committed to them. They make use of their positions in church and state for the overthrow and desolation of all around; and perjury becomes no crime in their eyes when treachery meets with success instead of with a halter. They have no conscience which can be bound by God or man. Their virtue is easy, their selfishness intense. Men of incorruptible integrity are few. Officials by scores are rotten, corrupt, rascally. And national affairs are so accustomed to running in channels of trickery and craft, that the advent of an "honest" man into executive circles causes a commotion, and almost overthrows the government. It is the introduction of a foreign element, an unknown quality, an unappreciated power, and it seems to throw the whole machinery from its balance, and threaten the desolation of every thing pertaining to it. We need not look far to find traitors. They swarm on every hand, false to their principles, and false to their oaths; false to their God, and false to their country; false to the truth they hold, and false to the great principles which they have avowed; false to every thing that makes men honorable and approved in the sight of God. Hence, governments are overthrown, and nations struggle for existence amid the efforts of a thousand enemies who seek to compass their ruin. A man's enemies come to be they of his own household; and liberty and truth and righteousness are wounded in the houses of their friends. He that ate bread with them has lifted up his heel against them. And multitudes are ready not only to sell their Lord for money, but to betray him with a kiss.

Friendship is too often unreliable. And he who goes forth in this world to do good to all as he has opportunity, to deal his bread to the hungry and minister of his substance to those that have need, must think it no strange thing if he be repaid with falsehood, with slander, with curses and abuse. The sanctities of friendship and the obligations of gratitude alike fail to hold that conscience which is swerved from its devotion to God, and which is lured by some baleful false light, which hovers over ruin's verge.

Amid the general and prevailing corruption on every hand, amid even the bitterness of our own personal experience of treachery and disappointment, we may sit down and read the words of the apostle, "This know, that in the last days PERILOUS TIMES SHALL COME, for men shall be TRAITORS." Is not this scripture fulfilled before us? Do we not see, day by day, proofs that this word is true? Are we not, then, in the last days?

It becomes us as men and as Christians to beware of this laxity of principle, to be honest, upright, true in our allegiance to God, regardful of our words, careful to depart from iniquity, and to have always a conscience void of offence towards God and man. So shall we be gathered with the faithful, when the faithless and treacherous perish with whatsoever maketh and loveth a lie.

SPITE AT THE CLERGY.

INFIDELITY IN HIGH PLACES.

ON Monday, 16th inst., in the Senate of the United States, during the consideration of the conscription act, an amendment was moved by Mr. Sumner to exempt ministers of the gospel from military duty.

Mr. Henderson (Mo.) asked, if a minister was to be excused, on the doctrine that under the teachings of Christ they were opposed to fighting, then why not excuse all Christians who follow them? He would excuse no one. He would have such a law that, in case of another such war, the ministers should have no inducements to advocate hostilities. In Missouri, the ministers, in many cases, had preached treason, and he thought they had to a great degree been instrumental in bringing about this war. If he had his way, he would put them all in the field, and make them fight the battles they had done so much to inaugurate. (Applause in the galleries.)

The amendment was rejected.

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Editorial.

DR. RICE ON THE MILLENNIUM.*

Dr. Rice agrees that we are living in eventful days; that great changes are at hand; and that it is our wisdom carefully and prayerfully to examine the prophecies for light upon what those changes are to be. But, whilst he sets forth many good and truthful things, we think his book exceedingly superficial as an exhibition of the teachings of God with reference to our times or the future, and, in that respect, a failure. His argument against our view of the Millennium will sufficiently show this.

"Some hold," says Dr. Rice, "that Christ will come in person at the beginning of the Millennium, and with his saints will reign on earth a thousand years. At his advent, not before, all antichristian powers will be destroyed; the Jews will return to their own land, which they are to possess forever; and the holy dead will rise, and will be associated with Christ in the government of the nations of the earth."

To this view he objects. He says he does not look for the personal advent of Christ before the close of the Millennium, and presents in his seventh lecture the "considerations which influence his judgment" in the case. We give these considerations in his own order and words, to show by what means even distinguished men impose upon themselves the floating dreams and imaginations of the day for the plain word of God.

His first consideration:—"*There is a strong tendency in human nature to look for a visible, tangible, material glory,*" *and hence* "*danger lest imperfect beings give a too literal interpretation to the language of prophecy in favor of a theory replete with so much earthly glory.*"

He admits, then, that the prophecies, interpreted with that literalness in which men would naturally take them, do set forth a visible, tangible, material glory as entering into what Christians are to hope for; and that these prophecies, so interpreted, fall in exactly with man's constitutional tendencies. These we consider two very strong points in our favor, begetting the necessity for an amount of opposing testimony on the side of Dr. Rice which it will not be easy for him to find. The plain letter of the word of God, and what is inrooted in the very nature of man, is not to be lightly esteemed or flippantly rejected. On the other hand, this "consideration" assumes, that visible, tangible, and material glory is necessarily connected with sin or degradation. On this point the reading of Chalmers' Sermon on The New Earth might be of service. Besides, was there nothing of this sort of glory in the primitive estate of Adam, in the state of Christ in the transfiguration and after his resurrection? Does not Dr. Rice believe in "the resurrection of *the body*"? Is there nothing of this sort of glory in the promise that the pure in heart shall *see* God, that the meek shall inherit *the earth*, and that the children of God shall *see Christ*, and shine as the sun and stars in the kingdom forever? And does Dr. Rice embrace nothing of this sort of glory in *his* Millennium,—in which men and the Church are to retain all their earthiness, live in the flesh, restrained only from violence, impiety, and war? And if the enjoyment of "the abundant influences of the Holy Ghost" in *his* Millennium is sufficient to spiritualize this earthly and grovelling life into a glory without carnal or material elements, why may not those same influences, with all the great wonders which are to be revealed from heaven, do the same for the transcendently more spiritual Millennium for which we hope?

* Signs of the Times. In a Series of Eight Lectures. By N. L. Rice, D.D. St. Louis: Keith & Woods, pp. 220.

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His second consideration:—"*The theory of the pre-millennial advent is decidedly inconsistent with some of the leading doctrines of the gospel.*"

If this could be made to appear, we would renounce our doctrines at once and forever. But Dr. Rice has not made it appear. The specification he makes is that we believe that the race is forever to continue here and multiply. But what doctrine of Scripture does this contradict? The command on this subject was given before the fall: it has nowhere been revoked, and it is nowhere said that it ever will be. We also read of the "generations of eternity," of generations unto generations, in a series parallel with the whole duration of the divine kingdom. See Gen. ix. 12, Isa. li. 8, Dan. iv. 3, 4, Ps. cxxxv. 13, cxlv. 13, cxlvi. 10, Joel iii. 20. Besides, if the race is not to continue forever, then it must be because of sin and the fall; and so Satan will have outdone God, and accomplished more in the way of spoliation and ruin than the glorious Christ in the way of redemption. And if some of the remote generations to come, by the operations of that life which Christ came to live into humanity, shall be freed from depravity, and *the race*, as such, redeemed, how can that be said to supersede the gospel, or sanctification through the blood of Christ, when the freedom and sanctity in question take that gospel and that blood as their only basis and spring, without which they could not be at all?

His third consideration:—"*The doctrine of the pre-millennial advent stands connected with the restoration of the temple, and of types and carnal ordinances.*" This he thinks "improbable," a going back to "bondage," and a thing having no foundation in reason.

Dr. Rice has failed to prove that he has correctly represented Millenarian views on this point. He quotes from Mr. Lord; but he has not proven that any one expects a restoration of "types," or of ordinances any more "carnal" than those which he carries over into his own *spiritual* Millennium. That there is to be a temple in Palestine again, we believe. That God will designate men to conduct its services, we also believe. That God will find good and sufficient reasons for what he does, even though it should be the revival of bloody sacrifices, we do not doubt, even if Dr. Rice cannot see it. And we are also willing that the Almighty King of all the earth shall make his own arrangements with reference to these matters. The question of the restoration of bloody offerings is not at all essential to our doctrine. They may be restored or not, and still Christ come and raise his saints to *make* the Millennium, not to close it. "That Jewish Levites and priests are again to minister at the altar, offering animal sacrifices in the presence of the Son of God," says Dr. Rice, "we certainly do not believe." Whether he believes it or not, affects the question of the pre-millennial advent as little as it affects the certainty of God's revelations, which affirm that the Lord will come with fire, and with his chariots like a whirlwind, and shall judge all flesh; that then the brethren of the prophets shall be returned to Jerusalem out of all nations; that then God will take of them for priests and for Levites; and that the priests, the Levites, the sons of Zadok, shall come near to him to minister unto him, and shall stand before him to offer unto him the fat and the blood. See Isa. lxvi. 15–24, Ezek. xxxvi., xxxvii., xliv.

His fourth consideration:—"*We cannot help regarding it as a degrading and unscriptural view to represent the Savior and his saints as engaged in administering the temporal government of the nations for a thousand years, or perhaps forever.*"

How, then, can Dr. Rice help regarding it as degrading that God and angels should be engaged in this very thing now, as they certainly are, or that Jehovah condescended to locate and reveal himself in the temple of Jerusalem as the King of the little realm of Palestine, peopled with the descendants of slaves, or that the eternal Son of God should have taken upon him the weaknesses of human flesh, and lived the life of a poor carpenter, and wandered here and there in the land of Israel with a few fishermen and tax-gatherers at his heels as the equipage of his kingliness? Was it not these very hu-

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miliations that caused the Jews to reject him? And should we not fear a similar mode of argument, lest we should involve ourselves in like impiety and judgments? It is also a sad mistake to conceive of the Millennial reign as if it were the bringing down of the heavenly to a level with the earthly. It is the bringing up of the earthly to a correspondence with the heavenly,—fulfilling the prayer taught us by Christ himself, and making it "on the earth as it is in heaven." It is not to make Christ a temporal prince, but to raise the world into an eternal kingdom of bliss and glory. If there is any thing "unscriptural" in this, Dr. Rice has not pointed it out; whilst, on the other hand, it is written that "The Lord shall be king over all the earth;" that the time is coming when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and he shall reign for ever and ever," and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Zech. xiv. 9; Rev. xi. 15; Dan. vii. 27.)

His fifth consideration:—"*The Scriptures distinctly teach that the gospel dispensation is to be the last.*"

If Dr. Rice had distinguished what he means by "dispensation," we would be better prepared to deal with this "consideration." If he refers to the system of grace by which men are saved, we agree with him that the gospel dispensation is the last, as it is also the first and only dispensation of the sort for all time. If he means by it a particular stage or order of things in the developments of the gospel system, we agree again that that under which we are now living is both the last that has been given and the last that shall be in the secular course of this world. But that there is to be a *sabbatic* order, in which all preceding dispensations are to be consummated, has not been confuted by the quotations given, and is asserted in the Scriptures with ample clearness. Compare Heb. iv. 9; Rev. xx. 3, 4; and the system of Hebrew septenaries.

His sixth consideration:—"*The signs of the times do not seem to point to the second advent as at hand.*"

We differ with Dr. Rice on this point; and so do multitudes of men quite as competent to judge in the case as he. In descriptions given in his own book may be found some very striking pictures of the fulfilment of signs given by the Savior as indications of the nearness of his return. But whether the second advent be near or remote, or signified by the signs of the times or not, that has no sort of bearing upon the question whether it is to be before or after the Millennium. One thing is certain: that the indications of the past few years are not to the effect that we are soon to have the Millennium without the coming of Christ "with power" to put things in order for it.

These are all the "considerations" upon which Dr. Rice expresses himself "obliged to conclude that the doctrine of the pre-millennial advent and personal reign of Christ on earth is founded upon erroneous methods of interpreting prophecy." We think our readers will agree with us in the following statements:—

1st. That the doctor is very easily convinced and persuaded in his way of thinking on this subject; and—

2d. That anti-Millenarianism is to be regarded as a forlorn cause, when so distinguished a polemic and theologian as Dr. Rice can find no better supports for it than those which he formally proposes in his "Signs of the Times."

"REVELATIONS REVEALED."*

THERE is not much of this book. Had there been nothing of it, perhaps it would have been as well, if not better,—except that God has covenanted to overrule all things for good. It exhibits considerable labor of fancy, and straining of historical facts, and earnestness of effort, against all laws of lan-

* REVELATIONS REVEALED; or, The Progress of Error and the Triumph of Truth. Philadelphia: Willis P. Hazard, 1862, pp. 144.

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guage, to construct a poor and absurd paraphrase of the Holy Apocalypse; which paraphrase few will read, and by which it will be difficult to profit, except to be warned from like attempts.

THE DIFFERENCE.

No one who will give attention to the subject can fail to be struck with the difference between the spirit, faith, and hope of the primitive Church, and that of our day, with reference to the great subject of the Savior's coming and kingdom. The early Christians dwelt upon no subject with more constancy, solemnity, and anxious expectation than upon this. They ever spoke of the Savior's return as a thing which any of them might live to see. They knew not the time, but they always considered it near, and continually referred to the fact as the great motive by which they enforced their appeals and addresses to the consciences of each other and to the ungodly. But who among the great mass of modern professors of Christianity is really looking for that glorious advent which alone is to consummate all the gracious purposes of God? Who is expecting the Lord from heaven? Who believes honestly that his appearing is at hand? Here and there a few earnest and anxious souls are awake to the subject, and struggling amid contempt and sneers to arouse the Churches to it; but the great body of nominal Christians, as the careless world, is *asleep*. Asleep over the solemn verities they profess to believe! Asleep to their high privileges! Asleep to the dreadful dangers that threaten them! We speak to them, but they only mock and revile us. We tell them to awake, that the Bridegroom cometh, and they say we are fanatics, and sink down again to quiet on the very verge of the judgment. They will not believe that the Lord is about to reveal himself again. They will entertain no idea of the imminence of impending judgment. If Christ were to come now, how few professedly pious people could look up and say, "This is my Lord; I have waited for him: Blessed is he that cometh in the name of the Lord!" Would not such an occurrence rather fill our modern Christians with utter surprise and dismay? Would it not take them nearly all unawares? It was not so with the first Christians. They suffered, looking for the coming Savior. They looked for him every day; but most modern Christians do not look for him at all. They looked for him with fond desire and hope; most modern professors never think of his coming but with dislike, fear, and dread. They thirsted for it, and prayed for it, and longed for the scenes it is to reveal; most now rather wish that Christ might never come, and would be more comfortable if they could be persuaded that the whole thing were but a fable. They watched every turn in human affairs, in the hope that the next would bring their Redeemer from the heavens and give them the kingdom; but, amid the most wonderful commotions in society that man ever witnessed, people now stand callous and unmoved, as if they had nothing to hope for and nothing to lose! Would it not seem as if all the hardness and unbelief of eighteen centuries had accumulated upon this generation? Would it not seem as if the state of things which Christ himself predicted had about reached its full? "When the Son of man cometh, shall he find faith on the earth?"

Reader, there is but one way of safety for man. We must accept the gospel, and receive it with all heartiness as the apostles held and taught it, and make all its hopes and promises real to our hearts and consciences, or we must "suffer loss," if not the darkness of everlasting despair. We must be hid in Christ or perish. All peace derived from any other source is but the harbinger of irremediable disaster. The very ground beneath our feet is quaking and gliding away; and unless the soul be firmly planted upon the Rock of Ages, looking out for the great Master of storms to come to our help, it will soon find itself tossing hopelessly upon the boisterous flood of a starless and rayless eternity. But little remains to fulfil all the predicted signs which are to mark the period of the Lord's coming to judge the quick and dead: let each one, then, give heed, and be admonished.

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The Prophetic Times.

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Special Contributions.

THE KINGDOM NOT OF EARTH.

"My kingdom is not of this world."—John xviii. 36.

There is no passage more dwelt upon by anti-millenarians in opposition to our doctrines than this. Indeed, it is about the only text on which any show of scriptural objection can be raised. But it is, after all, nothing but *show*. If they take it to prove that the kingdom of Christ is *within*,—a reign over the heart by the Holy Spirit,—we maintain this equally with themselves. If they take it to prove that the kingdom of Christ is not of earthly derivation or of an earthly nature, this, too, we hold with unyielding firmness, insisting that it is neither derived, constituted, or administered after the fashion of the kingdoms of this world. If they take it to prove that the kingdom of Christ is confined and limited to the Spirit's rule in men's hearts, and that it consequently is, and always will be, without outward manifestation and visible form, we dispute that there is any thing of the sort in the passage, and insist that they have the Scriptures everywhere against them. That kingdom, even now, embraces the organized Church, which is a visible assembly, with outward sacraments and bonds of union, and with external manifestations as real as any of this world's kingdoms. And if they take it to prove that the kingdom of Christ is not *located* on earth, they undertake to make it prove a manifest falsehood. Take the kingdom spoken of in what sense we please, whether as Christ reigning in the heart by his Spirit, or as Christ operating for the salvation of men through the administrations and ordinances of his Church, *its location is in this world* and in none other. Nor do the Savior's words imply, by any fair grammatical construction, that his kingdom ever will be located otherwise than upon the earth. It may not be without service to quote here a few authorities on the subject.

Tholuck makes this criticism:—"He does not contradict the assertion that he has a kingdom; nay, he speaks of his kingdom and of his servants. If we are to affirm any thing with regard to the kingdom of Christ, we must not content ourselves with merely saying that the kingdom of Christ is *not of this world;* we must add, that, although his kingdom is not *of* this world, yet it is, nevertheless, *in* this world, and will advance more and more in this world. Yes, God be praised, we can say, with joy, that although the Lord's kingdom is not of this world, still it is in this world, *and, so long as the world exists,* IT WILL NEVER PASS OUT OF IT."—(Light from the Cross, p. 171, *in loc.*)

Stier has this observation:—"This renunciation is by no means to be put in opposition to the true prophecies of the kingdom of the Son of man, to whom *already* power is given, and whose kingdom *finally* will bring all other power to naught: it is very far from renouncing the world and all external and earthly manifestation and confirmation of his heavenly power. *It does not,* as superficial expositors dream (here and verse 37), *refer the kingdom of Christ to the invisible reign of the heart.* Had he not said already before Caiaphas, From this time forth ye shall see him coming in his power? The observation of Von Gerlach is good, that a purely internal dominion which did not control and subordinate to itself the external

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would be no true kingdom, and would have none of the reality of dominion."—(Words of Jesus, *in loc.*)

So, too, Krummacher:—"He does not deny that he came to establish a kingdom: he only repels the groundless suspicion of his having intended to overthrow the existing authorities and to establish a new political state. He does not say that his kingdom makes no claim eventually to the government of the whole world, or he would have denied more than was consistent with the truth. He only asserts that his kingdom was not of *this* world, and clearly intimates, by laying the emphasis on the word 'this,' that another *αἰων* than the present would certainly see his delegates seated on thrones, and his word and gospel the *magna charta* of all nations."—(Suffering Savior, p. 248.)

Trench also describes the point of meaning to be, "not the unfolding of any powers which already existed in the world,—a kingdom not rising as those other kingdoms '*out of the earth*,' but a new power brought into the world from above."—(On the Parables, p. 100.)

Alford also interprets the declaration as conveying "no denial that this kingdom is *over* this world, but that it is to be established by this world's power."

Edward King says of this declaration of the Savior, "It might be translated, or at least should be paraphrased, *My kingdom is not derived from any powers or authority* in this world."—(Morsels of Crit., vol i, p. 421.)

THE TWO RULES OF CHRIST.

"BEHOLD, the Lord God *will come* with *strong hand*, and *his arm shall rule for him*: behold, his reward is with him, and his work before him." (Isa. xl. 10.)

There is a different rule or administration described in these words from that of the rule or kingdom of Christ which exists in the present dispensation, which is purely that of the Spirit. The two are often confounded, as one and the same; whereas they are not even of the same "world," the Spirit's dominion being only over the hearts of true believers in this dispensation; while that of "his *arm* rule" will be universal, and embrace both the bodies and souls of men, and will be in "the world to come whereof we speak." The Spirit's rule already exists: "For behold, the kingdom of God is within you." (Luke xvii. 21.) But Paul speaks of a rule not yet established, for "we see not all things put under him yet." (Heb. ii. 5, 8.)

It is a matter of surprise that any could mistake two things so dissimilar in all their essential and distinctive elements. And yet it is the case even with those who are passable theologians and well built up on the essential points of doctrinal knowledge.

We remember, a few years since, one of our prominent ministers and best prophetic expositors, at a commencement of a college, preached a sermon in which he took the ground that the locality of the kingdom would be upon this earth, (for "we shall reign on the earth," and "under the whole heaven." Rev. v. 10; Daniel vii. 27; Rev. xx. 4;) and that this kingdom would be set up at the second coming of our Lord. A certain journal came out against this doctrine in several articles, one of which cited Luke xvii. 21, in something like the following words:—"If any one wishes to know what the kingdom of God is, let him turn to Luke xvii. 21, and there he will see that the kingdom of God is within us." This was said in a confident tone, as if it was conclusive against any other kingdom or form of it forever. All those grand and beautiful scriptures that so graphically describe the glory and goodness of Christ's personal reign were totally ignored. Language itself is exhausted in the attempt to portray the brightness of that glory, "when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.) An earnest of this future rule, the apostles saw at the transfiguration, of which Peter said, when rehearsing it to the Church, "We made known unto you the power and *coming* of our Lord Jesus Christ, for we were eyewitnesses of his majesty, when we were with him in the holy mount." And of the same, he said, he would *not be negligent to put them always in mind*, though they knew

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them; and that he would endeavor to enable them, after his decease, to have those things always in their remembrance. (2 Pet. i. 11–18.) Shall Peter be so anxious to have these things kept always in remembrance, both before and after his decease, and we be "negligent" of them? We are commanded to be "followers of them." (Heb. vi. 12.) How can we be "followers of them," if we are careless concerning that about which they were so solicitous? The qualifications of the kingdom are first mentioned, and then "an abundant entrance into the kingdom" promised as an inducement to diligence in the attainment of these additional graces. Peter first declares that "all things that pertain to godliness have been given us: then he speaks of "the promises" by which we may be *partakers* of the divine nature; then he exhorts to diligent effort in further adding certain Christian virtues, which he specifies; and then he encourages to this by the promise that "so an abundant entrance shall be ministered into the everlasting kingdom." "Wherefore, give all diligence to make your calling and election sure; for *if ye do these things*, ye shall never fail." Fail of what? Of "an abundant entrance into the kingdom."

We see here that entrance into the kingdom depends upon godly "diligence." The point to be attained is not mere salvation: those addressed were already in a state of salvation:—the point is, the immunities of the kingdom. Those who give this diligence are they whose "work shall abide," and "receive a reward." (2 Pet. i. 4–18; 1 Cor. iii. 13, 14.) But there are others mentioned who are "righteous," but are "scarcely saved." These are they whose work shall be "burned," who will "suffer loss," though themselves shall be "saved so as by fire." (1 Cor. iii. 15; 1 Pet. iv. 18.) This *preparation* for the kingdom belongs to "his *Spirit* rule," but "his *arm* rule" belongs to the kingdom itself, and is to be in that completed kingdom "when all things shall be put in subjection under his feet," (which Paul says has not been done yet, proving the kingdom still to be in the future.) He is yet to be "*crowned* with glory and honor, and set over the work of his hands," "in the world to come," "in the dispensation of the fulness of times." (Heb. ii. 5–9.)

The manner in which Peter connects these two kingdoms is worthy of particular notice. He makes the spiritual or preparatory kingdom our "outfit" for an entrance into the kingdom when "the Lord shall come in great power," according to the glorious pattern which was shown Peter on "the holy mount." The Savior had said to them, that there were some standing with him who should not taste of death till they should see the Son of Man coming in his kingdom, or behold a pattern of what he should be when he came in his kingly glory. "For the Son of Man shall *come* in the glory of his Father, with his angels, and then shall he reward every man according to his works." The Savior here refers to the anticipated blessings of this kingdom, and the certainty of reward according to works, as a motive to severance from worldliness; for he had just said, "What is a man profited if he gain the whole world and lose his own soul," and, consequently, his place in the glories of that kingdom a specimen of which he was just about to exhibit?

Accordingly, "after six days he taketh Peter and James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." "And behold there appeared unto them Moses and Elias talking with them." (Matt. xvi. 26–28; xvii. 1–3.) Here, then, was a sample of "his coming," and of his power and majesty when he comes. And how will people make such a kingdom to be *within us?* How shall we put the glorified body of the Savior within us, and Moses and Elijah, who stood with him as types of the first resurrection and translation, and Peter and James and John, as types of Christians in the flesh, who will behold him and his glorified ones at his coming?

And what a contracted and selfish view it is to make ourselves the seat and centre of the kingdom, as if Christ's paramount object was to glorify us! According to this pat-

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tern, his own person is the great centre of radiation. If we are radiant at all, it is by reflection from "his face," which did "shine as the sun," with brightness sufficient to illuminate all within its sphere. No wonder that "the moon shall be confounded, and the sun ashamed," when he shall "come in the brightness of his majesty."

Some, also, speak as if these two kingdoms were antagonistic, and seem to fear that there is danger of neglecting the personal work of grace in these contemplations of glory. But nothing could be further from the truth. They are not only in perfect accordance, but are essential parts of each other. No one who rightly understands Peter's teaching in the texts quoted could justly arrive at such a conclusion. He commences at the very beginning of the work of grace in the soul, and shows the qualifications necessary to enter the kingdom; and then he refers to the kingdom to come as an inducement to diligence in the use of the means of growth in grace. The Savior showed the picture of his glory also for this very purpose, that it might ever after be made use of as an incentive to every good word and work. And in this way the promised kingdom is ever referred to. As an incentive to heavenly affections:—"Set your hearts on things above, and not on things of the earth. For when Christ shall appear, then shall ye also appear with him in glory." (Col. iii. 2, 4.) As an incitement to watchfulness:—"For the day of the Lord so cometh as a thief in the night." "Therefore, let us not sleep as others, but let us watch and be sober," or serious. (1 Thess. v. 2–6.) As an inducement to seek the gifts of grace:—"That ye come behind in no gift, waiting for the coming of the Lord, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. i. 7, 8.) It is connected with Paul's injunction to "fight the good fight of faith, and to follow after righteousness, godliness, faith, love, patience, and meekness, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for *themselves* a good foundation against the time to come." (1 Tim. vi. 11–19.) There are many other texts in which it is used as a motive power for the promotion of the very end which some would say it hinders. It is not only set before Christians as an incentive to high attainments in grace and diligence in Christian work, but most especially is it promised as a reward for disinterested service in the ministry. "Feed the *flock of God* which is *among you*, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." "And when the chief Shepherd shall appear, ye shall receive a crown of glory." (1 Pet. v. 2–7.) Was this motive so constantly set before the Church by the apostles, and shall we ignore it altogether, or misrepresent it? Of all the subterfuges of Anti-millenarians, this—that it is a hindrance to the very grace which it is designed to promote—is the most futile. No: his spiritual rule and his personal rule can never be in conflict, but are in perfect accordance. The one is to make ready a people prepared for the Lord; the other is to establish the kingdom prepared.

A. P. J.

WILLIAM TWISSE, D.D.

HOW HE BECAME A MILLENARIAN.

Dr. William Twisse was the Prolocutor of the Westminster Assembly of Divines, held in 1643, who framed the Presbyterian Confession of Faith. He was a man of great learning, ability, piety, and moderation. His published works consist of three folio volumes.

In his earlier ministry, like many others, he had neither sympathy nor patience with the doctrines of Millenarians. Hearing on one occasion that Mr. Mede had been putting forth the belief that the seventh thousand years of this world is to be reckoned as the day of judgment, and that the Messiah is to reign during that thousand years on earth, he tells us himself, his spirit was stirred up in him to lay aside all other studies and to

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devote himself to the confutation of this opinion. "For," says he, "the improbability of it seemed very pregnant to natural reason, and divers arguments that way offered themselves, which seemed to be of very difficult (if at all possible) solution; and, over and above, it seemed very contradictious to divers plain passages of Holy Scripture."

He accordingly applied to Mr. Mede for permission to propose his reasons against this opinion, the result of which application he explains as follows:—

"Mr. Mede very readily entertained the motion, and prescribed me a time after which he should be at leisure for me; and, in a letter after this, in his familiar manner asked me, saying, *When come your queries?* I accepted his courteous answer, and sent up to him, first and last, twelve arguments against that opinion of his. At the first I sent him ten, with an answer devised by myself to nine of them; for so I had promised him: namely, that I would bethink my wits of what possibly might be said in the solution of them, according to the straightness of my invention, leaving it to him to approve, or correct, or add, as he thought good. And whereas I could devise nothing at all in answer to my tenth argument, he sent me a large answer thereunto in three sides of a sheet of paper; whereby I well perceived that my best arguments had been known to him and examined before I devised them.

"After this I came acquainted with many discourses upon the same argument, one printed in Hanover in Germany, *concerning the last day;* only a few of which were printed, and only two were brought into England. Mr. Mede bought them both, and sent me one to copy out, which I did. After this, no less than seven manuscripts were sent me from one divine, treating of this and other mysteries. I dealt plainly with him, and told him I would not sell my favors gratis; I would be well paid for them. And therefore, as I heard he had strange notions upon the Revelation, and touching the mysteries of the first resurrection and Christ's kingdom, I looked to be fed with the communication of them, with promise to return them safely after I had sucked the honey out of them. And here I found rich mines indeed, even all the mysteries belonging to Christ's kingdom set down apart, by way of question, and a solemn solution thereof, with proofs adjoined out of Holy Scripture. Since that, I have met with divers choice pieces of the same argument; some prosecuting a few parts thereof only, and others more.

"But to return to Mr. Mede: — many letters passing between us, he had occasion to touch upon some things whereof he had written more at large, either by occasion of chapel exercises, as he called them, or in more operous and large discourses. I was glad to observe such precious birds of Paradise spring, and thereupon insinuated with him further, entreating him to communicate such exercises to me. And, truly, I found such exemplary favor with him that he would scarce deny me any thing. Thus I came to be partaker of divers chapel exercises of his. . . . Amongst the chief pieces which he was pleased to communicate to me, that of *The Apostasy of the Latter Times*, as it was the largest of all the rest, so it gave me greatest content, and affords me new and more plentiful matter of meditation."

From that time Mr. Twisse was a believer in the scripturalness of those doctrines which he previously felt himself stirred and able to demolish as foolish and unreasonable fancies. He afterwards wrote prefaces to different books by Mr. Mede in which these doctrines are set forth, commending him as the most excellent of expositors of Holy Scripture. "Many interpreters have done excellently," says he, "but Mr. Mede surmounteth them all."

Like the skepticism of Lord Littleton and Gilbert West, his hatred and opposition to Millenarian belief completely dissolved and disappeared under the rare process of candid and faithful examination. One by one his "twelve arguments" vanished, and that which he thought unanswerable among the rest; until he finally wrote, "Oh, Mr. Mede, I would willingly spend my days in hanging upon your lips . . . to hear you discourse upon the glories of the Kingdom of Christ."

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Selections.

GOD'S PURPOSES NOT ALWAYS HID.

FROM AN OLD PERIODICAL.

A MULTIPLICITY of leading facts in the history of the past goes to convince us that there exists in the bosom of God an inherent willingness, and a definite purpose, to impart to his devoted servants a knowledge of future events—not, perhaps, to the extent that our short-sighted or prurient hankerings might desire, but so far as infinite wisdom sees would redound to our best good and to the soundest interests of his kingdom on earth. We advert to this truth in order to remove, if possible, the vague impressions of idle yearning, of presumption, of impiety, of sacrilegious intrusion upon forbidden ground, that is so apt to connect itself with every attempt to unravel the mysteries of revelation and to honor God by ascertaining the sense of what he has himself spoken. For nothing is more certain than that the opprobrium which is due only to the most marked and contemptuous neglect of the divine oracles has, from many quarters, fallen upon the humble and reverential study of their entire contents.

Our position is that God is willing that man should come to the possession of the knowledge of futurity,—not, indeed, in unlimited measure, but to such an extent as shall be for his good; and what more unquestionable evidence can we adduce of this than his own express declaration? Hear, then, his voice in respect to the father of the faithful:—"Shall I hide from Abraham that thing which I do?" Can language be more unambiguous? Now, the value of this averment depends upon its being an expression, not of his purpose in reference to a particular individual or a particular event only, but of a general principle in the conduct of his providence. Does any latent doubt linger in the mind of the reader, whether this *is* a principle of the divine administration? let us then make assurance doubly sure by citing the same declaration in more general terms, as uttered by the mouth of the prophet Amos:—"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." With this testimony before us, we presume we hazard nothing in saying that from the primeval epochs of his Church all along through the whole line of her annals, the Most High has never projected any great and important movement without making some portion of our race privy to his counsels. It *may* be said of the petty potentates of the earth that "it is the glory of a king to conceal a matter;" but the Universal Sovereign, who has no enemies that can take advantage of a premature disclosure, can afford to adopt a more liberal, or, if you please, a less cautious, policy. He can consistently bring his servants into his cabinet, and freely advise them of those intended measures which he originates for their good and carries into execution by their agency.

But it will be asked, "Is there not some exclusiveness—some favoritism—in regard to these disclosures? Are they free and open to all? Are they not restricted to a chosen few? Is it not intimated that prophecy is for prophets, while the great mass of men are debarred from this kind of information?" We answer, prophecy is for prophets, just as holy things are for holy men. "The secret of the Lord is with them that fear him." It is to a certain form of character—to spirits of a certain mould—that he unveils the arcana of his bosom. It is mainly the *good man*—he whose soul is in sympathy with the will of his Maker—that he deigns to make the depositary of his designs. And yet, at the present day, under the existing dispensation, there is no other interdict standing in the way of any man's attainment of a knowledge of his prophetic purposes, than there is as to the attainment of a true

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knowledge of the mercies of the gospel. There is no other than a moral impediment existing in either case. The record of eternal life—the charter of immortal hope—is not a sealed book to any one who is desirous to have its precious purport laid open for the rejoicing of his heart. He need not utter the invocation,—

"Angels, roll the rock away,"—

in order to look into the Savior's vacated sepulchre and see there the pledge and assurance of his own resurrection in bliss and triumph. The humble, the yielding, the believing mind is the great requisite; and yet the apostle's words make it clear that there is a mystery in the believer's salvation which can never be understood but by a certain state of heart. And so, we repeat, there are certain moral prerequisites which we believe God has always insisted on in those whom he would make "men of his counsel." To study prophecy profitably, there must be an honest and submissive heart.

CHRIST'S ADVENT PRE-MILLENNIAL.

BY REV. GEORGE GILFILLAN.*

We contend that the Bible holds the Pre-millennial Advent of Christ; and we shall prove this, first, from some direct statements of Scripture. Omitting several in Isaiah and Ezekiel which bear less certainly on the point, we may mention that remarkable passage in chapter lxvi. of the former prophet, where the Lord is represented as "coming with fire, and with his chariots, like a whirlwind, to plead with all flesh,"—words almost identical with those in which the Second Advent is described in the New Testament; and after this he "gathers all nations and tongues, and they come and see his glory." In this passage the Advent, and the accompanying Destruction, are placed *before* the Universal Glory. In Daniel there occur several predictions to the same effect. In chapter vii. it is written, "I beheld till the thrones were cast down, and the Ancient of Days did sit; and, behold, one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days; and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him." Now, here, first, we contend that these words describe the Second Advent of Christ, that very event which John had in view when almost in identical language he cried out, "Behold, he cometh with clouds, and every eye shall see him." Secondly, Daniel fixes the date of this event before the Millennium, for it is after the coming of the Son of Man that "all people, nations, and languages serve him;" and it is under the dominion of the "little horn"—that is, in the latter ages of the Roman monarchy—that the Son of Man receives his kingdom. It follows, therefore, that if John, as is generally admitted, refers in chapter i. verse 7 of Revelation to the Personal Advent, and if Daniel be describing the same event, it must take place before, and not after, the general triumph of Christianity. The object of Daniel, in this and in the foregoing vision in chapter ii., is to trace the history of the empires of the world to that point when the kingdom of Christ shall supplant them all. That he dates the commencement of this kingdom not at Calvary, but at the Second Advent, is evident, because the kingdom is described as one of power and glory, while hitherto Christianity has been a struggling cause; because, when in verses 18 and 27 of chapter vii. he speaks of the "saints of the Most High" to whom dominion is given, he means the Jews, who have certainly, as yet, been a persecuted and downtrodden people, and whose kingdom must be yet to come, and because in the parallel passages in the Revelation (chapters xvii. and xix.) the destruction of the beast with the ten horns by the Lamb is incontestably a future event. It is remarkable, as Auberlen shows, that "God speaks of the world-power, the Fourth Monarchy, in its Christian period, without mentioning its Christianity, only its final adherence to Antichrist is spoken of. Why is this? Be-

* Christianity and our Era: a Book for the Times. By George Gilfillan. Edinburgh & London, 1847, 8vo, pp. 478.

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cause Christ's kingdom, as it was established at his First Advent, is not of this world, and Daniel was to prophesy the course of the *world*-powers: hence the kingdom of God enters the horizon at that point where it begins to be a real and external power of the world,—that is, at the Second Advent of Christ." In other words, Daniel nowhere recognizes the sham of Christendom, but speaks of the Fourth Monarchy as on the whole heathen and antichristian, till overturned by the "stone cut out of the mountain without hands," and then, and not till then, the true Christendom commences its course.

In Daniel xii. 1 we find it said, "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, and at that time thy people shall be delivered," &c. We think no candid student of Scripture will deny that these words describe the same period of which Christ speaks in chapter xxiv. of Matthew:—"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The periods are described in words almost identical, and are unquestionably the same. It follows that the upstanding of Michael is identical with the Second Advent of Christ, which is plainly announced, as we shall see afterwards, in the context of Matthew. If so, the coming must precede that deliverance of the Church, and that glorification of the righteous, predicted in the subsequent verses. It is the standing up of Michael which produces the "time when God's people shall be delivered." Some, indeed, have held that this verse only predicts a preliminary contest between the angel Michael and the evil one; but this we think refuted by the remark made before about the identity of the periods spoken of by Daniel and by Christ in Matthew, as well as by the description of Michael, which answers so well to Christ,—"the great Prince that standeth for the children of his people." It may be said that the "time of trouble" is mentioned as succeeding the uprise of Michael; but although it occurs in the second clause of the verse, it is evidently brought in to account for the first—"Michael is to stand up for his people;"—why? To deliver them out of that state of unparalleled trouble, *in which time*, moreover, and not before it, the deliverance is to take place—"*at that time*" (*i.e.* of trouble) "shall thy people be delivered."

In Haggai ii. 6 it is written, "For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." And again, "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." Paul, in the Hebrews, quotes, and thus applies, Haggai's language:—"Whose voice then" (*i.e.* at his death, when his blood, speaking better things than the blood of Abel, was outpoured) "shook the earth: but now he hath promised, saying, Yet once more, I shake not the earth only, but also heaven. And this word yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." It has been debated whether the passage apply to the First or to the Second Advent. We think that Paul's mode of quoting it settles the point, and proves that it applies to both. Christ's voice "then," at the period of his death, "shook the earth," accomplishing the first part of Haggai's prophecy, when there was a "great earthquake, and when many of the saints arose;" he is to speak again, and his voice is to shake the heaven, accomplishing the second, and producing a complete and final revolution in the universe. Along with both these shakings it seems to follow that Christ "comes," as the "Desire of all nations;" and from this view of the passage we gather another argument for his Pre-millennial Advent. He came, as the "Desire of all nations," shaking the earth, and filling the temple with his glory; he comes again, still more the "Desire of all nations," shaking the heaven, and again a flood of glory, richer than before,

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fills the house. It adds to the probability that the Second Advent is here intended, that we find this shaking coupled with the destruction of the "kingdoms of the heathen," and of the "throne of kingdoms;" a feature that does not strikingly suit Christ's first appearance, when the kingdoms of the heathen were generally quiet, but which does apply admirably to that prophetic time when the "thrones are to be cast down," and when he is to "put down all might, and power, and dominion."

In chapter xiv. of Zechariah we find one of the most seemingly explicit, as well as one of the most poetical and magnificent, announcements of the Pre-millennial Advent of Christ.

Zechariah's language is remarkable for its emphasis and reiteration:—"the Lord shall go forth;" "the Lord my God shall come;" "the Lord shall be king over all the earth;" "it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts." This coming on Olivet certainly precedes the Millennium, which is described in the closing verses of the chapter. We are persuaded that so far as the personality of the coming, which *no language* could more strongly or clearly state, and the descent on Olivet, are concerned, the words are literal.

We pass now to the New Testament, and find first a striking testimony to the truth of our doctrine in the Parable of the Tares. The believers in Post-millennialism in general hold that Christ comes to an evangelized, a holy and happy world. But this parable shows the tares growing with the wheat up to the time of harvest, when Christ commands his reapers to separate them from the wheat. The harvest, therefore, which means the entrance of the Master with his angel-reapers into the field of the world, precedes the Millennium, and is the *cause* of the general holiness which is then to prevail. It may be said, Is there not to be a reaction after the Millennium, when Satan is to be loosed, and may not the Parable of the Tares refer to the destruction which is then to come upon the wicked? But, first, the parable implies that the tares and wheat are to grow on continuously ("let both grow together"), and the tares in *equally large* or *larger* proportions, till the harvest; but surely a thousand years intervening, in which the "people are all righteous," cannot harmonize with this—the tares shall then *be* to a very great extent rooted out; and, secondly, the judgment of the rebels after the Millennium is not produced by the entrance of the Husbandman into the field, but by "fire from heaven;" the after-crop of tares, so to speak, is to be licked up in haste by a flood of fire from on high. The same truth is taught in the Parable of the Net which follows, and can by no means be reconciled with Post-millennial views of the coming of Christ.

If the 24th chapter of Matthew be held to describe the Personal Coming, then that coming must precede the Millennium; for Christ is said to come to a wicked earth,—an earth compared to the antediluvian world, "when the flood came and took them all away." In the Parable of the Virgins, again, there are foolish as well as wise virgins when the Bridegroom arrives. The same fact is still more strikingly brought out in the words in Luke xviii. 8:—"When the Son of Man cometh, shall he find faith on the earth?" Christ had said, immediately before, "I tell you that God will avenge his own elect speedily." Nevertheless, he adds, be not impatient; ye must wait till a fixed future period, which ye shall partly recognize by this mark: it is to be an age pre-eminent for faithlessness,—so much so that the question may be asked, "Is faith to be found in it at all?" it is to such an age that the Son of Man is to be revealed. We need hardly add, that such a period is more likely to precede than to follow the Millennium.

We find in all the parables in which Christ represents himself as "gone to a wedding," to a "far country," to "receive a kingdom," that his return is sudden, unexpected, and attended with fearful judgments on those servants who have said, "My Lord delayeth his coming," and taken liberties accordingly. He returns, having "received the kingdom,"

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invested with the office of earthly sovereign, and proceeds to punish the evil and to reward the good; in other words, to establish the Millennium. Could such a disorderly house as he left behind him (Luke xii. 35) be called in any sense a type of the millennial glory?

In Acts iii. 20 we find the statement, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This is with many one of the principal strongholds of the doctrine of the Pre-millennial Advent of Christ. The argument founded on it may be expressed as follows:—First, there is a time when all things, at present fallen and diseased, are to be restored. This we gather from the general sense, and many of the particular passages, in Old Testament prophecy, such as Isaiah, chapters xxxv., lx., lxv.; secondly, the expression "restitution," from its common, if not universal, use, describes that period; thirdly, this period, from its leading features as described in the prophets, seems identical with the "times of refreshing" in verse 19 of the same chapter, which all agree to refer to the Millennium: for instance, in the 35th chapter of Isaiah it is said, "The *parched* ground shall become a *pool*, and the *thirsty* land springs of water;" and in the 65th we find the promise, "My servants shall *drink*, but ye shall be *thirsty*;" in other words, "times of refreshing;" and, fourthly, this period, called the restitution of all things, or the "times of refreshing," or the Millennium, is preceded and caused by the sending of Christ from heaven. It is not said that the heavens are to receive him till *after* the times of restoration, but *till* the times of restoration; and even as in a former verse, the "times of refreshing" and the "blotting out" of the sins of the Jews (who are to "look at him whom they have pierced") synchronize, so the sending of Christ synchronizes with the restoration of all things; and the one is represented as the cause of the other,—the sending is not to see, but to effect, the restitution.

Paul, in 2 Thessalonians ii. 8, says, "Then shall that Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This passage is justly reckoned to contain one of the strongest and clearest assertions of the fact of Christ's Premillennial Advent. Paul states distinctly that the Advent of which the Thessalonians were afraid was to be preceded by an apostasy, or falling away. Between the climax of that apostasy and the Advent he leaves no space for such a Millennium as is generally supposed, but hurls at the head of the full-grown monster the fire that is to "go before" the descending King.

In the Revelation (which we agree with Edward Irving in thinking not to mean passively "a Revelation given by Jesus Christ," but "the Revelation of Jesus Christ in his Second Advent," *that* being the chief subject of this great epic, the plot of this unparalleled drama) we find, first of all, the words, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." This Coming, announced by John, is evidently to take place in an era of general wickedness. It is not to an earth either rejoicing in millennial rest and holiness, or even to an earth *part* of whose inhabitants have backslidden, that the cry is raised, "Behold, he cometh with clouds." It is to an earth "faithless," as Christ had predicted, antediluvian in its careless iniquities, as had also been foretold, that the Savior comes, and hence "*all kindreds* of the earth wail because of him. Even so, amen." It is implied in this that the vast majority at least, eating and drinking, marrying and giving in marriage, or employed in fighting against the Lord and his anointed, shall be disagreeably surprised, confounded, and agonized by the Coming of Jesus Christ.

In every page, almost, of the Revelation there occur intimations of the Personal Coming of the Lord. Sometimes you hear him speaking in person, and saying, "Behold, I come quickly; hold fast that which thou hast, let no man take thy crown;" "behold, I stand at the door, and knock." Again, he

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is introduced as seated on a cloud, and swaying a sharp sickle, to gather in the harvest of the earth. And again, his enemies are represented as crying out to the rocks and to the mountains, "Cover us from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" But it is toward the close of this august series of visions that we find the Pre-millennial Advent and its glorious results most clearly revealed. In chapter xix. we have an account of the Last Conflict between the Beast, the False Prophet, and their coadjutors, and the Saints of God,—a contest which is decided by the appearance of the Word of God, in the guise of a warrior, clothed in a vesture dipped in blood, and wielding a sharp sword,—a passage forming a duplicate of that in chapter xiv. of Zechariah. If this appearance be granted to be personal, it must precede the Millennium, which is described at length in the succeeding chapters.

LOOKING FOR CHRIST'S COMING.

Before the first coming, all their thoughts and searchings of heart were after the day, and time and glory of it (1 Pet. i. 10, 11). And the nearer his coming was, the more ardently was he expected. Hence such flocking to John's ministry. Hence Simeon waited long for the "consolation of Israel." So the espoused and beloved of the Lord look out for his coming now. He has left them as orphans in this world. He has divers of his elect yet to bring home, and enemies to put under his feet, and then they know he will come; and this day they look for, as Christ expects it (Heb. x. 13). By the same Spirit they look for it.

This is that which Christ so oft presses on his disciples, foreseeing the slumbers of the world, to be ever watching for his second coming, and hence these alone are counted blessed (Luke xii. 37, 38). The duration of the world from the first to the second coming is but as it were a night divided into several watches; the saints are the watchmen, who look for daylight; though it be long, it is but a night; it will be morning. All the rest are like birds at their chaff. These are evangelical commands, with which there goes a power. Look through all the primitive Church in the golden age, they all had this stamp: (1 Cor. i. 10,) "waiting;" (1 Thess. i. 10,) "To wait for Christ from heaven." Nay, Heb. ix. 28, he professeth those only may know the fruit of his first coming, that "now look for him."

Hence learn what to judge of those that never look for the coming and company of the Lord Jesus. It is with them as with the Israelites when Moses was gone up into the mount, and stayed there long, the people made their calf, and went to their feasting and rejoicing. Do you think these are espoused to Christ, or made ready for him, whose glorious appearing is never, or seldom, in their thoughts, and are far from seeing and setting it before their eyes?

Methinks this is the glory of a Christian, that he turns his back upon the world, and lives and waits for the coming of the Lord.

Those that are espoused to Christ, and beloved of Christ, ought not only to look, but to long for, the coming of, and their everlasting communion with, the Lord Jesus Christ.

Mariners long to be on shore; but before they come there, they would not venture in a mist, but see land first: so should we desire to see the Lord in the land of the living.

All creatures look for this in a manner (Rom. viii. 22, 23). Nay, Christ and saints in heaven look for this day (Heb. x. 13). "From thence expecting till his enemies," &c. Nay, devils look for it, but tremble. Only a secure world, locked asleep to their eternal woe, look not for it.

It is certain, if you complain of security, I dare complain against you, that this is the cause: you look upon the coming of the Lord as a long time off, and see it not daily. It converted some in scoffing Athens to the faith; much more, if converted, doth it awaken.

It is a rare thing among us to see such burning lamps as look and long for Christ's coming.—*Thomas Shepherd on the Parable of the Ten Virgins.*

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Editorial.

DEATH *vs.* THE ADVENT.

An editor of a weekly religious paper, stimulated by no amiable affection with reference to our doctrines, has recently sought to edify his readers with a high-strung tirade against Millenarians and their views. One point in particular, in which he finds great fault, is, that we preach the speedy coming of Christ "and passionately exhort men to prepare for the last day." He thinks this calculated to make "sneering skeptics," and to beget unnecessary terrors and alarms. His direction is, "Let men be made to feel that there is but a step between them and death;" and states, that if this will not rouse them from their carnal slumbers, it is folly to think of awakening them to flee the wrath to come by preaching to them the coming of Christ.

In reading the article of the brother, we were very much struck with the difference between his views and proposals, and the method which obtains in the writings and addresses of the New Testament. When the apostles undertook to stir up the consciences and activities of men, it was not to death and its certainty or nearness that they referred, but to the prospect of the speedy coming of the Son of Man in the glory of the Father, clothed with the majesty of his judicial power, to deal with sinners for their iniquities. Did they command men to repent? It was "because God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men." (Acts xvii. 30, 31.) Would they have us devoted in building ourselves up in Christian holiness and virtue? It is "that when he shall appear we may have confidence, and not be ashamed before him at his coming." (1 John ii. 18.) Did they wish to incite ministers to fidelity in their preaching? Their charge said nothing about death, but referred directly to the presence of "God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." (2 Tim. iv. 1.) When the Savior would arouse men to a right estimate of the miseries of exchanging the soul for what this world can furnish, he talks not of the vanity of life and the certainty of death, but plies them with the one great fact that "the Son of Man shall come in the glory of his Father, with his angels." (Matt. xvi. 26, 27.) When he would have men take up testimony for him, the only motive he presented was, "Whosoever shall be ashamed of me and my words, of him also shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke ix. 26.) It was the same also in the preaching of John the Baptist, and in that of the seventy evangelists. We have counted more than two hundred places in the New Testament in which the personal return of Christ to our world is spoken of, but have yet to discover the instance therein in which *death* is in any way presented as a motive to awaken men to repentance.

Apart from this, *death* does not at all fall in with the spirit or nature of the gospel, so as to entitle it to prominence as a theme of evangelical incentive. It belongs to sin and the curse, not to the gospel and salvation. It presents a circle of ideas altogether narrower, darker, more legal, less evangelical, and less fitted to impress with Christward impulses, than we would expect in the system of God's gracious appliances. We would not deny it a place among the considerations to be addressed to men, or exclude it from things to be looked to in our contemplations of futurity; but to make it a substitute for the doctrine of the speedy coming of Christ in the glory of his king-

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dom, is to put a gloss upon the Scriptures which they were never intended to wear, and to dislocate the inspired adjustments of truth by foisting man's judgment into the place of Divine wisdom.

The Dean of Canterbury has recently published the following remarks, which contain much to the point on this general subject:—

"In Holy Scripture," says he, "we do not hear of preparation for *death*. I doubt whether one text can be found in which we are exhorted to make such preparation, *as such*. But the constant note, the continually recurring exhortation, is, to be prepared for the Lord's coming. The reason is, that he who is prepared for the Lord's coming is necessarily also prepared for his own death. The greater includes the less. He who so lives and thinks, so speaks, so works, in his daily life as to be ready for the sign of the Son of Man in heaven, and the voice of the archangel, and the trump of God, will not be found unready when the summons is heard in a softer tone and comes with more previous warning. If he can meet the Lord amidst the flaming heavens and the gathering dead, he will not be loth to obey His call when its dread reality is tempered with all gentle and kindly alleviation,—with the gradual approaches of sickness and infirmity, and the tender solaces of loving friends and watchful attendants. But, on the other hand, he who has forgotten his Lord's coming, and has simply been careful about readiness for his own dismissal, will ever be too liable in the lesser thing to have neglected care for the greater; and he will also be wellnigh certain to have lowered his standard of attainment, and narrowed his sympathies, unworthily; in taking thought for himself, to have forgotten the great Body of which he is a member; in minding his own safety, to have forgotten the glory of his Lord,—nay, his very Lord himself. For there is nothing that so much takes a man out of himself, nothing that so much raises and widens his thoughts and sympathies, nothing that so much purifies and elevates his hopes, as this preparation for the coming of the Lord."

The editor to whom we have referred tells us in his article, that he has "yet to hear of one poor sinner who has been brought to Christ by the preaching of the distinctive doctrines of the Millenarian system." We will venture that his information is still more barren with reference to conversions effected by the preaching of the distinctive doctrines of *Anti*-millenarianism. And as to the preaching of *death*, we are persuaded that it is the most fruitless and inefficient of all sorts of preaching. "It is fresh in the memories of some of you," says Rev. Wm. Newton, in his Lectures on Daniel (p. 213), "how, a short time ago, a faithful and honored minister of Christ, of large experience in his Master's work, declared in this pulpit that he was never conscious of making 'so little headway in proclaiming the truth as when *death*, and the certainty of death, was his theme.'" The same author, in the same connection, says, "Riding out to attend a funeral some time since, with a minister of another denomination by my side, I said to him, 'Is there any one theme in handling which you feel that you are making less impression on your hearers than with almost any other?' He paused a few moments, and replied, 'I think there is.' 'And what is it?' 'Why, it seems very strange,—I do not exactly understand it,—but I seem never to be so unsuccessful as when I preach about death!'" We believe that all ministers really acquainted with the facts will be compelled to bear the same testimony. Repentances brought about by the fear of death are proverbially the most unreliable with which we have to do. And the preaching of death in the stead of the speedy coming of the Lord from heaven, is like giving to Christianity a wooden leg and crutches in place of an elastic and powerful limb of living bone and muscle given it of God.

SIGNS OF CHRIST'S COMING.

I. THE REASONABLENESS OF EXPECTING THEM.

It was a very natural question which the disciples addressed to our Lord, at the close of his ministry, when they asked him, "What shall be the sign of thy coming?" They took it for granted that an event of such startling solemnity, so fraught with

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momentous interests both to the Church and to the world, would not be permitted to take place without some notes of warning given to prepare men for it. And this was certainly a very reasonable expectation on their part. It was founded on a knowledge of God's ordinary mode of dealing with his people, as the same may be observed both in the works of nature and the records of history. Nature, in her operations, always gives significant and intelligible signs before any of her great and important events take place. Before the sun rises in the morning, there are tints of purple and gold spread out along the eastern horizon, sure harbingers of coming day. Before the sun sets at night and leaves the world in darkness, the mountains, the hills, the trees, the houses we inhabit, all the objects around us, and even our own bodies as we move from place to place, cast their lengthening shadows across our path; and what are these darkening shades but silent yet eloquent reminders of the speedy coming on of night? "Behold the fig-tree, and all the trees," said our blessed Lord; "when they now shoot forth, ye see and know of your own selves that summer is nigh at hand." The changing foliage and the falling leaves of autumn are the natural signs, understood by all, that winter is coming. Before the storm bursts in its fury, the lowering clouds that gather in the sky, and the thunder that mutters hoarsely in the distance, are nature's signs of the advent of the storm. And even when these visible indications are not granted, atmospheric changes take place, and these, though the eye may take no direct cognizance of them, yet, as they make their impression on the barometer, sending down the mercury in its truth-telling tube, are understood at once by the wary mariner, as the signs by which the storm-king, in marching on his way, gives telegraphic tidings of his coming.

And *history* unites with nature in furnishing illustrations of the same feature, as marking God's dealings with the children of men.

Before the waters of the deluge were allowed to sweep in desolation round the globe, Noah was sent, as a preacher of righteousness, to warn the world of the coming flood. And as he preached on the Sabbath, and wrought patiently on the ark during the working-days of the week, both his preaching and his working were signs to the men of that generation of the coming vengeance.

Before the plague of hail was let loose on Egypt, timely warning was given of its approach, and even the command issued to the Egyptians to shelter their servants and their cattle from its violence. And the sacred historian adds, "And he that regarded the word of the Lord, among the servants of Pharaoh, made his servants and his cattle flee into the houses. But he that regarded not the word of the Lord left his servants and his cattle in the field. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast."

In the same way, before the Passover-Angel took his flight in silent, solemn, fearful judgment over the land, breathing death in the face of all the first-born of Egypt, due warning was given of his approach, and gracious intimations afforded, by attention to which the stroke of his fatal sword might be warded off.

And every one remembers how striking an illustration of this same kind was afforded in the case of Jerusalem's overthrow. Fifty years before the awful scenes connected with that sad catastrophe transpired, Jesus gave his people a sign by which they might know that the threatened calamity was at hand, and so escape before it came. He said, "When ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains." (Luke xxi. 20, 21.) The Christians in Jerusalem, before its overthrow, watched for this sign, and acted upon it. When Titus was about to invest Jerusalem, a division of his army encamped around the city for a short time, and then suddenly and unexpectedly withdrew for a season. This furnished the followers of Jesus, there, with the sign of which he had spoken. It also gave them the opportunity of profiting by it. They were not slack to do this; and, when the final, fatal siege of

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Jerusalem began, it is said that there were no Christians left among its inhabitants.

And what is the legitimate inference to draw from this hasty glance at nature and at history? Clearly, that it *is an established principle of the divine government, in dealing with men, to give significant indications, or warning signs, before the approach of any important event.* And if this is true in regard to events of minor importance, much more may we expect to find the principle hold in reference to events of very great importance. But the return of Christ to our earth, all will admit, is an event transcending in importance any thing that has yet occurred in connection with it. The day on which that coming shall take place may well be spoken of as

"The *great day* for which all other days were made."

It is the most reasonable and natural of all things, then, to expect that the coming of an event so unspeakably solemn, and important, in its character, would be indicated by signs of so distinct, intelligible, and palpable a nature as to admit of no doubt, uncertainty, or mistake on the part of those who are earnestly and carefully looking for the coming of the Son of Man. The question is, Did Jesus give his people any such signs? and, if so, what are they?

These questions will be discussed in the next number of the "Times." R. N.

ANALYSIS OF THE SCRIPTURES

ON THE MILLENARIAN FAITH.

Dr. Auberlen has remarked that Jesus, and all his prophets and apostles, were *Chiliasts.* He has also said that the doctrine of the Millennial kingdom does not rest, as is often thought, upon an isolated passage in the Apocalypse, but is essential to a right understanding of the entire body of the Old Testament, and is the fundamental idea in the teachings of the New, in which the sum and substance of Messianic prophecy are concentrated. That these are correct representations we propose to furnish the means of easily verifying in a series of classified references to the Scriptures upon all the leading topics involved. We begin with—

REFERENCES IN THE TEACHINGS OF CHRIST AND HIS APOSTLES TO THE COMING AGAIN OF THE LORD JESUS IN PERSON TO THE EARTH.

Matthew, xvi. 27, 28; xix. 28; xxiii. 39; xxiv. 3, 27, 30–31, 37–39, 42, 44, 48–51; xxv. 6, 10, 13, 19, 31; xxvi. 64. Also, allusions with less specific directness, vi. 10; xiii. 24–30, 37–43, 47–50; xx. 20–23; xxi. 44; xxii. 11, 30, 44; xxvi. 29.

Mark, viii. 38; xiii. 26, 27, 35–37; xiv. 61, 62. Also, by way of allusion, iv. 29; x. 35–40; xiv. 25.

Luke, ix. 26; xii. 36–40, 43, 45, 46; xiii. 35; xvii. 24, 30; xviii. 8; xix. 12, 13, 15; xxi. 27, 36; xxii. 69. Also, allusions, i. 32, 33; xiv. 10; xix. 38; xx. 18, 35; xxii. 16, 18, 29.

John, xiv. 3, 28; xvi. 16, 22. Also, allusions, i. 51; v. 25, 27, 28; vi. 40, 44, 54; xi. 52; xii. 12, 13; xvii. 24; xxi. 22, 23.

Acts of the Apostles, i. 9–11; iii. 19–21. Also, allusions, i. 7; x. 42; xvi. 31; xx. 31, 32; xxiii. 6; xxiv. 15, 25; xxvi. 6, 7.

Paul to the Romans, xi. 25, 26. Allusions, v. 2, 9, 17; vi. 8; viii. 17–25; xi. 11, 12; xiii. 11, 12; xvi. 20.

Paul's First Epistle to the Corinthians, i. 7, 8; iv. 5; xi. 26; xv. 23, 24. Allusions, iii. 13; v. 5; vi, 2, 3; xiii. 10, 12; xv. 28, 51, 52.

Paul's Second Epistle to the Corinthians, allusions, i. 14; iv. 17, 18; v. 10; xi. 2.

Paul to the Galatians, allusions, iii. 29; v. 5.

Paul to the Ephesians, allusions, i. 10, 14, 18; ii. 7; iv. 30; v. 27; vi. 18.

Paul to the Philippians, i. 6, 10; ii. 16; iii. 20, 21; iv. 5. Allusions, ii. 10; iii. 11, 14.

Paul to the Colossians, iii. 4. Allusions, i. 5; iii. 24.

Paul's First Epistle to the Thessalonians, i. 10; ii. 19; iii. 13; iv. 13–18; v. 1–4, 23. Allusions, i. 3; ii. 12; v. 9.

Paul's Second Epistle to the Thessalonians, i. 6–11; ii. 1–8; iii. 5. Allusions, ii. 14, 16.

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PAUL'S EPISTLES TO TIMOTHY, 1 Tim. vi. 14; 2 Tim. iv. 1, 8. Allusions, 2 Tim. i. 12; ii. 12; iv. 18.
PAUL'S EPISTLE TO TITUS, ii. 13.
PAUL'S EPISTLE TO THE HEBREWS, ix. 28; x. 37. Allusions, i. 13; ii. 5, 7, 8; iv. 9; viii. 10; x. 13, 25, 30; xi. 26, 35; xii. 14, 22, 27, 28; xiii. 14.
JAMES, v. 7, 8. Allusions, i. 18; ii. 5; v. 9.
PETER'S FIRST EPISTLE, i. 7, 13; iv. 13; v. 4. Allusions, i. 3, 5, 11; ii. 7; iii. 15; iv. 5, 7; v. 1, 10.
PETER'S SECOND EPISTLE, i. 16, 19; iii. 10, 11, 14. Allusions, i. 11; iii. 13.
JOHN'S FIRST EPISTLE, ii. 28; iii. 2. Allusions, iv. 17.
JUDE'S EPISTLE, 14–16. Allusion, 24.
JOHN'S REVELATION, i. 7; ii. 25; iii. 3, 11; xvi. 15; xix. 11–16; xx. 11; xxii. 7, 12, 20. Allusions, i. 1, 3, 19; ii. 26, 27; iii. 21; iv. 1; vi. 12–17; xi. 15, 17, 18; xii. 5; xiv. 1–4; xv. 4; xvi. 14; xx. 4; xxii. 10.

REFERENCES TO SOME REMARKABLE PASSAGES ON THE SAME SUBJECT IN THE OLD TESTAMENT.

NUMBERS, xxiv. 16–19.
JOB xix. 25–27.
PSALMS, l. 3–6; xcvi. 10–13; xcviii. 7–9; cii. 16–22.
ISAIAH, ii. 10–21; xxv. 9; xxvi. 21; xxxv. 4; xl. 10; xlii. 13–17; lxii. 11; lxiv. 1–4; lxvi. 15–24.
JEREMIAH, xxiii. 5–8.
EZEKIEL, xxi. 25–27.
DANIEL, vii. 13, 14; xii. 1, 2.
MICAH, i. 3, 4.
HABAKKUK, iii. 1–19.
ZECHARIAH, ii. 10–13; xiv. 3, 4.
MALACHI, iii. 1, 2.

There are many other passages in the Old Testament which refer directly to the subject. The allusions are multitudinous.

Sir Isaac Newton has said that "there is scarcely a prophecy in the Old Testament concerning Christ that doth not, in something or other, relate to his second coming."

From an examination of the passages referred to in this list, several things will appear:—

1. That the doctrine of the speedy coming again of our Lord Jesus Christ is a very prominent doctrine of the Holy Scriptures. There is not a writer who does not refer to it, and scarcely a book in the New Testament, or epistle, however brief, which does not recur to it over and over again.

2. That the apostles and first Christians constantly employed this doctrine as one of the most powerful instruments for awakening men's consciences, for inciting to Christian duty and fidelity, for restraining people from sin, and for comforting and establishing believers amid their trials and privations.

3. That the Church of our times has drifted away far from the apostolic and primitive method of dealing with this subject. A correspondent, in our issue of last month, testifies that, in twenty years' regular attendance upon what is considered an evangelical and orthodox church, he never heard a single sermon on the subject, and rarely heard it alluded to in any way. We have ourselves taken up volume after volume of approved and widely-circulated modern sermons, in which the subject is entirely omitted. The apostles could not write even a short letter to a Christian friend without introducing it, and there is not a church-address in the New Testament which does not repeatedly refer to it; and yet we may read dozens and dozens of pastoral addresses, pious books, and evangelical tracts of our day, without being able to learn from them that there is any such idea among Christians as that the Savior is to come again to this world! Well may our correspondent tremble at the condition of the Churches which can thus expunge from their pulpits, their religious writings, their prayers, and their addresses, all serious reference to one of the most prominent, powerful, and essential doctrines of the Christian religion, and whose ministers and members are ready to twit and stigmatize those who venture to say a word on the subject. It is dreadful.

Will our clerical brethren "suffer the word of exhortation," and look at this subject, and see that it receives the place in their teachings and regard which it has in the holy Scriptures?

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The Prophetic Times.

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Special Contributions.

THE MILLENARIAN THEORY.

THESES ON ITS ESSENTIAL ELEMENTS.

BY ONE OF THE EDITORS.

THE words *Millenarian* (from the Latin *mille annus*) and *Chiliast* (from the Greek χιλια) both refer to the thousand years mentioned in Rev. xx. 4–6. They are, therefore, of scriptural derivation. Etymologically, however, they are not descriptive of the proper substance of the doctrines which they are usually employed to characterize. Though much has been made of this thousand years by most Millenarians, as a very notable period in the history of the Divine dispensations, yet, as a mere period of time, it is not essential to their doctrines, and cannot justly be put into the foreground of an attempt to form proper conceptions of what their peculiar belief is.

A *Millenarian* is not simply a believer in the Millennium, or thousand years' reign of the saints with Christ on earth, without regard to the specific nature of that reign, whether personal, and after the resurrection of the dead, or, merely figurative, by means of the Spirit, truth and sacraments, as we now have them; but one who believes that Christ's personal advent is to precede the Millennium,—that his reign with his resurrected and glorified saints during the thousand years is to be a personal reign, in which he will manifest himself on earth as he did after his resurrection before he ascended to heaven,—and that the earth, and nations in the flesh, shall still continue to live on as the subjects of his kingdom, after his return with his holy messengers. Such, at any rate, were the views of Papias, Justin Martyr, Irenæus, Melito, Tertullian, and "very many" of their cotemporaries, to whom these terms were first applied.

A more exact and sharply defined statement of what we believe to be "the essential elements of the Millenarian theory" having been requested of us by an association of clergymen in this city, we recently prepared a number of *Theses* and *Antitheses* setting forth specifically what is distinctive in our doctrines, along with the opposing doctrines which we controvert and reject. It has been suggested by one of our editorial associates that these statements should be published in the "*Times*." We furnish them in the hope that they may be of service, especially to clergymen and close investigators, in setting out the precise points at which our doctrines and those of our opponents diverge, and what we accept as essential in our theory of the Divine purposes. It need hardly be stated that the *Theses* contain the Millenarian, and the *Antitheses* the opposing, doctrines.

FIRST AND FUNDAMENTAL PROPOSITION.

Thesis: It is the teaching of the Sacred Scriptures that Redemption, in its ultimate completion, applies to *the race of man, as such.*

Antithesis: Redemption applies only to individuals, leaving the race, as such, to ultimate extinction.

Explanations: It is not the meaning of this proposition, that it is God's purpose to recover every individual of the race from the consequences of unbelief and impenitence. There will be many who through disobe-

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dience and misimprovement of their opportunities will be lost forever. The point of the proposition respects mankind as a continuous, self-multiplicative order of beings, which does not require all, or even a very large portion, of the individuals belonging to it, for its continuation. The affirmation is, merely, that it is the purpose of God to effect in and for the race, in its proper continuity in the flesh, a final liberation from the curse incurred by the fall, restoring the whole earthly estate to a condition of peace, excellence, and unending blessedness, the same as if our first parents had never fallen into sin. There is a certain "*elect*,"—the "Church of the first-born,"—the Bride of the Lamb,—"the children of the resurrection,"—who, at Christ's coming, are to pass into the heavenly and invisible state; and who, for their great labors and fidelity in conflict and trial, shall be made kings and priests with Christ forever. These neither marry nor are given in marriage, but are as the angels of God. There are also many who, through unbelief and wickedness, will go down, when Christ comes, to everlasting punishment. But there will still be others "*left*" upon the earth, who will live on in the flesh, in and through whom the race will be continued and carried forward amid an order of administrations in which Redemption will be made effective to deliver them from depravity and all its consequences, and so ultimately put things back again to that point at which sin first touched the race, when there was no curse, and every thing "was very good." We hold that nothing short of this can properly be called *Redemption*, as, without it, the precious pearl of humanity, as God constituted it, would be dissolved, and Christ, with all his pains, would get nothing but a few fragments.

Second Proposition.

Thesis: The present dispensation, or order of things, is not final, but simply one stage in the grand redeeming process.

Antithesis: The present dispensation is to be succeeded by no other, as respects this world, but, with it, all earthly life and history are to end.

Explanations: It is not meant by this proposition, that there is to be another gospel instituted, or that the mediatorial work of Christ is not to be the basis of all the blessings that ever come to man; but that what Christ has already suffered and done is the mere foundation upon which a glorious superstructure is to be reared by means of gifts, commands and administrations, such as we, in the present order, possess only in an imperfect measure, or not at all.

Third Proposition.

Thesis: The Judgment, commencing with the personal return of Christ, includes a series of vast and varied administrations, for the general cleansing and renovation of the earth, and the ultimate recovery of all its remaining inhabitants from all the effects of the curse.

Antithesis: The Judgment is a simple assize or court, of limited session and simple purpose, to end time, and to decide the one question of the salvation or eternal condemnation of all that have lived.

Explanation: The principal point of difference in this particular is, that we view the Judgment and its varied administrations as a most important and essential part of the redeeming work, whilst our opponents regard it more as the mere official announcement of the cases in which redemption has become availing, and in which it has not.

Fourth Proposition.

Thesis: The Kingdom of Christ, in its proper fulness and reality, is yet to be set up in this world, when He comes again.

Antithesis: The reign of Christ by his Spirit and ordinances is his proper and complete kingdom on earth, than which this world is to see no other.

Explanations: It is not denied that Christ's kingdom is, in some sense, already in the world, and is ever more and more manifesting itself as men are converted from their sins and brought under the sway of truth and grace. It is admitted that Christ now reigns by his word and Spirit in the hearts of his people, by the ordinances and administrations of his house, and by his

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providence over the Church and the world. He has been, for these many ages, a living power in the earth. There is a sense in which the kingdom of God is within us, and many features of it are entirely spiritual. The point of the proposition is only with reference to the future of this kingdom, and its further and more literal manifestation. Neither is it affirmed that Christ, at his return, is to take his position in the world on a level with earthly monarchs; but simply that this world and all the dwellers in it are to come under the direct government and direction of Christ and his glorified saints, in a new and much more excellent order of things than that which now exists, or is at all to be expected from the means and measures of grace to which we are now limited; and that this new and fuller manifestation of triumphant grace, in another and more potent administration, is pre-eminently the kingdom for which Christ himself has taught us to hope and pray.

Fifth Proposition.

Thesis: The dead in Christ shall rise first, to share with their Redeemer in the administrations of his judgment and the glory of his kingdom; and the rest of the dead, long afterwards, and in a resurrection of another sort.

Antithesis: There is to be but one resurrection for the righteous and the wicked, the same in time and kind for both.

Sixth Proposition.

Thesis: The Jews, as a race of people, are to be restored to Palestine, and again put at the head of nations, in the better order of things to come.

Antithesis: All distinctions between Jew and Gentile have been abolished, and the Jew has no promises now left except those which are common to all who hear the gospel.

Seventh Proposition.

Thesis: The Millennium, or the Millennial state of the world, is the result of the Judgment, and the new order of divine administrations which Christ shall institute in connection with his return, the resurrection and glorification of the Church of the first-born, and the permanent replacement of the Jewish people in their own land.

Antithesis: The Millennium, if such a thing is to be at all expected, is the product of earthly progress in science, free government, and zeal in evangelical effort for the spread of knowledge, truth, and the ordinances of religion as we now have them, without miracle, or the return of Christ.

Diagnosis.

There are sundry distinctions also which it is important to have drawn to prevent the mistaking of certain very erroneous beliefs for our doctrines.

1. The Millenarian Theory, which we have tried to set forth in the foregoing *Theses*, has often been carelessly confounded with the doctrines of Cerinthus, a heretic cotemporary with St. John, who is said to have held and taught that the resurrection is to restore the saints to an earthly and sensuous form of life, and that the kingdom of Christ, after the resurrection, is to be of a character to furnish abundance of such pleasures as lust and appetite would crave. In contradistinction from this, Millenarians have uniformly held and taught, that the children of the resurrection (including those to be translated when Christ comes) are to be *as the angels of God*, neither marrying nor giving in marriage, but living a supernatural and heavenly life which takes its joys from higher sources than carnal and sensuous gratifications.

2. The Millenarian Theory is also to be distinguished from the doctrines of the Anabaptists, condemned in the 17th article of the Augsburg Confession,—"that, *before* the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place." Papias, Justin Martyr, Irenæus, Tertullian, Lactantius, and all proper Millenarians, locate the kingdom for which we hope, in another order of things, *after*, not *before*, the resurrection of the dead. We teach, over against the Anabaptists and Fifth-monarchy men, that Christians are bound to be obedient to the government under which they live,

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and that the Church in this life is never to attain a position of universal triumph and prosperity, but is to remain depressed and subject to afflictions and adversities until the period of the resurrection of the dead.

3. The Millenarian Theory is still further to be distinguished from that represented in this country by the Millerites, who hold that the race, and all probation, are to be cut short at the revelation of Christ; that the future earth is to be peopled only by the saints that have been resurrected from their graves, and such others as are to be caught up in the translation when Christ comes: that there is to be no national restoration of Israel, no conversion after Christ's return, and no future dispensation remedial in its character. Millenarians insist upon the perpetuity of the race; that men in the flesh, and nations, will continue to exist upon the earth after the return of Christ; that there will be probation, and multitudes of conversions, after Christ comes; and that the children of the resurrection shall not inhabit the world as men in the flesh, but live a life of an angelic kind, in which they are to exercise the offices of kingship and priesthood over the people and nations on the earth, and to serve them somewhat as angels sometimes served of old in the direction and help of God's people.

Remarks.

These propositions extend over a very wide field, and rest on evidences so numerous and varied that it would require volumes to do justice to them. The questions involved cannot be settled *a priori*. We claim that the Scriptures teach what we have affirmed. If any think we are in error, let them prove it by the word of God, and the proper laws of language applied for the ascertainment of the mind of the Spirit. Mere *difficulties*, originating in prepossessions, prejudices, or natural reason, are not sufficient to justify men in rejecting these teachings. They must be met by solid scriptural refutation, or they must be received as the truth of God; one or the other.

The matters implicated are also of great importance. They enter deeply into the nature, vitality, and practical influences of the entire system of grace. And not to study them, or, to be without some intelligent and scriptural method of disposing of them, is to be only half informed with regard to many of the most important aspects of Christianity.

Some, indeed, think it enough to keep the eye of faith on Christ as he has exhibited himself in the past. But the Christ which the Scriptures present to our confidence and trust, is vastly more a Christ of the future than of the past. He has, indeed, done great things for us, which we ought ever devoutly and gratefully to bear in mind and rejoice in; but without carrying our contemplations forward to what he is to do hereafter, we have a mere foundation without a superstructure—a beginning without an end,—and even that beginning so enveloped in obscurity that our knowledge of it is necessarily very imperfect, feeble, and full of embarrassment. We must look to the end, and study the consummation, or our conceptions even of what is and has been will be exceedingly vague and inefficient. To stir up this kind of study is one great aim of our serial. In the subsequent numbers we hope to have something to say upon the evidences and proofs of the several *Theses* above given. Meanwhile, let our readers examine them in the fear of God and in the light of his plain and infallible word.

NAPOLEON AND THE APOCALYPSE.

A SECOND ARTICLE.

It has been said, that a power higher than fortune guides the destinies of the Bonaparte Family. From the earliest records of it during the Middle Ages, it has shown capacities for distinction, one way or another, heralding that notoriety which has gathered round it in connection with the arms and imperial throne of France within the last few generations. Europe has combined, and exhausted and impoverished herself, to put it down, and yet it lives, the greatest, most subtle, and most dangerous human power on

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earth. Vanquished and overwhelmed in one, it reappears with mysterious and increased potency in another. And, viewed in whatever light, there seem to go along with it, in misfortune as well as in success, strange and unaccountable prognostications and beliefs, which augur a still further distinction and an unexampled destiny. Who, in the ordinary course of things, could have supposed that Louis Napoleon, without wealth or power, with no connections to advance his prospects or gratify his ambition, could have risen from obscurity, contempt, prison, and exile, as he has, into an empire as great as that which cost his uncle so many years of toil and almost miraculous achievement? He is unquestionably the most remarkable specimen of adventurous humanity now living, and wields a power and cunning with which the nations find it no easy thing to cope. It surely is not to be wondered at that he should be, at least, thought of as prospectively *The Antichrist*.

The declarations made in the Apocalypse concerning the wounding to death of the seventh Head of the great Roman Beast, and its living again after having been slain with the sword, and the wondering of the world after the Beast upon the healing of his deadly wound, have thus far also found a very striking coincidence in the history of Napoleon Bonaparte and his nephew now on the throne of France.

The Head of the great Beast, out of which is to be developed the Antichrist, appeared to John as a sort of *duplicate*. It had, at any rate, two distinct stages in its career. It first *is*, and then it *is not*, and then it *still is*. It is also stated in the prophecy, that "the Beast that was, and is not, and yet is," appeared as the Seventh Head revived, and yet "even he is *the eighth*, and is of the seven." The first stage of the dominancy of this Head ends by the infliction upon it of a deadly wound by the sword; its second stage commences with its resurrection or revival after being wounded by the sword. Taking the elder Napoleon and his rule as the Seventh Head, according to the prophecy it could continue but "a short space" (Rev. xvii. 10); and its overthrow was to be by violence. Napoleon I. received his fatal blow on the bloody field of Waterloo. The Seventh Head was there wounded with the sword and "slain to death," after a career of but eleven years. At the decease of the captive of St. Helena in 1821, the Beast ceased to live; and the death of the Duke of Reichstadt, in 1833, seemed to put an effectual end to Napoleonism. Yet the mysterious words of the prophet proclaimed a resurrection of the wounded Head, with which also the facts remarkably coincide.

First, The ashes of the departed Emperor, in accordance with his dying request, were exhumed and brought back to France. It is remarkable, too, that when the coffin was opened not a feature was found decayed, but the countenance was serene, with even a smile on the lips, as if he were about to go back to France to renew his power and repeat his successful career. And, as if the subtle Napoleonic spirit survived in those still fresh remains, but a few short years elapsed after his remains reached Paris, ere it arose and came forth, expelling the junior, as it had previously the elder branches of the House of Bourbon from the throne of their ancestors. After a suspension of existence for three-and-thirty years the Beast lived again, and came to its resurrection in the person of Napoleon III., when, on the flight of Louis Philippe in 1848, he was made President of the French Republic.

This revival occurred in one who was looked upon as a mere restless trifler or rash adventurer, whose attempt with a few followers at Boulogne to subvert the government of Louis Philippe brought him only a contemptuous imprisonment, the same year that the corpse of his uncle was brought back to France in so much triumph.

Mr. St. John, in his Life of Louis Napoleon, says, "They elected him as one of their representatives in that legislative Babel, the National Assembly. From that moment the fate of the Republic was sealed. The skeleton of Napoleon, already brought from St. Helena, rose from its grave to crush the fragile form of liberty to death. *The old man stood in the young one*, whom he had invested

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with artificial interest, and enabled him to stifle the voice of freedom."

"And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—*Rev.* xvii. 11.

An English author, from whom we adapt some of these observations, says, "These are sad and fearful words, and may appear in the minds of some to be presumptuously applied, even though conjecturally, since time alone can warrant, it may be urged, their direct application. Yet is an investigation neither unchristian nor unscriptural, since we are everywhere most especially enjoined to beware of this last most terrible creation of the Dragon, out of whose destined abode in the bottomless pit we are to look for its rising. And if we find such embryo characteristics of the identification of the resuscitated Napoleonic dynasty with the septimo-eighth Headship as may lead us ultimately to expect that possible further and final antichristian development in it which may reveal it to a wondering world as that Wicked whom the Lord will destroy with the brightness of his coming, it is our duty to be on our guard, as well as to warn others, that with his day comes also 'the day of the Lord's vengeance and the year of his redeemed.'

"It is clear from the terms of the prophecy that this septimo-octave Headship is to stand forth to the world as if it were a continuation of the very existence of the Seventh Head. And almost every thought and word and act of the present occupant of the French imperial throne, from the commencing period of his election to the Presidential chair to this hour, are in such marvellous conformity with those of his predecessor, that they seem by an overruling Providence to point him out, either as the expected one himself, or the foundation-stone of that septimo-octave Headship out of which it will spring, and be finally developed as *The Antichrist.*

"The first appearance of Louis Napoleon on the public scene was his attempt to raise an insurrection at Strasburg, which had for its object the overthrow of Louis Philippe and the restoration of the imperial line in himself."

In his proclamation in connection with the Boulogne affair, he said, "*I feel behind me the shade of the Emperor, which impels me forward: I will not stop till I have regained the sword of Austerlitz and replaced the nations under our standards.*"

And since his advancement to power, "his progress," says the author above quoted, "has been almost identical with that of his uncle, in whose footsteps he has so closely trodden as to obliterate, as it were, in the mind of the nation, the intervening period of Bourbon rule. Of nearly the same age at the time of his elevation to the throne as Napoleon I. when he relinquished it, and evincing in all things the truth of his words to the Senate when he said, '*The spirit of the Emperor is with me: his mind guides me, his shade protects me,*' he seems but to have taken up the imperial crown from the cushion on which it was left and to have placed it on his own head. Their gradations to the imperial dignity, and several appeals to the people, were all parallel; the first Presidentship responds to the First Consulship; the Dictatorship, to the Consulship for life. There remains but the Papal coronation to complete the identity of the portraiture, and of Napoleon III. with the eighth Headship.

"Napoleon III. has not yet thrown the Babylonian harlot from his back, as Rev. xvii. 16 intimates the septimo-octave Headship will eventually do, in conjunction with his ten confederate kings; but do not the protests made at the recent peace conferences at Paris against the temporal power of the papacy [especially taken in connection with the pamphlet referred to in our last] tend to show that the temporal crown of the Harlot totters on her head? The *discrowned* heads and horns of the Beast, as seen under this, its third phase, foretold that the governing power would ultimately be transferred to the body of the Beast itself or the nation; and that its septimo-octave Headship would spring, as it has done, out of a Republic, and, from the scarlet color of the Beast, out of a Red Republic, whose

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partisans were seeking to re-enact the Reign of Terror and the guillotine.

"Thus, in the wondrous fortunes and characteristics of the present ruler of the French nation,—'*Augustus, the nephew and heir of Cæsar,*' as he was recently designated in the *Constitutionnel*,—do we not behold one whose future career, though as yet involved in darkness, seems to be casting its strong shadows before, and causing the prophetical student to feel that Napoleon III. may ultimately stand forth as the permitted fearful instrument of fulfilling all the predictions that appertain to the septimo-octave Head of the Roman Beast of the Revelation? His character, though at present politically ascendant in England's estimation, as her ostensibly sincere ally, must be looked at in its religious aspect to give a true answer to the question whether abiding security can be placed in one who, to all appearance, worships, as did his uncle, no other God than *the star of his own destiny*, and tacitly assumes the same divine honors which were paid to his antichristian predecessor."

Alison has said of him. "The idea of a destiny, and his having a mission to perform, was throughout a fixed one in Louis Napoleon's mind. *No disasters shook his confidence in his star*, or his belief in the ultimate fulfilment of his destiny."

As students of prophecy, who wish to be informed as to "the signs of the times," we need to watch his movements with particular interest and scrutiny. He has not as yet uncoiled himself. No one understands him or his intentions. If he should develop himself into the Antichrist, we are certainly close upon the end, and the years of God's avenging judgments. "Watch ye, therefore," says the Savior, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 36.)

J. A. S.

Selections.

CHRIST'S ADVENT PREMILLENNIAL.

BY REV. GEORGE GILFILLAN.

(*Continued from p.* 43.)

We have not nearly exhausted the direct Scripture evidence, but we pass to speak of some collateral considerations suggested by Scripture in favor of the Personal Premillennial Advent of Christ.

We name, first, Scripture views and statements as to the moral condition of this world. Many Christians—and this class is almost always opposed to the Premillennial Advent of Christ—think the world growing steadily better: that it is now universally under a dispensation of love, that the devil has long ago been defeated, and that the evil that still remains needs nothing but ordinary means, perhaps greatly increased in energy, and sufficient time, to be either entirely removed or greatly abated. Now, we have already stated, in the broadest manner, God's love to man, and that he is not willing that any should perish, but that all should come to repentance. It is possible that even his mercy in Christ has secret channels through which it visits some of the poor darkened heathen hearts; although on such a subject we would desire to speak with great caution. Still this is very different from asserting that the world is, as a whole, gradually and surely getting better, or that Satan is not yet reigning over and ruining the vast majority of men. He is still, as Scripture represents him, the prince of this world. "The whole world lieth in the wicked one." The wing of the lost archangel has enveloped all nations, and the little breaks in the general gloom resemble those vestiges of heaven

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which the poet describes as still clinging to the fiend-dreamer on Mount Acksbeck:—

"A spot of glory here and there his sadden'd aspect mocks."

Dark and overwhelming this thought; but it is the Bible's view of the earth.

It is still more to our purpose to notice that the Bible represents the Church as itself requiring, as well as the world, the special visitation of its universal Bishop, in the Personal Advent of Christ. It predicts a general apostasy,—an apostasy not, it would seem, confined to the Roman Catholic Church, but extending to many, if not all, the professed Churches of Christ. There are many predictions of this state of things in the Scriptures. Peter probably had it in his eye when he wrote of those "false teachers who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." He had it certainly in his eye in chapter iii.:—"There shall come in the *last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,"—a state of things which he straightway connects with the coming of the Day of the Lord,—this general spirit of incredulity being itself an evidence that the Savior was near. A still more remarkable prediction of the state of both Church and world before the Millennium occurs in 2 Timothy, chapter iii.:—"This know also, that in the *last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, *incontinent, fierce*" ("lust hard by hate"), "despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, *having a form of godliness*, but denying the power." That this too faithfully describes the state of perhaps the majority of professors, will be denied by few: and yet it is from the universal prevalence of a Church like this that we are to expect the Millennium! It is a Church requiring to be converted to common honesty, besides piety, that is to convert the world! How far more likely is it that, disdaining to work by its means, God will proceed still farther to chastise it, will come, his fan in his hand, and thoroughly purge his floor, comforting, indeed, and cheering the hearts of true Christians in all denominations, and raising true Christianity from the dust, but shattering all Churches, and erecting by supernatural means upon their ruins "a glorious Church, having neither spot, nor wrinkle, nor blemish, nor any such thing"!

Secondly, we argue from the scriptural account of the purpose of the Gospel. What is the *general* object of the Gospel? Did God *mean* it to convert all nations? or did he mean it to answer a special and temporary purpose, in preparing the way for a fuller and mightier manifestation of himself? Was the Gospel a final or a preliminary measure,—the last, or only one of a series? Here between us and our opponents issue is joined. The Gospel with them is God's and earth's last dispensation,—his ultimatum,—the Benjamin in his family,—at once his latest born and the "son of his right hand;" to us, again, it seems only the second of the developments preparatory to and prophetic of a higher form of Christianity. Many considerations might be brought forward to substantiate our assertion, such as the limited diffusion of the Gospel, the obscurity of much about it, the fact that the lapse of time is not adding to its clearness, and that a partial decline in its influence is observable. But we prefer looking to Scripture itself for its views on the subject. And that gives, to say the least of it, the promise of a vast increase of light in the latter days. Then, according to Isaiah, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of, his people, and healeth the stroke of their wound." In Micah, a clearer discovery of truth, and one proceeding directly from a new revelation, seems promised in the words, "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob,

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and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the Word of the Lord from Jerusalem." In Peter, the difference between present and future illumination is still more strongly stated, and connected more explicitly with the person of Christ:—"We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts." That the day-star is Christ, is evident from other parts of the Bible, where he is spoken of as the "light of the world," and "the Bright and Morning Star." That the words refer to Christ's Second Rising is evident from the whole tenor of the epistle, and particularly from chapter iii., where the "day" of the Lord is so vividly described. And equally plain it seems to be that, when that day dawns, the light of prophecy, however sure, is to be in a degree superseded. It is hinted, too, in one of the prophets that the knowledge of that latter day shall be intuitive and instantaneous. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him, from the least to the greatest;"—that is, the knowledge of God shall not then be reflected, as now, from the greatest to the least, from the high to the low, from the learned and gifted to the ignorant, from ministers and teachers of the Gospel to their inferiors and pupils, but shall pour down like a flood upon all classes alike. But the passage which, perhaps, best states the design of the Gospel is that we have already quoted for a somewhat different object:—"The Gospel of the kingdom shall be preached unto all the world for a witness unto all nations, and then shall the end come." We understand the word "witness" here in the sense in which it is so often used in Scripture. The sun and moon are represented as "witnessing faithfully in heaven." They plead God's cause, proclaim his existence, and rebuke the ungodly not the less powerfully that they do so in silence, and none the less that many do not receive their testimony. So with the Gospel of the kingdom. It has swum from above into the atmosphere of this world, a celestial luminary, bearing witness of God and Christ, proclaiming salvation, and protesting against evil; and, whether men hear or whether they forbear, it has discharged its duty. It witnesses also of a coming glory, greater than its own, even as the morning star witnesses of the approaching sun. And whenever it has completed the days of its testimony, and has been preached to all nations, then shall the end of the present economy come.

God never intended this dispensation to convert the world. But he intended it to gather in a people to himself out of the world, also to be a wide witness of the truth and a prophetic token of final change. And when the Gospel beacons from California to Japan are fairly lit, it will be a witness, a token to the earth, that the end is near; and a signal—shall we say?—to heaven for the preparation of the chariot, the harnessing of the steeds, the furbishing of the thunderbolts, the gathering together of all the elements, the witnesses, and the victims of that "Great Day of God Almighty."

Thirdly, we argue our truth, again, from the Scripture declarations about the supernatural speed of the ultimate triumph of Christianity. We hear little in Scripture of that slow, gradual, cumulative progress in which many think the power of the Church to lie. Such a period there has been in the history of Zion, but it has not been its most glorious one; and certainly Scripture seldom refers to it. It delights rather in leaping onwards to the harvest-home of the world,—to that era when "nations are to be born at once, and people in one day;" when God says, "Arise, shine," and his Church instantly obeys; when the question is asked, "Who are these that fly as a cloud, and as doves to their windows?" and the reply is given, "These are all nations *flowing* to the mountain of the Lord's House," when the "little one shall become a thousand, and the small one a strong nation." It may be said, indeed, that all this might be effected by other supernatural means, and without the coming of Christ. But it is singular to observe that the most of these descriptions of the sudden glory of the Church occur in connection with

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declarations of the presence and agency of the Lord. As we have seen already, the "times of refreshing" synchronize with the sending of Him who is to restore all things. The announcement of the speedy conversion of the world in Scripture is generally connected with the presence or coming of the Lord; this is stated in explicit and reiterated words; and it is for our opponents to show cause why that presence should not be personal, and that coming not be as literal as the rising of the sun.

Fourthly, we find a collateral consideration in support of our belief in Scripture views of death and a future world. The Churches and their creeds have latterly laid far too much stress upon the discoveries made by death, and upon the intermediate state of the soul's existence. They have magnified death as a deliverer; they have made the grave too much a bed of rest—a lying in state—on the part of believers; and they have, with very little evidence, transferred the soul at once, after the moment of the body's dissolution, to the apex of its glory. Death, indeed, does act as a deliverer to the people of God; but this is not his primary character. He is an "enemy;" he is the "King of Terrors;" he is a tyrant; he hath a "sting;" he is the child of sin, and he companies with hell. In vain does either pantheistic sophistry or orthodox dogmatism attempt to disguise the horrors or to mystify the nature of death. Crown him with roses,—the ghastly pallor of his cheek peeps through, and becomes more ghastly from the contrast. Gild him with gold,—the gold will seem, as with the "mockery of hell," to insult the rottenness which lies beneath. Show him in the light of the good results which often flow from his usurpation,—he continues a usurper still. Pour the smile of a thousand suns on the sepulchre,—the sepulchre absorbs the light as the parched ground does a thunder-shower, and remains dark as the earth remains dry. And so Scripture uniformly represents it. The "flesh" of the good, indeed, is said to "rest," but it is only the "hope" of resurrection that calms and soothes it in its forlorn and widowed condition. And with regard to the intermediate state Scripture says little, beyond assuring us that there is such a condition; and the Scripture writers seem always fond of bounding over that real but obscure region, and landing on the firm ground of the Second Advent and the Resurrection, when the unnatural separation between the body and the soul shall come to an end. "We know," says Paul, "that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "We are willing rather to be absent from the body, and present with the Lord." But present with the Lord—*when?* He replies, instantly, "We must all appear before the judgment-seat of *Christ*." It is the glorious figure of Christ that shines on us and beckons across the gulf of the unseen world; and Paul and John coincide in expecting that "when he shall appear we shall be like him, seeing him as he is, and he shall change our vile body into the likeness of his glorious body;"—and *when* is he thus to change it? It is as he "subdues all things to himself," *not* as he, in the common view, burns the earth, and goes away from it with his saints forever, but when he is putting down all power, and might, and dominion, and establishing his universal kingdom, as one "whose right it is."

Fifthly, we ground another argument in favor of our view on the Scripture doctrine about the dignity and destiny of the earth. This earth the Scripture ever represents as the promised inheritance of Jesus Christ. "The uttermost parts of the earth" are to be his possession; and the realm he is to sway is to exist for at least a very long period. "The earth abideth forever." Purified, indeed, it is, in some inscrutable way, to be; the curses, whatever they are, which sin has brought upon its soil are to be repealed; but there is no evidence that it is to be absolutely annihilated,—at least it will assuredly not be destroyed till it has accomplished a magnificent destiny. Has Christ plunged into the darkness of sin and hell, and brought up the lost gem, the earth, and shall he immediately dash that gem in pieces? Has he re-tuned that broken string in the

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lyre of heaven, and is it to perish ere it has lifted up its voice of praise again in the deep chorus of creation? Has he "arrested that wandering orb, as it was nearing the outer darkness, and by one mighty stroke of his hand thrown it back into the bright galaxy of its Creator's favor," and is it BY that blow shattered as well as saved? No! Admitting that considerable obscurity rests on the ultimate fate of the earth, there is good evidence that it is to be long the abode of the saints and the Savior. "We shall reign on the earth," they sing; "the meek shall inherit the earth;" and Christ shall obey the call of his Church, "Arise, O God, judge the earth; thou shalt inherit all nations."

The dignity of the earth demands some such noble destiny. Call it a grain of sand, compared to the universe; but what if it be a grain of peopled sand amidst a wilderness of mere empty dust? Talk not of Materialism as insignificant or sinful. In matter itself there is neither vice nor virtue, and only relative insignificance and greatness. Mind, heart, virtue,—these can dignify the lowest forms of matter, and the want of them can degrade the highest. Christ has made the worlds, and of all the worlds is that one alone unworthy of his presence which he has also redeemed? Nay, we believe it dearer to him than any other part of the universe, save that place—if place it can be called—where he lay from eternity in "his Father's bosom," and that he shall "rejoice over it with love, and rest in it with singing." It is to be refitted for his reception. Changes in the march of matter may co-operate with changes in the procession of spiritual and supernatural events, to cast out of it all its elements of discord, and to make its climate and soil and sky more propitious and equable than now. The influence of the devil, the "Prince of the Power of the Air," in nature—an influence real, though environed in profound mystery—will disappear.

Apart from infernal and human deteriorations, surely this earth has, even in its present form, sufficient dignity to be the abode of Jesus Christ. It is his abode as God already; why not his abode as man? It was his footstool ere his Incarnation; why should it not be exalted into his throne? Shall not his coming to it give it a *new* consecration? Is not the place where a king's triumph has passed through made famous by the very fact of the passage, and does it not become worthy by being counted so? But let no man despise his old Mother,—this fair and magnificent Earth. It is not, indeed, as pantheists call it, "divine," but it is a glorious ruin, after all. Yes, this earth, with all its blemishes and all its evil memories, is not unworthy even of thy residence, O thou Prince of the kings of the earth! and there, for a thousand years, shall men and angels see with wonder, and circle with songs, thy throne, O Immanuel!

We argue our point, sixthly, from the nature of Christ's kingly office. Christ, as a prophet, or revealer of the will of God, has come to, and has yet his place and power on, earth. As a priest, he offered up his sacrifice on Calvary, ere going away to heaven to sprinkle with his blood the mercy-seat there. But, as a king, he has not yet one foot of ground on earth which he can call his own. His "kingdom is not of this world" hitherto, although there is no reason why it should not be so yet. Is he not the proclaimed, actual, visible King of Heaven? and why should he not become the proclaimed, actual, visible King of Earth? It is his by a manifold right; and all he has to do is to take possession. His assumption of the regal power of the world is a favorite subject of prediction with the ancient prophets, who thus have sung of Christ:—"To us a Child is born, to us a Son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

To say that Christ is yet the King of the world—a world the vast majority of whose inhabitants reject his claims and spit at his name—is plainly preposterous. To say that he is to become so, but only in a spiritual

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sense, is to contradict many scriptural statements, and, besides, to limit and contract our notions of Christ's power. Is he the spiritual monarch merely of heaven? Nay, verily, every eye there sees him, and every tongue confesses his authority. And why should not on earth—as, indeed, he has promised—every eye see him, and every knee bow, and every tongue confess that he is the Lord?

Seventhly, we argue our point from the view which Scripture gives us of the destiny of God's ancient people, the Jews. This wonderful people has long been regarded as a perpetual witness to the truth of Christianity. This once beautiful dove of Israel, from the day when her feathers became defiled with Christ's blood, has found no "rest for the sole of her foot," but has wandered, moaning out a melancholy testimony to the truth of Him who bled on Calvary. But Israel is also a perpetual witness to the truth of the Premillennial Advent of Christ. She has, in all her wanderings, been upborne by two thoughts, which have never ceased to touch her weary heart with joy and to lift up her depressed countenance with hope,—the thought of the land of Palestine one day becoming hers, and the thought of a kingly and divine Deliverer. With these thoughts the whole of her spiritual and national life is involved; and, were they to forsake her, she would sink like a spent wave into the gulf of the nations. In the case of the Jew—and of the Jew alone—have we a *nation* living on faith and hope, and as "seeing Him that is invisible," *and* "the *land* that is afar off."

Nor is this hope unfounded. It rests on a mass of scriptural evidence,—a mass larger and clearer than can be presented, perhaps, in behalf of any other Scripture doctrine.

And the probability is, that as Paul, the model blaspheming Jew, required a personal sight of Christ ere he became the model preaching apostle, so the Jews must see Christ, as they pass on their wild and miserable way, ere they fall down and worship Him whom they have cursed themselves in their synagogues and taught their children to curse in their very cradles. Every one knows how a prophet rejected by his own house, city, or country becomes, in general, hated in proportion to the repute he gathers elsewhere; and so in reference to the Jews and Christ, a mixture of all evil elements, a very conflux of all the streams of envy, malice, and uncharitableness, has gathered in their hearts against him, and something more than our present forces of evidence and powers of Gospel persuasion are required to remove it. It is singular, too, that a very large number, perhaps the majority, of converted Jews have been believers in the Premillennial Advent of Jesus Christ.

The veil on the Jewish heart is miraculously to be taken away; and what a sublime sight, that of the reconciliation of the Jews, the ancient enemies of the Cross, to their injured Lord, and their recognition of the Nazarene as the crown of their race, their Messiah, and their God, including, on their part, a subjugation the more touching from the remorse and the wonder at their past blindness and rebellion which shall blend with it; and on his, a triumph the more complete from the length of time it has been withheld, and from the partiality with which, as himself a Jew, he has always regarded the children of his people!

Much of this apparently glowing prospect can be accomplished by human causes; but, taken as a whole, it can only be realized, as it has been predicted to be produced, through the glorious Advent of Christ.

JUSTIN MARTYR'S CONFESSION.

JUSTIN was one of the earliest and greatest of the Christian fathers next after the Apostles. He was not only a professed Millenarian himself, but bears the unequivocal testimony that the whole orthodox Church of his time held the same views. He also claimed that his faith on this subject was derived directly from the Scriptures and the teachings of the Apostles, and would not acknowledge those as in all things orthodox who did not believe in a resurrection before the Millennium, and in the personal reign of Christ with his saints on earth. See his *Dialogue with Trypho*, c. 80, and his views given at length in Semisch's *Life and Times of Justin Martyr*, vol. 2, pp. 364–386.

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Editorial.

SIGNS OF CHRIST'S COMING.

II. THE WITNESSING GOSPEL.

In a previous article on this subject, the attempt was made to point out *the reasonableness of expecting such signs*. Facts were adduced, both from nature and from history, to show that it is an established principle with God, in his dealings with men, to give notes of warning before the occurrence of any important event. And, this rule being found to apply in general even to matters of comparative insignificance, when an event is to take place so solemn, so stupendous, so awful in its character—an event so intimately connected with the highest interests of all the dwellers on the globe—as the coming again in person of the Lord Jesus Christ, it seems natural to expect that its approach would be heralded by signs so clear, distinct, and intelligible that all who were watching for that event might know with certainty when it draws nigh. And that which it seems so natural to expect, in reference to this matter, has not been withheld. Signs of just this character have been given. The design of these articles is to draw attention to *two* such signs, furnished by our Lord himself.

There are many other signs given in Scripture of the coming of the Son of Man. There are different and independent lines of chronological prophecy, the running out of which will point significantly to his advent as drawing nigh. But there is so much admitted uncertainty about the events with which these prophecies connect themselves in the beginning, that their terminations must always be involved, more or less, in the dark clouds of unsatisfying doubt.

Then there are indications of another class given by our Lord, where he says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken." (Luke xxi. 25, 26.) But when facts are adduced to show that these signs are fulfilling around us, we are told that similar events have taken place in the world before now, and that therefore these signs are not sufficiently distinctive to be referred to as conclusive evidence of the absolute nearness of Christ's coming.

What we need, therefore, in the way of signs, are some facts or circumstances of a substantial, outstanding character, plain, palpable facts, peculiar to this age, of which all who desire it may take cognizance, and of such a character as not to admit of mistake or difference of opinion. The question is, Did Jesus furnish his people with signs of this character? To this inquiry the answer may be given fairly and fully in the affirmative. Two signs of the nature referred to were given by our Saviour. Let us now consider the first of these.

This sign is given in Matt. xxiv. 14:—"And this gospel of the kingdom must be preached in all the world, for a witness unto all nations; and then shall the end come."

Suppose, now, that, in giving utterance to this verse, Jesus had altered just *three words* in it, so that, instead of reading as it does above, it should have run thus:—"And this gospel of the kingdom must be preached in all the world *for the conversion* of all nations; and then shall the end come:"—how different the teaching of the passage would have been! Then an utter extinguisher would have been put upon the idea of the *pre*-millennial coming of Christ. Then it would have been perfectly clear that no advent of Christ was to be looked for, or thought of, till the whole world was converted. But it is a most significant thing that Jesus says not a word here about preaching the gospel

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for the *conversion* of all nations, before the end come. This is the place in which we should have expected to find such a statement, if he had designed to make it. But Jesus makes no such statement *here*. And it is a still more significant thing that *he has made no such statement anywhere else*. He only speaks here of preaching the gospel for a *witness*. He tells us that it must be thus preached before the end come.

Three important questions suggest themselves here,—viz.: *What is meant by "the end" in this passage? To what extent is this witnessing work to be carried? In view of the present state of the world, how does this sign bear upon the subject of Christ's second coming?*

1. *What is meant by "the end" here spoken of?* It may refer to either or both of two events. And the sign here given will be found applying equally well to either or both of the events in question. By "*the end*," here, our Saviour may refer to the destruction of Jerusalem. That was "the end" of the dispensation, or period of time which kept the Jewish people together as a nation, and gave them the exclusive possession of peculiar spiritual privileges. When Jerusalem was destroyed, the Jews were disbanded as a nation, and scattered over all the earth. "The kingdom of God," as our Saviour expressed it, was "taken from them" and given to the Gentiles. They had long enjoyed what might well be termed the monopoly of gracious privileges. But after the overthrow of their capital that monopoly was transferred from them to the Gentiles. With this began what is termed in the New Testament "the times of the Gentiles."

And when the end is taken, in this sense, as applying to the destruction of Jerusalem, the sign given in the passage before us, as indicating the approach of that most important event, was then fulfilled. The Roman Empire embraced the world as then known. St. Paul speaks of "the truth of the gospel which is come to you, as it is in all the world." (Col. i. 6.) And again, in verse 23 of the same chapter, he tells us that "the gospel had been preached to every creature under heaven." The apostles and first ministers of Christ went round the world and published the gospel to every nation and people, but nothing like a general conversion resulted from their labors. And when this had been accomplished "the end" came. Jerusalem was overthrown.

But, though the passage we are considering may be applied to this event, it is manifest that it was not exhausted by such an application. None can deny that this phrase "the end" awaits a future fulfilment in an event more momentous far than the destruction of the capital of Judea. In Matt. xiii. 39, our Saviour says, "The harvest is *the end of the world*." And in Matt. xxiv. 3, we find the disciples proposing this question to their Master:—"What shall be the sign of *thy coming, and of the end of the world?*" These passages give us the proper clue by which to interpret rightly this phrase, "the end." They show us clearly that it refers to that winding up of the existing order of things in the world which will take place when the Lord Jesus Christ shall return in person to our globe. It is this grand and momentous event, the second coming of Christ, which is intended here, when "the end" is spoken of.

Having answered thus the first inquiry proposed,—What is meant by "the end"?—we proceed to consider the second, viz.: *To what extent is this witnessing work to be carried on?* Our Saviour's language is, "This gospel of the kingdom must first be preached in all the world, for a witness unto all nations." Observe, now, the limitations are, "in all the world," and "unto all nations."

"The end of the present dispensation," says the eloquent Henry Melville, "that season of wonder and terror at which Christ is to reappear to adjust the affairs of our disorganized creation, is to be heralded by so general a proclamation of Christianity that there shall not be a tribe which has not heard the message of redemption. But then it deserves our closest attention that Jesus says nothing of general *conversion*, and gives no hint that the message would be *believed* as well as heard: on the contrary, the language he uses, that 'the gospel shall be

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preached *for a witness,'* conveys the idea of rejection rather than of acceptance. The gospel is to be preached everywhere for a witness; but this differs widely from its being everywhere believed in to the saving of the soul. It is the fulfilment of this prophecy, thus literally interpreted, that we consider as now in the process of accomplishment, through the labors of institutions which give a glory to our age. For if, up to the time of the end, the gospel is to be preached only as a witness, it seems evident that what is defined as 'the end' must *precede*, and not follow, the unlimited diffusion of the religion of Jesus. 'The end' cannot come, and therefore the glorious and palmy days of Christianity cannot be introduced, until, if there be truth in prophecy, the message of redemption has been proclaimed in every district of the habitable globe. It is not then that our Missionary and Bible Societies are engines to accomplish the predictions which assert the universal diffusion of Christianity; but they certainly are engines to accomplish other predictions, which doubtless must be fulfilled ere this universal diffusion takes place: they are instruments for effecting what must be preliminary to the Millennium, though they will not, in any sense, produce the Millennium. And hence it comes to pass that when we hear of a fresh incursion upon the territories of heathenism, the translation of the Bible into a language which has never before expressed the mysteries of redemption, or the labors of a missionary who has planted himself among a tribe heretofore shut out from the advantages of revelation, then, indeed, we rejoice, but not from supposing that an onward step has been taken in the moral amelioration which is to become universal. We hail the event as marking the approach, though not itself a component part, of that mighty renovation which is to pervade this globe in all its circumference; and we feel that with greater and greater distinctness is that sign exhibited which must be displayed in its fulness ere the Millennium can dawn,—the sign given by our Saviour when he said that 'this gospel of the kingdom must be preached in all the world, for a witness unto all nations, and then shall the end come.'"

Our Lord lays down no rule by which it may be determined when the amount of witness to be borne, in reference to particular nations, has been delivered. Doubtless this will vary widely with different nations. In one country, as in our own, it may contemplate the permanent incorporation of the gospel into all the established institutions of the country. In another it may be the translation of the Bible into the language of the country; while in another, again, all the witnessing work designed may be the passing of a solitary herald of the gospel through a city or territory, delivering his message, as Jonah did to Nineveh. This circumstance, of course, must leave an element of indefiniteness about this sign which must be borne in mind as we proceed to consider our third question, viz.:—

In view of the present state of the world, how does this sign bear upon the subject of Christ's second coming?

On our own continent we may regard the gospel as having done its work of witness, from the squalid ice hut of the Esquimaux to the tribes of Patagonia. America is not in the way of "the end" approaching. The same is true of the continent of Europe. The coast of Africa is belted round with mission stations, like spiritual light-houses, whose cheering rays are cast far in upon the central gloom of that benighted land. The apostolic Moffatt has borne the witness of the gospel to the very heart of Southern Africa, while the indomitable Livingstone, with revelation's torch in his hand, has made his way from sea to sea through all the deepest shades of that dark continent. This *may be* all the witness that the tribes of Africa are to have before "the end" shall come.

There are but few of the nations of teeming Asia that have not, to some extent at least, heard of the gospel of Christ. For years now the Bible has been translated into the language of China. That language is read through every part of the Celestial Empire. Christian tracts and books have found their way to the remotest recesses of

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those vast dominions. The silent testimony of the printed page may do the work of witness as effectually as the voice of the living preacher. Who shall say, then, that China is any longer a let or hindrance in the way of the coming of "the end"?

The islands of the sea have afforded, during the last fifty years, the most interesting and successful field for missionary labors that the world has ever witnessed. To them it may with truth be said that "the gospel has been preached for a witness." As we stand upon our watch-tower, then, and look out upon the world in the light of the sign we are now considering, if any one propose to us the question, "Watchman, what of the night?" our answer is, "The morning cometh, and also the night:"—the night of fearful tribulation, which must precede and usher in the morning of promised blessedness and glory. The extent to which the gospel has done its witnessing work in the world shows that "the end" is nigh. The sign we have now considered is, indeed, only an approximative sign; and yet it is a most interesting and suggestive one. The amount of witness to be borne is not stated. This leaves it uncertain when this sign may be said to be fully accomplished. No man, therefore, in the light of this sign, is authorized to put on the prophet's mantle, and presume to speak definitely of the hour, or day, or year, in which "the Son of Man shall come." But, on the other hand, when the gospel has gone so far towards making the circuit of the earth as we see it has done, no man can say when the Lord may *not* come. If "the end" should come *to-night*, who could show that there had been any failure in regard to the sign we have been considering? "The coming of the Lord *draweth nigh*." Let every one who reads these lines ask himself the solemn question, Am I prepared for it? R. N.

NEW PUBLICATIONS.

THE FOUR DISPENSATIONS, with a preface by Jubal Hodges, Presbyter in the Diocese of Pa. Boston: E. P. Dutton & Co., 1863. pp. 23.

A plain tract, showing the different sections of the Divine administrations to exhibit to man his helplessness, and work out his salvation. The writer of the preface very truly says, "The events of the age are mighty doctors in divinity, and none of us can be too ready to hearken, or to believe and receive what they teach. God is putting theories to silence by his own mighty acts. The gravest events are taking place from day to day, and they are so numerous that we fail, through lack of faith, of being able to attach to them their due importance. God grant to his Church the grace to receive what he has to teach concerning the signs of the times, and the judgments that precede his Son's coming and kingdom."

THE SECOND COMING OF CHRIST,—THE CHRISTIAN'S HOPE, THE SINNER'S DREAD. pp. 3.

THE GREAT TRIBULATION—THE GREAT TROUBLER, &c. pp. 4.

These are small tracts, written by a layman in this city. They relate to important and stirring themes. They can be had at the office of the "Prophetic Times." Price, 1600 pages for $1.00.

THE ISRAELITE INDEED. A periodical devoted to the Illustration and Defence of the Hebrew Christianity, which is founded on Moses and the Prophets, and the Apostles, and to the true interests of the Jewish nation generally. January and February numbers for 1863. G. R. Lederer, Editor: No. 12 St. George's Place, New York.

This is a monthly, consisting of about twenty-four 8vo pages per number. It is under the control of certain believing Jews, who are exerting themselves laboriously for the better enlightenment of their Jewish brethren in reference to Christianity, and for the spread of intelligence bearing upon the Jews and prophecy in general. The double number before us has some very interesting and valuable articles with reference to the present state of that peculiar people, who have yet a marked place to fill in the future history of the world.

LOUIS NAPOLEON, THE DESTINED MONARCH OF THE WORLD, &c. By the Rev. M. Baxter, of the Episcopal Church. Wm. S. & A. Martien. pp. 334.

We have had time merely to glance at this book. It evidently contains much that is well worthy of the attention of students of prophecy. To be had at our office.

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The Prophetic Times.

Vol. I. MAY, 1863. No. 5.

Special Contributions.

CHILIASM AND ORTHODOXY.

We recently took up a volume, treating of Prophecy and the Times, in which we found Chiliasm assailed as involving "contradiction of fundamental articles of undoubted Christian faith," and Christ's personal reign upon earth denounced as "a serious invasion of his mediatorial offices." We had met with similar expressions in a few other authors of the same school, such as that of a certain Irish clergyman who condemns Chiliasm as "*endangering the whole fabric of Christianity.*"

Now, it is a little remarkable that these modern Uzzahs have not deigned to look to themselves, and to the bad effects that must result to Christian conviction and the certainties of Christian truth, from the adoption of that Platonizing, Origenizing, and allegorizing system of interpretation which they would fain fix upon the Scriptures, denying the literalness of the prophecies of Christ's second coming and reign, while compelled to admit that every prophecy thus far fulfilled with respect to him has been according to the exact letter!

It is also interesting to know, as argued by an able reviewer on the other side of the sea, that those who have most endangered, and in certain instances *subverted*, Christianity, have not been Millenarians, but their opponents. The Gnosticism of the early ages, begun by Simon Magus and perfected by Valentinus, was essentially anti-Millenarian, anti-literal, allegorical. It not only allegorized into spiritual shadows the *first* resurrection, but all resurrection whatsoever! And *who* upheld the truth of God against these antichristian allegorizers? *Irenæus* and *Justin Martyr*,—two noted Millenarians! The heretic Gnostics were the only opposers of Millenarianism in the early ages, and the thoroughly orthodox fathers were its unanimous supporters. Gnosticism and anti-Chiliasm were friends, Chiliasm and Gnosticism were resolute enemies, in that age. Yet it is said that Chiliasm "endangers the whole fabric of Christianity."

Origen and Jerome were both keen anti-Chiliasts: yet to which of them would one go to learn sound doctrine? They were both clearly heterodox on some fundamental points. Yet it is said that Chiliasm "endangers the whole fabric of Christianity." We admit that Augustine was much sounder than either of these two; but he stood alone in his soundness, and was at one time, and always to a degree, a Millenarian. Until his day, Chiliasm and orthodoxy went together, anti-Chiliasm and heterodoxy were brethren.

It is singular also to notice that the first opposers of Chiliasm set out with denying the inspiration of the Apocalypse! They felt that they could not deny Chiliasm without getting rid of the Apocalypse. "It is worthy of remark," says Bishop Russell,—no Chiliast, "that so long as the prophecies respecting the Millennium were interpreted literally, the Apocalypse was received as an inspired production and as the work of the Apostle John; but no sooner did theologians find themselves compelled to view its annunciations through the medium of allegory and metaphorical description, than they ventured to call in question its heavenly origin, its genuineness, and its authority. *Dionysius, the great supporter of the alle-*

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gorical school, gives a decided opinion against the authenticity of the Revelation." Yet it is said that Chiliasm "endangers the whole fabric of Christianity."

In after-ages we find *Popery* issuing its authoritative condemnation of Chiliasm, both in its systems of theology and in its histories; and until the days of Juan Josephat Ben Ezra, we never heard of a Papist being a Chiliast. Genuine Popery and Chiliasm have always been enemies to each other. Popery has always been anti-Chiliastic, and Chiliasm has ever been anti-Papistic. Yet it is said that Chiliasm "endangers the whole fabric of Christianity."

Since the Reformation, the same alliance of orthodoxy with Chiliasm, and the converse, may be traced. We are quite aware of sad instances to the contrary, but this is the general rule. Arianism, Socinianism, Rationalism, Arminianism, Pelagianism, have almost invariably taken the *anti-Chiliastic* side. Dead Churches have always been anti-Chiliastic; when life came in, Chiliasm arose. Some of the soundest and most eminent divines of the Westminster Assembly were "express Chiliasts." The same is true of many of the bishops who composed the Council of Nice. Yet it is said that Chiliasm "contradicts fundamental articles of undoubted Christianity."

Of late, two of the bitterest opponents of Chiliasm have been Moses Stuart, of Andover, who went strange lengths in Rationalism, and Dr. Bush, of New York, who turned Swedenborgian! Yet it is said that Chiliasm "endangers the whole fabric of Christianity." How truly the opposite of this might be affirmed! If all ecclesiastical history be not a fable, there is no heresy, from Gnosticism, Popery, and Socinianism upwards, that has not been *intimately associated with anti-Chiliasm.* Its chief supporters in time past have been Heretics, Papists, Socinians, Rationalists, and Pelagians! This no man can successfully dispute.

Facts like these show that Millenarian doctrines, comparatively at least, and judged by the company they have kept, are neither so heterodox, nor so dangerous to religion or morality, as some of their zealous modern critics seem to apprehend.

Brethren, censors, anti-Millenarians, study Matt. vii. 1–5, and, after you have complied with the directions there given, the world will be better able to appreciate your anti-Chiliastic anxieties for the Ark of the Lord. Among all "the eccentric variations from the orbit of Christian sobriety," and all the "wild delusion," and "fanaticism," and "shameless imposture" which have been raked up from the histories of delusion and folly since the world began, and, for sinister ends, charged upon Chiliasm, you look in vain for any Chiliastic aberrations that have ever made such havoc of the Church and its holy faith as those isms, philosophies, and systems of error and superstition, which have been in all ages most essentially anti-Chiliastic. First, then, remove "*the beam,*" and there will be no trouble in getting rid of "the mote." So thinks

A MILLENARIAN.

THE RULE OF INTERPRETATION.

BY REV. S. BONHOMMÈ.

"THE method of exposition which rests upon the adoption of a literal sense is the best." In this opinion the wisest and the best of men have concurred. Their sentiment has been expressed in such words as those used by the judicious Hooker. "I hold it," says he, "for a most infallible rule in expositions of Sacred Scripture, that, where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as Alchymy doth, or would do, the substance of metals, making of any thing what it pleases, and bringing in the end all truth to nothing." (Eccl. Polity, B. V.) Surely this important observation is applicable with peculiar propriety to prophecy; and that it is so the following considerations may serve to evince.

1. All the predictions of Scripture which have been fulfilled have been accomplished invariably according to the literal sense.

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For instance, was not the word of God spoken to Abraham, apprizing him of the bondage of Israel in Egypt, and their deliverance from that bondage, verified in this manner? Was not the denunciation of the prophet against the altar in Beth-el exactly and minutely fulfilled? Are we not compelled to behold the literal and express agreement of all the particulars referring to the captivity in Babylon, and to Cyrus, the author of the decree by which the tribe of Judah was restored from that captivity, with the predictions which foretold these events? Did not the destruction of Tyre, and Babylon, and Jerusalem exactly correspond with the prophetic declarations of Isaiah, Jeremiah, Ezekiel, Daniel, and the Messiah? Previous to the birth of Messiah, there does not appear to have been an expectation that they would be otherwise accomplished.

For, compare the predictions which relate to Messiah with their accomplishment, and it will be impossible not to refer them to Jesus of Nazareth. He was literally the seed of the woman,—the Son of a virgin, the Immanuel, the descendant of Abraham as to his nation, of Judah as to his tribe, of David as to his family. The time of his appearance corresponded with the express predictions of the prophets. All the actions of his life and the circumstances of his death and burial were particularly and literally foretold. Indeed, the history of Messiah, written by the evangelists, is but an enlarged exposition of prophecy relative to that glorious subject,—an exposition founded upon the plain grammatical sense.

Now, since accomplished prophecy evidently requires us to adopt the plain and literal interpretation, what right have we to depart from such an exposition of that which remains to be fulfilled? Certainly the manner in which God hath performed his own word affords the surest and safest clue to direct our course through the wide field of unaccomplished predictions. In following this clue we compare spiritual things with spiritual, according to Divine rule.

Nothing short of an explicit scriptural direction can, we think, authorize our departure from a path so clearly marked out,—when very many events, yet to take place, are foretold in terms as plain and definite as any of those by which past events were presignified to the Church of the Most High Lord and God.

If there be this similarity in the phraseology of prophecy, why should there not be a similarity in its interpretation? Origen was the first who gave form and symmetry and system to the allegorical interpretation. "He was the first," says Mosheim, "among those who have found in the Sacred Scriptures a secure retreat for all errors and idle fancies." As this most ingenious man could see no feasible method of vindicating, what is said in the Scriptures, against the cavils of the heretics, and the enemies of God, provided he interpreted the language of the Bible literally, he concluded that he must expound the Sacred Volume in the way in which the Platonists were accustomed to explain the history of their gods.

He also could not discover in the sacred books all that he considered true, so long as he adhered to the literal sense; but allow him to abandon the literal sense, and to search for recondite spiritual meanings, and those books would contain Plato, Aristotle, Zeno, and the whole tribe of philosophers. And thus nearly all those who would model the Divine Word according to their own fancy, or their favorite system of philosophy, or preconceived notions, have run into this mode of interpreting Scripture.

2. *We notice, secondly*, that the perspicuity of prophecy requires us to regard and to receive the literal sense.

The words of the prophets are well chosen, and suited to describe the events which they foretold. In some cases they even disclose the names of individuals by whom God's purposes were to be brought to pass, as we see in Josiah, Cyrus, and Immanuel. It is true that much is declared in symbolic and figurative terms, and no one would contend for *their* literal acceptation. In general, however, the intention of even the emblems and figures of the prophets may be ascertained; and it will usually be found to coincide with

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predictions uttered in plain and simple language.

There is throughout the prophetic writings a striking preintimation of the event, but there is not generally so definite a manifestation of the precise time and manner of its accomplishment; although in some instances even these are minutely described. Nothing, for example, can be foretold more explicitly than the restoration of the Jews to their own land, but we do not read the names of the particular nations by whom, or the year in which, this event shall be effected.

But this concession does not destroy the perspicuity of prophecy; and while this remains,—while any certain definite meaning is attached to the words of Scripture,—while any certain signification is allowed to proper names,—I think the mode of exposition contended for is warrantable and preferable to any other. To deny this is to detract from the sufficiency of Scripture. If we are not to interpret prophecy literally, the help of the tradition and the canons of the learned will be requisite to supply the supposed want of perspicuity, and thus our faith in this part of Divine truth will rest not on the word of God, but upon the word of man. This portion of the inspired volume will, in this manner, become a blind guide, and, as such, unable to be "a light unto our path, and a lamp unto our feet," and prophecy will no longer be that "sure word, whereunto ye do well that ye take heed."

3. *In the third place*, the immutability of Scripture directs us to adhere to a plain and grammatical interpretation. The revelation of the Divine will is, like that will itself, "unchangeable." Our Lord has told us that not one jot or tittle shall pass from the law and the prophets until all be fulfilled. And it is of consequence to observe the connection of this striking expression:—"Think not that I am come to destroy the law or the prophets, . . . but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew v. 18.) It is clear that the prophetic as well as the preceptive parts of Scripture are here included in the word "law," and are entitled to a complete accomplishment. And if the expression "jot or tittle" refer to some small characters and curvatures of the Hebrew letters, in which the law and the prophets were originally written, we have a strong presumption in favor of a strict attention to the plain meaning of these words and letters, whose immutability and importance are thus so solemnly declared. In Deuteronomy it is enjoined, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it;" and the last chapter of the Revelation shows the same danger of adding to or taking from the words of the Book of God; and surely it is no trifling matter to add to or detract from the meaning of those sacred words.

Where, I would ask, is the immutability of Scripture, if the names of nations, persons, places, and actions, which, in the histories of the Bible, apply to the body and to things temporal, are in the prophecies to be exclusively attributed to the soul and to things eternal? Why may we not as safely explain the histories of past events allegorically, as prophecies of future occurrences mystically and spiritually,—I mean, entirely so? What Paul says concerning Hagar and Sarah affords more warrant for such a system of interpretation in the former case than can, perhaps, be adduced in favor of the latter. But, if this were to be practised, what sad consequences would ensue! Truth would be lost in the fictions of human imagination —the foundation of all our hope would be undermined,—the light of revelation would be lost in the obscurity of carnal inventions, and man would soon become a blind wanderer in a dark world.

These considerations should induce every one to pause before he adopts a spiritual interpretation of prophecy as the only true one; for in the path of figurative and metaphorical exposition some have gone so far as to turn all the truth and histories of the Old and New Testaments into a "cunningly devised fable."

Ernesti says, "Theologians are right when they affirm the literal sense to be the only true one."

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Selections.

POINTED TESTIMONY.

BY PROFESSOR J. F. BERG, D.D.*

THE present is a period of portentous interest. The whole civilized world is agitated. Europe needs but a spark to fall upon the train which is laid and prepared, and the whole continent will be wrapped in flame. A power which the kings of the earth cannot resist is gathering them to the battle of that great day of God Almighty. They are mustering for the fierce conflict at Armageddon. The way is preparing for the mighty convulsion among the nations, that shall shake the kingdoms of the world and sift out of church and state all things that do offend the King of kings. Swiftly is that great day approaching when there shall be voices, and thunders and lightnings; and there shall be a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great; and the great city shall be divided, and the cities of the nations shall fall; the day when great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And when her judgment is complete, the voice of much people in heaven shall swell the anthem, Alleluia, salvation and glory and power unto the Lord our God. He who is called faithful and true, and who in righteousness doth judge and make war, who is clothed in a vesture dipped in blood, even Christ Jesus our Lord, shall smite the nations, and all the armies of the earth that are gathered to fight against him shall be slain, and he shall reign from the river to the sea, for the kingdom and the greatness of the kingdom under the whole heaven shall be given unto him whose right it is. "And then shall the dragon, that old serpent which is the devil and Satan, be bound a thousand years."

The Millennial period is probably comparatively near at hand. Events the most decisive in their influence upon the existing forms of government and upon ecclesiastical establishments are to precede it. These are to prepare the way for the reign of Jesus Christ upon earth.

The Millenarian theory, as it is sometimes called by way of distinction, maintains that the second coming of Christ will precede the thousand years during which the Church of God shall enjoy a foretaste of heaven upon earth. According to this view, the Lord will destroy the wicked who are alive at his appearing, raise the bodies of his departed saints, and with them take up his abode in the New Jerusalem, where they shall live and reign with him a thousand years. At the expiration of that term, Satan shall be loosed from the pit, gather together the hosts of the wicked, and make a final assault upon the terrestrial kingdom of Christ. In this conflict Satan will be utterly subdued. Then ensues the resurrection of damnation, when the wicked dead shall be raised in all the ghastliness of corruption and sin, and shall be sent away into everlasting perdition. The twenty-first chapter of Revelation, in accordance with this view is regarded as a description of the blessedness which shall ensue upon the second coming of Christ.

* Dr. Berg is not a Millenarian. So far from it, he is the author of some of the most bitter assaults upon our doctrines with which we have anywhere met. He holds, indeed, to some opinions—such as the restoration of the Jews and the literalness of the kingdom of Daniel ii.—which agree with our views, and which logically demand acquiescence with us in general; but he has put upon record the evidence of an averseness to the doctrines we hold, which renders every expression from him in our favor a strong testimony to the force of what we affirm.

We quote from a volume of his, published in 1856.

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All the glorious and precious views of the happiness of God's people, unfolded in this chapter, are understood as pertaining to the terrestrial paradise [or condition of things] when God shall dwell with men and his tabernacle shall be with them. This idea is maintained substantially by many earnest minds, and is perhaps even gaining ground in the affections of many godly and excellent people.

THE SECOND COMING.

REJOICE, rejoice, Believers!
And let your lights appear;
The evening is advancing,
The darker night is near.
The Bridegroom is arising,
And soon will he draw nigh:
Up! pray, and watch, and wrestle,
At midnight comes the cry.

See that your lamps are burning;
Replenish them with oil:
Look now for your salvation,
The end of sin and toil.
The watchers on the mountain
Proclaim the Bridegroom near:
Go, meet him as he cometh,
With halleluias clear.

Oh! wise and holy virgins,
Now raise your voices higher,
Till in your jubilations
Ye meet the angel-choir.
The marriage-feast is waiting,
The gates wide open stand;
Up! up! ye heirs of glory,
The Bridegroom is at hand!

Our hopes and expectations,
O Jesus, now appear:
Arise, thou sun so looked for,
O'er this benighted sphere!
With hearts and hands upliftod,
We plead, O Lord, to see
The day of our Redemption,
And ever be with thee!

LYRA DOMESTICA.

"WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—LUKE xxi. 36.

JOHN FOSTER'S OPINION.

I HAVE no hope of any extensive prevalence of true religion without the interference of angelic or some other extraordinary and yet unknown agency to direct its energies and conquer the vast combination of obstruction and hostility that opposes it. An amazing fact it is, that this hostility has hitherto been mainly successful. The triumphs of religion have been most limited and small, those of evil almost infinite. We see the melancholy result of an experiment of eighteen hundred years, the whole Christian era. This result compels me to conclude that religion is utterly incompetent to reform the world till it is armed with some new and most mighty powers, till it appears in a new and last dispensation.—JOHN FOSTER, *Life*, vol. i. p. 91.

WHOSE IS THE CROWN?

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—2 TIM. iv. 8.

WHO are they for whom the crown of righteousness is laid up? I conceive this to be a deeply important and heart-searching question. We may be interested in reading what various annotators say upon disputed texts,—we may get our intellects informed,—yea, we may have got so far as to have the question of our personal salvation settled; conscience may be set at rest, through faith in the once-shed blood of the atoning Lamb; but am I judging true Christians too hardly, when I question, whether the majority of them, now living (for salvation) by faith in the Son of God, really "*love his appearing*"? I beg to say that I do not put the question with the wish of eliciting men's thoughts touching the period when the blessed Lord will return; but in order that the answer may touch, by grace, the consciences of all, I ask, For whom is the "crown of righteousness" declared by the Holy Ghost to be laid up?—*Christian Annotator.*

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Editorial.

THE CHRISTIAN FATHERS.

WERE THEY MILLENARIANS?

A CERTAIN editor, to whom we have before referred, in his strange passion against our doctrines, has felt himself called on to publish another article, in which he denies that the premillennial theory has ever been a part of the creed of the Church. He has also allowed himself to be betrayed into the extraordinary assertion, "that *the universal belief of the Church has been the very reverse of the Millenarian hypothesis.*"

Now, if the common-sense rule laid down by the distinguished and acute Chillingworth is to hold, that "whatsoever doctrine is believed and taught by the most eminent fathers of any age of the Church, and by none of their cotemporaries opposed or condemned, that is to be esteemed the catholic doctrine of those times," it can be easily enough shown that our doctrines have been the catholic belief of the Church in its very purest ages. We challenge our opponents to produce the evidence of the entertainment of anti-millenarian views by any orthodox and acknowledged Christian teacher for the first two hundred years of our era. All that we know of that period goes to show that Chiliasm was the common and received belief, and was held and taught by all the best and leading divines of that time. We are not willing to have this question decided, however, by a few general, ill-worded, and indefinite extracts from loose assertions of modern rationalistic writers, but insist on carrying it to the fountain-heads of information on the subject. Having recently made a pretty thorough survey of this whole field, if our readers will go with us, we propose to lay some of the results before them.

I. THE APOSTOLIC FATHERS.

Those Christian teachers and writers who immediately succeeded the apostles have left but little that has come down to us. We know of but five who are called the Apostolic Fathers; all of whom, however, appear to have been Millenarians. Of these, BARNABAS was the earliest. He is referred to in Acts iv. 36, 37, and ix. 24. He wrote about A.D. 71. We have from him an epistle called "The Catholic Epistle of St. Barnabas," consisting of twenty-one chapters,—in the 15th of which he refers to the Millennium, the coming of Christ to abolish the wicked one, the judgment of the wicked, the renewal of all things, and the introduction of a new order into the world. There can be no doubt, from this chapter, that he understood the predictions of the Scriptures in the Millenarian sense. For a translation of this epistle, see Wake's *Apostolic Fathers*, pp. 196–219; or *Apocryphal New Testament*, pp. 90–104. For the original, see Hefele's *Patrum Apostolicorum Opera*, pp. 1–51. There are some who doubt its genuineness, and think it was written by some subsequent hand. But it certainly belongs to early Christian antiquity, and hence answers all the purposes for which we here quote it, whether written by the apostolic Barnabas or not. It is generally received by the best judges as genuine.

CLEMENT, Bishop of Rome, about A.D. 91–93, was the next. He is supposed to be the same referred to in Phil. iv. 3. We have from him an epistle, called "The First Epistle to the Corinthians," consisting of sixty paragraphs or chapters (in the *Apocryphal N. T.* 23), in which we find statements, exhortations, and allusions which show that his views accorded with those of Barnabas and were strongly Millenarian. See Wake's Apostolic Fathers, or Hefele's *Pat. Apos. Op.*, Clement's First Epistle, latter part of XXXIII., with XXIV., XXXIV., XXXV., I.

What is called the Second Epistle of Cle-

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ment is referred to a later period, and is supposed to have been produced by a very different hand. But, whenever or by whomsoever written, it is Millenarian in its tone and general conceptions. See Wake's Fathers, Second Epistle of St. Clement, vii., ix., xii.; or Hefele's *Patrum Apostolicorum Opera*, pp. 142, 144, 148.

Hermas, generally allowed to be the same alluded to in Rom. xvi. 14, wrote a work entitled "The Shepherd," about A.D. 100, which still remains. That he was a Millenarian is evinced in various parts of this book. In Vision I., latter part of section 3, in Wake's Fathers, the doctrine of the reign of the saints in the renovated world seems clearly to be taught. Vision IV. seems also to be framed, in divers particulars, to Millenarian anticipations. For the original, see Hefele, pp. 325, 342–344.

Ignatius, surnamed *Theophorus*, was the fourth. He received his Christian training under John and Peter, succeeded Peter at Antioch, and died an illustrious martyr under Trajan, A.D. 107. He has left seven epistles, which have come down to us. He nowhere touches with much definiteness upon any points from which his views on the Millennium might manifest themselves. But his letters contain nothing in conflict with our doctrines, and refer frequently to the nearness of Christ's anticipated return in a manner much more after the spirit of Millenarian teaching than any other. See his epistle to Polycarp, paragraph iii., Wake's Fathers, or Hefele, pp. 236–239.

Polycarp, also one of the disciples of John, and the Bishop of Smyrna, supposed to be the person referred to in Rev. ii. 8–11, lived to a great age, and died a martyr, A.D. 167. There remains to us from him but one brief letter, called "The Epistle of St. Polycarp to the Philippians," where he incidentally alludes to the resurrection, and the reign of the saints with Christ after his return, and to the kingdom to be inherited by the truly pure, in a way which he would not likely have done, if he had not conceived of these matters as Millenarians do. See Wake's Fathers, Polycarp's Epistle, v., xii., or Hefele's *Pat. Ap. Op.* pp. 262, 271.

II. The Primitive Fathers.

These constituted the next several links in the chain of descent from those who enjoyed the personal instructions of the apostles. They have, for the most part, given conclusive evidence that they were Chiliasts.

Papias, Bishop of Hieropolis, was the most ancient of them. Indeed, Irenæus asserts that he was one of St. John's hearers, and a personal friend of Polycarp. He is supposed to have written about A.D. 116. His five books, entitled "An Explanation of the Oracles of the Lord," have been lost, with the exception of a few fragments preserved by Eusebius. But enough remains to show unmistakably that he was a decided Millenarian, and that he claimed to have received his opinions on this subject from those elders who had been taught by the apostles themselves. See Eusebius, *Ecc. History*, iii. 39; or Routh's *Reliquiæ Sacræ*, 1, pp. 7–14; or Lardner's *Credibility of the Gospel History*, vol. 2, p. 117. Greswell's remarks in connection with the testimony of Papias to the Millennium are much to the point. *Parables*, vol. 1, pp. 273–284.

Justin, *the Martyr*, the next in the order of time, was born A.D. 89, and martyred A.D. 163. He was the cotemporary of Papias and Polycarp, and was a learned and admirable Christian writer. Several works from his pen still survive. He was not only a decided Millenarian, but claimed that all orthodox Christians, and such as were in all points right-minded, believed as he did on the subject; thus also attesting the Millenarianism of Polycarp, with whom he was contemporaneous for about seventy years. See Semisch's *Life, Writings, and Opinions of Justin Martyr*, vol. 2, cap. 7, where full citations of this distinguished father's words are given. See particularly Justini Martyris *Dialogus cum Tryphone Judæo*, cap. 80; Migne's *Patrologiæ*, vol. 6, col. 664–667. There is a translation of this *Dialogue* into English, by Henry Browne, 2 vols. 8vo London, 1775.

Tatian, a writer of numerous works, only one of which, his "Oration against the Greeks," remains. There is nothing in this

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from which to ascertain his views on the subject of the Millennium. But, as he was one of the disciples of Justin Martyr, who regarded Millenarianism as a test of orthodoxy, it is to be presumed, until evidence to the contrary is produced, that he believed and taught upon this subject the same as his preceptor.

MELITO, Bishop of Sardis, was also a cotemporary of Justin Martyr, and is to be included among those orthodox Christians to whose Millenarianism Justin testifies. He died about A.D. 170, and was one of the most eminent bishops of his time. He was distinguished for holiness, eloquence, and learning. He is supposed by some to have been the person addressed in Rev. iii. 1–6. Among a large number of works, he wrote one on Prophecy, and another on the Apocalypse. None of his writings remain; but Gennadius (*De Dogm. Eccles.* c. 52), who seems to have been familiar with them, quotes him as a Millenarian; and the annotator of the Oxford translation of Tertullian, on the authority of Gennadius, classes him with "the maintainers of the Millennium." (pp. 124, 125.) Jerome is also given as authority that he was a Millenarian (*Taylor's Voice of the Church*, p. 66).

IRENÆUS, the eminent Bishop of Lyons, born about A.D. 140, was also a decided Millenarian. Having been a disciple of Polycarp, he was an earnest promulgator of the same views which his teacher held. His great work "Against the Heretics" consists of five books. The original Greek, with the exception of a few fragments, has been lost; but the contents have been preserved in an ancient Latin translation. The whole of the fifth book of this work, from chapter 25 to the end (see Migne's *Patrologiæ*, vol. 7, col. 1120–1224), relates to the subject of the unfulfilled prophecies in the book of Revelation, Daniel, &c., and supplies the clearest intimations, that, in the expectation of a kingdom of Christ yet to come in this world, his opinions agree with those of Papias and Justin Martyr. Refer especially to cap. 33, §§ 3, 4. (Migne, col. 1213, 1214.) A good translation of this passage is given by Greswell *On the Parables*, vol. 1, pp. 289, 290.

CLEMENS ALEXANDRINUS was also a distinguished teacher and writer in the early Church, who flourished about A.D. 192. His works do not furnish any thing very decided on the subject, but numerous expressions occur which intimate that he was a Millenarian on some points at least. And as he was for many years cotemporary with Justin Martyr, and was always regarded by the ancients with great respect, the presumption is fair that he was one of those right-minded and orthodox Christians all of whom Justin declares to have been believers in the Millenarian understanding of sacred prophecy. He connected the belief of a general renewal of the world with the seventh thousand years from the creation of man, and believed that the kingdom of heaven was to be introduced with judgments; which necessarily involves some of the most important points of the Millenarian faith.

TERTULLIAN was born about A.D. 160. He was bred for the profession of the law, and was a man of rare genius as well as fervent and active piety. Spanheim assigns him "a place in the first rank of the fathers in erudition, acumen, and eloquence." He wrote an entire work on the subjects involved in Millenarianism, entitled "*De Spe Fidelium*," which has been lost. He himself gives an account of it, and elsewhere informs us what was the nature of the doctrines which he therein elaborated more at large. See his work *Adversus Marcionem*, lib. 3, cap. 24; Migne's *Opera Tertulliani*, tom. 2, col. 355–358. A good translation of this passage is given by Greswell *On the Parables*, 1, pp. 305–307. He here evinces his full accord with his distinguished cotemporary Irenæus. The same views are also presented in other portions of his works. (See his *Apologeticus*, cap. 48; Migne's *Oper. Ter.*, tom. 1, col. 520–527: *De Spectaculis*, cap. 30; Migne's *Op. Ter.*, tom. 1, col. 660–662: *De Oratione*, cap. 5; Migne's *Op. Ter.*, tom. 1, col. 1158, 1159: *De Baptismo*, cap. 19; Migne's *Op. Ter.*, tom. 1, col. 1222: *Adversus Judæos*, cap. 14; Migne's

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Op. Ter., tom. 2, col. 638–642: *De Anima*, cap. 37; Migne's *Op. Ter.*, tom. 2, col. 713–715: *De Resurrectio Carnis*, cap. 22, 25, 35; Migne's *Op. Ter.*, tom. 2, col. 824–5, 831, 844–5.)

There are some valuable remarks on Tertullian's testimony on this subject by Greswell *On the Parables* (vol. 1, pp. 300–309), who also declares that there is nothing extant of primitive Christian antiquity, either apocryphal or nonapocryphal, and belonging strictly to this period, in which the truth of the genuine Millenarian doctrines is not illustrated and confirmed, and in which the same belief is not, in one way or another, recognized.

The Book of Enoch, The Second Book of Esdras, The Sybiline Oracles, which belong (at least for the most part) to early Christian antiquity, certainly represent the hopes of their authors as Millenarian.

Bishop Russell also testifies,—though an anti-Millenarian,—that, "so far as we view the question in reference to the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth and exercise authority during a thousand years, there is good ground for the assertion of Mede, Dodwell, Burnet, and other writers on the same side, that *down to the beginning of the fourth century the belief was universal and undisputed.*" (Discourse on the Millen., p. 236.) Eusebius, too, who flourished about A.D. 300, in what he says of Papias, and his declarations concerning what he had heard from the apostles, acknowledges that there were VERY MANY (πλεῖστοι δσοι) *Church writers* who expected that there would be a thousand years after the resurrection of the dead, when Christ would reign personally on the earth. (*Euseb. Ecc. Hist.* lib. 3, cap. 39.) Upon which Greswell very justly observes, "This admission virtually implies that *the belief in the future Millenium was the orthodox or catholic notion in the second and third centuries.*"

And if further authorities are wanted, they are numerous and at hand. We append a few.

Chillingworth says, "The doctrine of the Millenaries was believed and taught by the most eminent fathers of the age next after the apostles, and by none of that *age opposed or condemned: therefore it was the catholic doctrine of those times.*"

Mosheim says, "*The prevailing opinion*, that Christ was to come and reign a thousand years among men before the final dissolution of the world, had *met with no opposition previous* to the time of Origen."

Burton says, "It cannot be denied that Papias, Irenæus, Justin Martyr, and all the other ecclesiastical writers, believed, literally, that the saints would rise in the first resurrection, and reign with Christ upon earth previous to the general resurrection."

Münscher says, "How widely the doctrine of Millenarianism prevailed in the first centuries of Christianity appears from this, that *it was universally received by almost all teachers.*"

Gieseler, as quoted by Hagenbach, says, "In all the works of this period [the first two centuries] Millenarianism is so prominent *that we cannot hesitate to consider it as universal.*" (Vol. 1, p. 215.)

Semisch says, "The ancients expected a kingdom in this world, in which Christ, after his coming, should reign with his risen and glorified saints."

Whitby, in his "Treatise on Traditions," says, "The doctrine of the Millennium, or the reign of saints on earth a thousand years, passed among the best of Christians, for two hundred and fifty years, for a tradition *apostolical*, and, as such, is delivered by many fathers of the second and third century, *who speak of it as the tradition of our Lord and his apostles*, AND OF ALL THE ANCIENTS WHO LIVED BEFORE THEM, who tell us the very words in which it was delivered, the scriptures which were so interpreted, and say that *it was held by* ALL CHRISTIANS THAT WERE EXACTLY ORTHODOX."

Stackhouse, in his "Complete Body of Divinity," says, "It cannot be denied, indeed, but that this doctrine [Chiliasm] has its antiquity, *and was once the general opinion of* ALL ORTHODOX CHRISTIANS." p. 599.

So, too, the historian Gibbon says, "The assurance of such a Millennium was carefully inculcated by a succession of fathers,

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from Justin to Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. *It appears to have been the reigning sentiment of the orthodox believers.*" Dec. and Fall, vol. 1, pp. 533–535.

Even Neander (whom our critic quotes as his chief authority), with all his rationalistic repugnance to Chiliasm, bears testimony that Papias, Irenæus, Justin Martyr, and "many" of their day—that is, *the chief fathers of the early Church and their followers*—accepted and taught the idea of a millennial reign of Messiah on earth. Vol. 1, pp. 650, 651.

And what these authors have said is just what multitudes of others, equally learned and disinterested, have declared. Mede, and Tillotson, and Alford, and Hagenbach, and Bennett, and Greswell, and Kitto, and Maitland, and Bush, and Lardner, and Milner, and Barnes, the encyclopedias and reviews, friends and enemies, ancients and moderns, admit and declare the fact, that the Church of Christ in the first centuries was *generally*, if not *universally*, *Millenarian*. To think to stem the overwhelming tide of evidence on this point, is to think of altering the immutable things of history, and to trifle with truth itself.

SIGNS OF CHRIST'S COMING.

III. THE STATE OF JERUSALEM.

In our last article we considered *the witnessing gospel* as a sign of Christ's coming. A glance at the state of the world, or of the progress which the gospel has made in its journey round the globe, affords satisfactory evidence that *this* sign is very far advanced in the stage of its development. Still there is an element of uncertainty connected with it, because there is no standard erected, no rule laid down by which it can be definitely determined when the witnessing work in any particular country has been fully accomplished. There must always, therefore, be a feeling of unsatisfactoriness in contemplating this sign. It shows us when we are on soundings, but we cannot let down our fathoming-line and tell just what the depth of water is. We hear the alarm sounding, but we cannot tell distinctly what the hour is that is striking. When we have examined this sign as carefully as we can, we still feel our need of something more distinct, more definite and tangible. Precisely of this character is the sign we are now to consider, viz., *the state of Jerusalem*. Our Lord did speak words on this subject, which when they are fulfilled may be seen and observed, and will afford a palpable and determinate sign in regard to that most solemn and momentous event,—his coming again into our world.

In order to see clearly what this sign is, we must compare two passages of Scripture, which contain what our Saviour said upon this subject. The passages referred to are Matt. xxiv. 29 and Luke xxi. 24.

In the former of these we read as follows:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven," &c. The other passage reads thus:—"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*"

Now, when we come carefully to examine these two passages together, we find that they throw light upon each other in a way that is very interesting and instructive. In the former of them Jesus says, "Immediately after the tribulation of those days shall the sun be darkened," &c. Here we have a point of time referred to, on the arrival of which are to take place, at once, those commotions and disturbances in the natural world which attend and usher in "the coming of the Son of man." Now, there are two questions of great moment to be considered in reference to this subject. If these can be answered clearly and satisfactorily, there will be no difficulty in determining when the point of time, here spoken of, shall arrive.

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One of these questions is, *What is the tribulation of which our Saviour here speaks?* The other is, *When will this tribulation terminate?*

Let us examine these questions. *What is the tribulation of which our Saviour here speaks?* It must be borne in mind at the start, that Jesus is speaking here to a company of Jews. He is speaking to them of things which most intimately concerned them as Jews, *i.e.* of things that stood directly connected with their nation and its capital. If you look at the commencement of the 24th chapter of St. Matthew, you will see at once how it came to pass that he was led to utter the solemn prophecies contained in this chapter. There we read, "And Jesus went out, and departed from the temple: and his disciples came to him to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Here we have the inquiries which drew forth from our Lord the interesting discourse which runs through this chapter. Jesus had spoken distinctly to the disciples of the utter overthrow and ruin of their city and temple. With all the prejudices peculiar to them as Jews, it never entered into their thoughts that this could take place while the world stood. To think of Jerusalem's overthrow was, in their estimation, to think of Christ as coming to judgment, and of the end of the world. Hence their three questions—"When shall these things be?" (*i.e.* when shall the destruction of Jerusalem take place?) "and what shall be the sign of thy coming, and of the end of the world?"—all referred, in their view of the matter, to one and the same event, or period of time. Our Saviour proceeds to answer their questions, but without stopping to correct their misapprehension on the subject.

"The tribulation of those days," therefore, referred to in the passage we are considering, must denote that "time of Jacob's trouble,"—that long, dark period of national affliction which began to come upon the Jewish people when Jerusalem, the central point of unity to them as a people, the time-honored capital to which their tribes had so long been accustomed to go up, was destroyed, and they were scattered abroad to the ends of the earth. The days of Jerusalem's overthrow were days of tribulation to them as a people such as they had not seen before, and such as they have never seen since. The history of the world contains no darker page than that which describes the destruction of Jerusalem. Our Lord plainly connects the beginning of this time of trouble with Jerusalem's overthrow (Matt. xxiv. 21), when he says,—speaking particularly of that very event,—"For then shall be tribulation, such as was not since the beginning of the world to this time." Then, indeed, the Jews did "fall by the edge of the sword, and were led away captive into all nations." Josephus, in describing what then took place, uses almost the very words of our Saviour. "All the calamities," says he, "which had befallen any nation from the beginning of the world were but small in comparison of those of the Jews." (Jewish Wars, v. 1, Preface, § 4.)

And the "*tribulation*" which began to be visited upon the Jewish nation when Jerusalem was overthrown has been continued unto this day. What has their history been for the last eighteen centuries but a history made up of "days of tribulation"? No people on the face of the earth have ever had such a history. No people have ever passed through such a tribulation as has been appointed unto them. We find the epitome of that history in what God, by Moses, predicted should come upon them, as the same is recorded in the 28th chapter of Deuteronomy. Never did "face answer to face in a glass" with more thorough accuracy than does that graphic sketch, drawn by the pen of prophecy, answer to Israel's experience through long centuries past, as the pen of impartial history has written out the same. Glance for a moment at some of the more prominent features of this sketch.

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"The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, until thou be destroyed; because of the wickedness of thy doings." "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and thou shalt be removed into all the kingdoms of the earth. Thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. Thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck. The Lord will make thy plagues wonderful, even great plagues, and of *long continuance*. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Now, I ask, is it possible for language to express, or imagination to conceive, any elements of national tribulation more real and appalling than those which are here described? Jesus had this chapter before his mind, with all its crushing curses and overwhelming woes, when he spoke of "the tribulation of those days." It was the vision he had of the commencement of those "days of tribulation" which led him to pause on the brow of Olivet, when he was making his last entrance into Jerusalem, and give utterance to his most memorable and pathetic lamentation over the doomed city. He saw the cloud which had been so long gathering beginning to burst, when he said. "For, lo! the days shall come when thine enemies shall cast a trench about thee, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation!" *That* was the *beginning* of those days of tribulation. The continuance of them has been realized in the unceasing oppressions, calamities, and woes which have made up the history of Israel's experience as a nation, from that time to the present.

Here, then, we have the answer to our first question:—*What is the tribulation of which our Saviour here speaks?*

The second question we proposed to consider is—*When will this tribulation terminate?*

The latter of the two passages referred to at the commencement of this article enables us to give a clear and definite answer to this question. In that passage we read (Luke xxi. 24), "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

"The times of the Gentiles," here spoken of, denote this present Christian era in which we are living. They are this "day of salvation,"—this period during which Israel, as a nation, are rejected or cast off, and God is "visiting the Gentiles to take out of them a people." When this purpose is attained, and Jesus has secured "eternal life to as many as the Father has given him" from among the Gentile nations, then these "times of the Gentiles will be fulfilled," and *then* "the coming of the Son of man" will take place. But still the original inquiry of the disciples presses upon us, "What will be the sign of this coming?" We cannot ascend up into heaven and read the volume in which are written out the secret purposes of the Most High. We cannot tell when "the number of the elect is accomplished." There will come an hour in which the last soul "chosen of God in Christ to salvation before the world began" will be called by his effect-

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ual grace, and converted by the power of the Holy Ghost. But no human eye will be able to take cognizance of this fact. This is one of "the secret things which belong unto the Lord our God." We need some sign, plain, palpable, and unmistakable, by which we may know with certainty when this great climactrical period, this stupendous crisis in the history of the world, has come. Did Jesus give his people any such sign? I answer, Yes. What is this sign? It is this: —"Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." From this it is evident that "the times of the Gentiles" and the period during which "Jerusalem shall be trodden down of the Gentiles" are parallel or cotemporaneous periods. In other words, the one grand, determining sign, to which the attention of God's people should be directed, and on which their earnest gaze should be fastened, is *the state of Jerusalem*. So long as Jerusalem continues to be "trodden down of the Gentiles," we may be sure that "the times of the Gentiles" are not yet fulfilled. But whenever Gentile rule shall cease in Palestine, whenever the supreme power in Jerusalem shall revert to Jewish hands, *then* it will be true that Jerusalem has ceased to "be trodden down of the Gentiles." Then an era will be reached more solemn and important than any that has yet transpired in the history of our world. Then the note of warning will be sounded, in the ears of all who are listening for it, that *the great clock of time is about to strike twelve*. Then "the tribulation of those days" will terminate. And "*immediately after*" "shall appear the sign of the Son of man in heaven."

Here, then, we have our blessed Lord furnishing his people with just such a clear, distinct, and tangible sign of his coming again as we might have expected. It is not a chronological prophecy depending on the contingency of uncertain dates for its fulfilment. It is not a point of doubtful criticism, about which differences of opinion may well be held, and the proper settlement of which depends on the view taken of the different readings that may be given of some gnarled old root in a dead language. It is a simple matter of fact, about which any man of plain common sense may judge for himself. It is not a thing that may occur in secret, and those who are looking for it be left in ignorance of its occurrence. On the contrary, it will be flashed round the earth by telegraph. It will be announced on the bulletins, and printed in large type, as among the important items of news by the last steamer. Worldly men and politicians will not understand it; but those who in the light of God's word are "looking for the things that are coming on the earth" will know its significance. They will "look up, and lift up their heads, knowing that their redemption draweth nigh."

The application to make of this subject is, *Watch the course of God's providence in reference to Jerusalem and the Jews*. In the voyage on which the Church of Christ is embarked over the stormy sea of this world's affairs, *land will first appear in this direction*.

Look to Jerusalem. God has said that "Jerusalem should be a burdensome stone to those that burden themselves with it." (Zech. xii. 3.) Suppose that the powers of Europe, in order to get rid of this "burdensome stone," should agree, for motives of policy, to make Syria independent of their control, and invite the Jews to return: *then this sign would be accomplished*. The statesmen of the world might pass it by as a matter of little consequence, but still *that* would be an event whose stupendous importance no language can express. If, then, you would know with certainty when "the coming of the Son of man draweth nigh," *look to Jerusalem. The sign that cannot deceive lies there.* R. N.

ANALYSIS OF THE SCRIPTURES

ON THE MILLENARIAN FAITH.

(*Continued from p.* 48.)

THE references which we gave in our last prove, beyond all question, that it is a prominent, important, and true doctrine of Christianity, that the Lord Jesus Christ is really and personally to return again to the earth. Of this we may be assured. The same passages also describe *the purposes* for which

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he is to come. These purposes relate severally to his people, his enemies, the house of Israel, and the world at large. The leading texts upon these several particulars we will now indicate separately, under the head of—

REFERENCES TO THE OBJECTS AND RESULTS OF CHRIST'S RETURN TO THE EARTH.

As regards his true people, Christ is to come:—

1. For the purpose of completing their redemption, Luke xxi. 27, 28; Rom. viii. 19–23; Eph. iv. 30; Heb. ix. 28.

2. For the purpose of raising them that sleep from their graves, 1 Cor. xv. 22, 23; 1 Thess. iv. 14–16; Job xix. 25–27.

3. For the purpose of changing those of them who shall be found living upon the earth from mortal to immortality, 1 Cor. xv. 42–44, 51–54; Phil. iii. 20, 21.

4. For the purpose of receiving them to himself in some aerial abode in glory, John xiv. 3; 1 Thess. iv. 15–17; 1 John iii. 2; Rev. vii. 15.

5. For the purpose of investing them with dominion and authority according to their works, Matt. xvi. 27; 1 Cor. iv. 5; 2 Cor. v. 10; Matt. xix. 28; 1 Cor. vi. 2, 3; Luke xix. 13, 19; Rev. ii. 26, 27; xx. 4; Dan. vii. 21, 22.

As regards his enemies, Christ is to come:—

1. To destroy their power, Isa. xxiv. 21–23; xxv. 9–12; Rev. vi. 15, 16; Ps. ii. 1–9; Dan. vii. 9, 26; Isa. xiv. 24–26.

2. To destroy their armies, Zech. xiv. 3, 12–15; Rev. xvi. 14, 19–21; Isa. xxxi. 8, 9; Jer. xxv. 33.

3. To destroy their works, Matt. xv. 13; Jer. xxv. 37, 38.

4. To hurl their leaders to perdition, Dan. vii. 11; Ezek. xxxviii. 22; 2 Thess. ii. 8–11; Rev. xvii. 11; xix. 20.

5. To visit terrible retribution on all the disobedient, Luke xix. 27; 2 Thess. i. 8; Jude 15, 16; Rev. i. 7; xvi. 1–21; Isa. lxiii. 1–4; lxvi. 15, 16; Dan. xii. 1; Joel iii. 9–16; Ps. i. 4, 5.

6. To destroy utterly some of the great centres of wickedness, with their wicked inhabitants, Rev. xviii. 2, 8, 18; 2 Peter iii. 7.

7. To bind and shut up Satan in the bottomless pit, Rev. xx. 1–3.

As regards the Jewish people, Christ is to come:—

1. To deliver them from the power of the armies brought against them, Zech. xiv. 3–5; 12–16; Joel iii. 9–17; Micah iv. 6–13.

2. To turn them from ungodliness to truth and righteousness, Rom. xi. 26, 27; Isa. lix. 20, 21; Zech. xii. 10–14; xiii. 1, 2; Ezek. xxxvi. 23–39; Jer. xxxi. 33, 34.

3. To unite and establish them in their own land, Ezek. xxxvii. 21, 22; xxxiv. 25–31; Isa. xi. 11–13; lxvi. 6–20; Micah iv. 3, 4.

4. To make Jerusalem the seat of universal empire, Micah iv. 1, 2; Isa. lx. 14; Zech. xiv. 16; Luke xxi. 24; Isa. xxiv. 23; Ps. ii. 6.

5. To become their king forever, Rev. xi. 15; Isa. xxiv. 23; ix. 7; Ezek. xxxvii. 24, 25; Luke i. 32, 33; Jer. xxiii. 5, 6; Micah iv. 6, 7.

6. To make them a blessing to all nations, Gen. xii. 3; xxii. 18; Micah v. 7; Acts iii. 25, 26; Rom. xi. 15.

As regards the world at large, Christ is to come:—

1. To subvert the empire of wickedness, Isa. ii. 17–22; xxxi. 7; Ps. lxxii. 7, 8; Zech. xiv. 20, 21.

2. To bring wars and violence to an end, Ps. xlvi. 9; Isa. ii. 4; Isa. lx. 18; Micah iv. 3.

3. To deliver the suffering creation from the bondage of corruption, Rom. viii. 19–21; Isa. xxxv. 1, 2, 6, 7, 9; Rev. xxii. 3.

4. To establish his glorious kingdom upon the earth, Dan. ij. 44; vii. 13, 14; Matt. xxv. 31; Isa. ix. 7; Ezek. xxi. 27; Zech. xiv. 8; Rev. xi. 15; Matt. vi. 9, 10.

5. To make all things new, Isa. lxv. 17–25; lxvi. 22; Matt. xix. 28; Acts iii. 20, 21; 2 Pet. iii. 10–13; Rev. xxi. 1–5.

It will be seen from an examination of these passages that the sublimest hopes of the Church and of the world connect with the return of Christ, and that it is altogether the most precious event spoken of in Holy Scripture. How strange that so many should so completely and pertinaciously ignore it!

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REV. MR. BAXTER'S BOOK.

"NAPOLEON THE DESTINED MONARCH OF THE WORLD."

We had space, at the making up of our last number, merely to notice the fact that Rev. Mr. Baxter's book on "*Napoleon the Destined Monarch of the World*" had made its appearance.

Mr. B. is an English clergyman, of the Established or Episcopal Church, who has been devoting himself almost exclusively to the preaching of the Second Advent of the Savior, and related topics. He travels from city to city, preaching in the churches opened to him, and in the streets, that Louis Napoleon is the destined Antichrist of the last days, who is to perish at the personal descent of the Savior in the course of the next seven or eight years. He is a man of education, and of extensive acquaintance with prophetic subjects and modern writers on them. He has succeeded, in many places, in awakening much interest on the themes of his addresses, the substance of which he has embodied in the volume that has just appeared. It is compactly and clearly written, and presents in a moderate compass a large amount of important information. He has well digested and arranged the arguments of the writers who have elaborated the system and order of events to which he gives his confident and unqualified adherence. Some of the leading positions of his book we regard as somewhat hypothetical as yet, and cannot feel ourselves safe especially in venturing upon his dates. He may be correct; and it is for all to watch and pray, and to keep in anxious readiness for whatever may be revealed. There is much also in the signs of the times strongly corroborative of the views which he advocates. But we have not been persuaded that it is well to lay so much stress upon calculations of specific years, or designations of living persons. It is enough to say that the day is at hand, and that we should be expecting it in our lifetime, and at any time, at least until some of the final tests have unmistakably appeared.

We have no hesitation, however, bating these particulars and a few inaccuracies, in recommending the book, as well worthy of diligent perusal. It presents the best results of the investigations of many expositors of the prophetic word whose works are not generally accessible, and its practical bearing is impressive and awakening.

Mr. Baxter is a warm friend of "*The Prophetic Times*," and is engaged in introducing it to the attention of his hearers wherever he can. He has also had the kindness to recommend it in his book.

DR. SEISS' "LAST TIMES."

REVISED AND ENLARGED EDITION.

"The work of Dr. Seiss has met with distinguished favor. It is regarded by those who sympathize with its views, as one of the most able, comprehensive, and powerful works called forth by the millenarian investigations of our day. Whatever may be the intellectual attitude of the reader, he can hardly resist the feeling as he peruses the book that it embodies the deepest and most earnest convictions of the writer. It is hard to resist the ardor of so intense a faith as these discourses reveal. The positiveness of Dr. Seiss is not that of proscription, but of personal conviction. We have never taken into our hands a book in defence of the particular views maintained in this, which seemed to us so complete, so conscientiously prepared, and so well adapted to win attention and to fix conviction in regard to the positions it defends. The author has rewrought his original work, and has brought up its reasonings to the advanced state of his views upon the subject. There is a complete analysis of Scripture references which bear, or are thought to bear, upon the second advent of Christ: a number of interesting notes, some of them running out to the fulness of Excursus, have been added, and the work has a good index. To those who desire to study this side of a great question, which is destined to agitate the Church profoundly, we recommend Dr. Seiss' book. If we desired to do Millenarianism all the good we could, we should circulate Dr. Seiss' book far and wide."—*Lutheran and Missionary of April 16th.*

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The Prophetic Times.

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Special Contributions.

INTEGRITY.

DR. MOSHEIM AND THE MILLENARIANS.

It is astonishing to notice how eminent writers opposed to the Millenarian doctrine endeavor to conceal the array of Church authority in favor of our view. Particularly is this the case with many who profess to give a history of the Church and of its doctrines. Passing by numerous instances in which the testimony of the apostolic fathers is entirely ignored, I shall select but two examples to illustrate the unfairness of such writers. Let us take the "Ecclesiastical History" of Dr. Mosheim, which is regarded as a standard work, and is certainly worthy the careful perusal of every student. Now, trace the history of Millenarianism as he gives it from the first century down to the seventeenth; and the uninformed reader, if depending on his account, will most certainly be led to the conclusion that it is a doctrine only entertained by fanatics, enthusiasts, or very ignorant men. He seems to take pleasure in mentioning every heretic or fanatic that held it either in part or whole, and most carefully avoids to notice that noble class of men who in every century so ably advocated it. To give the reader a correct idea of the manner in which this is done, it is necessary to follow him in his allusions to our doctrine. In the first century the only reference made to it is when he describes Cerinthus, whom he classes among heretics, saying that this heretic, among other things, taught "a reign of Christ with his followers during a thousand years in Palestine." Is this candid? He well knew that not only Cerinthus proclaimed it, but that all the apostolic fathers whose writings have come down to us also held it, and that some of these fathers (*i.e.* Irenæus adv. Haeres.) wrote against this very Cerinthus. We should reasonably expect that in the history of the second century some reparation would be made; but not a word, pro or con, although knowing, as he must,—having the writings of the fathers in his possession,—that it was universally acknowledged by all such, as Dr. Whitby tells us, who "were exactly orthodox." In the third century, however, he is compelled to make a serious admission. I say compelled; for, had not the controversy between Origen and the Chiliasts arisen, he would have still left the reader under the impression that it was a heretical opinion of Cerinthus. The fatal admission is as follows:—"That the Savior is to reign a thousand years among men before the end of the world, had been *believed by many* in the preceding century, *without offence to any.*" He then goes on to state how the doctrine "fell into disrepute," and was opposed by Origen "because it contravened some of his opinions." He is unusually guarded not to tell us, either in the body of the work or by foot-note, who among "the many" had believed, and, if it were not for the partial notes of Maclaine and Schlegel, the reader would be left in entire ignorance. Now, if the belief of our doctrine was entertained "without offence to any" (*vide* Murdock's trans.), why does he virtually class it among the heresies of Cerinthus? If it met with no decided opposition until the days of Origen, and was never regarded by the writers of that period as a heresy, why link it with the name of a here-

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tic? An answer may suggest itself to the reader.

But this is not all. Without giving credit to the fact that eminent and pious men promulgated Chiliasm, he passes them by, century after century, until we come down to the seventeenth, where he states that the worst of the so-called Pietists "asserted that the reign of a thousand years, mentioned by John, was at hand." Schlegel, in a foot-note, adds, that in meetings for prayer "fantastical persons talked of the Millennial kingdom and the downfall of Babylon." Now, a common reader, unacquainted with the history of Chiliasm, would take it for granted that only a base sort of people adopted it; but the intelligent reader knows well that Dr. Mosheim had no special love for the best of Pietists, and conceals the fact that some of the most devoted and able men in the Church also taught the doctrine. The entire statement is, therefore, to be received with great caution. The frequency with which he is corrected by Maclaine, Schlegel, Von Eierem, and Murdock, clearly indicates that he is not always reliable. His assertion, in connection with the passage just quoted, that this expected reign of Christ was the recalling "upon the stage an opinion long since condemned," is another instance. He does not tell us who "condemned" it; for it would not be very honorable to his cause to give such a statement. It was the Pope, and popish councils and popish doctors and inquisitors, that condemned it; but that line of witnesses opposed to popish corruption, and so barbarously persecuted by the papacy down to the Reformation, still upheld it. And it was condemned, too, by the papacy because so fatally antagonistic to its spirit, pretensions, and corruption. Such a condemnation is adapted to increase our love and veneration for the doctrine, portraying as it does its preciousness. If any man wishes to see the measure of love that Mosheim has for such Pietists, he has only to refer to his description of Godfrey Arnold, the historian, and then read Murdock's and Walch's defence of Arnold.

In view of what has preceded in the history, we are fully prepared for what follows. Consequently, we are not surprised to find that the next allusion to the doctrine is when he mentions John Wil. Petersen, who defended, he says, "the obsolete doctrine of Christ's future reign of a thousand years on the earth." The fling of "obsolete" is not worthy of an answer. But why does he state the tenet in this connection? Because it affords him a good opportunity slyly to heap ridicule on "the blessed hope." He therefore gravely tells us how this man was connected with visionary ladies, with "disordered brains," &c., as if our belief was to be judged by the character or peculiarities of certain weak persons who may have embraced it. There are three or four additional allusions, but, as they are in exact correspondence with those already specified, it is not necessary to examine them in detail. The spirit of the writer is evinced, however, in selecting "an astrologer" and "a minister deprived of his office," and "a company of delirious persons who would have turned the world upside down," as the exponents of Millenary doctrine. Where is the integrity that he boasted of in his preface? Is it any wonder that comparatively so few are acquainted with the history of the Millenary doctrine, when so distinguished a writer endeavors to conceal that history?—and his work is used by thousands as their text-book. The wonder is, that so many are sufficiently familiar with it to be able to detect and expose the subtle and unfair method of dealing with our views adopted by certain authors from whom better was to have been expected. This lack of integrity is not only seen by Millenarians, but even by unbelievers. Thus Gibbon, in his "Decline and Fall of the Roman Empire," vol. i. p. 535, describing the faith of the early Christians in the personal reign of Christ and his saints on the earth, declares that "the assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius," (which, he adds in a foot-note, is a "fact not disputed,") and says, in a note, that "the latter of these learned divines [viz. Dr. Mosheim] is not altogether candid on this occa-

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sion;" not candid, because, as we have shown, he does injustice to the advocates of our faith, as the MSS. to which Gibbon refers prove.

The second illustration of this lack of fairness in history is reserved for some future number. G. N. H. P.

NOTE.—Whilst the above strictures on Dr. Mosheim's fairness are in a measure deserved, his representations of the history of Millenarian doctrine are not universally so adverse as our correspondent seems to think. In the *Historical Commentaries on the State of Christianity during the First Three Centuries* (vol. ii. pp. 245–247) Dr. Mosheim makes statements and admissions to the effect, not only that our doctrines were entertained by prominent fathers of the Church, but that they were the common belief of the primitive Christians. We quote especially the following:—

"Among both the ancients and the moderns, many have supposed that *Cerinthus* first propagated this error [the doctrine of a future reign of Christ on earth]. Few, however, will readily agree with them, if they consider that this sentiment was embraced *by many*—e.g. *Irenæus, Tertullian, and others*—who abhorred *Cerinthus* and accounted him a pest to Christianity. Nor do I think *Eusebius* is to be trusted when he tells us that the expectation of a Millennium flowed down to the subsequent doctors from *Papias*, a bishop of Jerusalem in the second century. For, as *Papias* was not the first excogitator of the opinion, but received it from others, as *Eusebius* himself concedes, it is clear that *at least some Christians before Papias* had embraced this opinion. And *Irenæus* cites *Papias*, not as being the author of this opinion, but as bearing his testimony to it. . . . It is certain that in the second century the opinion that Christ would reign a thousand years on the earth *was diffused over a great part of Christendom*, and that *the most eminent doctors favored it, and no controversy with them was moved. Tertullian speaks of it as the* COMMON DOCTRINE OF THE WHOLE CHURCH. . . . This is certain, from *Justin Martyr*, and others, that VERY MANY, and they MEN OF GREAT INFLUENCE, thought as he did; nor were they, on that account, taxed with corrupt doctrine.. . . But in the *third* century, the reputation of this doctrine declined; and first in Egypt, through the influence especially of *Origen*. . . And yet it could not be exterminated in a moment; it still had respectable advocates."—ED.

"THE MORNING COMETH."

BEHOLD, the morning cometh,
The night has pass'd away;
The glorious morning cometh,
The resurrection-day,
When Christ the Lord, appearing,
Of all the Church the Head,
Shall change his living people
And raise his sleeping dead.

He comes, the King of glory,
His chosen ones to save;
And they shall sing in triumph
Their victory o'er the grave,
With shouts of praise ascending
To meet their Lord above,
To dwell with him forever
In joy and peace and love.

O Lord, may we be with them
In that great day of days
When thou shalt come in glory,
The sleeping saints to raise,—
When thou shalt be acknowledged
Of lords and kings THE KING,
And all thy saints triumphant
Thy wondrous love shall sing.

S. S. W.

UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

"Behold, the Lord God *will come* with STRONG HAND, and *his arm shall rule for him.*"—ISA. xl. 10.

"I have used similitudes by the ministry of the prophets."—HOSEA xii. 10.

"When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart."—MATT. xiii. 19.

FROM the caption of this article, no one will expect a connected commentary upon any particular prophecy. We think that the too close following of the details of a subject, rather than the principle which it is intended to illustrate, lessens the beneficial effect of many discourses. For our own part, we are generally too intent upon the representative moral of a text, and its practical issues, to follow the subject in detail in a doctrinal point of view. And we much prefer the didactic to the ornamental style. This necessarily involves occasional digressions, which would be apparently a departure from the text: so, to avoid this, we have

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chosen a heading which indicates a digressional treatment of it.

As the sublime event announced in Isa. xl. 10 is the concentrical point of the world's destiny and the ultimate result of all human events, we place it at the head of our dissertations; for all others serve mainly to illustrate this one grand fact, that "*He will come in person, and that his own arm shall rule for him.*" It is rather, then, as *the morale of the whole*, than to indicate the particular subject of the chapter, that we place it as a general motto. It is of the highest importance that we should have a proper understanding of this subject, and that we draw a marked line of distinction between the spiritual and personal reign, giving to each its due place, both doctrinally and practically; for that a right appreciation of this doctrine does exercise a highly beneficial effect on the heart and life cannot be doubted. Yet we hear some intimate that even if it is so it makes not much difference, that it is of little practical importance. But not so did the Savior speak of any part of his gospel. To the contrary, we may infer, from the parable of the sower, that *a right understanding of his word is of great value*, for it was owing to imperfect comprehension of "*the word of* THE KINGDOM" that the preached gospel does not profit the wayside hearers. "When *any one* heareth THE WORD OF THE KINGDOM, *and* UNDERSTANDETH IT NOT, then cometh the wicked one, and catcheth away that which was sown in his heart." (Matt. xiii. 19.) Here we find the most disastrous consequences attributed solely to the imperfect understanding of "*the word of the kingdom;*" the very part which it is thought can be neglected with impunity.

It is intimated that, if the persons referred to had understood it properly, the wicked one would not have caught it away from their hearts. Is it therefore a slight matter for our ministers to neglect the proper exposition of this important part of the Scriptures, comprising so large a portion of divine truth? For, as Dr. Auberlen very properly observes, this doctrine "does not rest upon isolated passages, but *is essential to* A RIGHT UNDERSTANDING OF THE ENTIRE BODY of the Old Testament, and is the *fundamental idea* of the New, IN WHICH THE SUM AND SUBSTANCE of Messianic prophecy is concentrated."

Dr. Seiss, also, has this very appropriate remark upon the effect of a reception of it:—"Participation in the honors of the kingdom is made dependent on the manner in which we are affected towards the Savior's coming.—Matt. xxiv. 42–51, xxv. 1–13; Heb. ix. 28; 2 Tim. iv. 8; Phil. iii. 20; 1 Thess. i. 9, 10; Titus ii. 11–13; 2 Peter iii. 11, 12; Matt. v. 17–20."—*Last Times*, pp. 382, 383.

To these scriptures we may also add the testimony of Luke xii. 36–48, and many other passages. We see from Luke xii. 37, 43, that the only servants who are mentioned as blessed at his coming are those who were watching and waiting,—"preparing themselves and doing according to his will." But that servant that said, My Lord delayeth his coming (and consequently did not prepare himself, neither did according to His will), "shall be beaten with many stripes." (Luke xii. 45–47.) The whole difference in the treatment of these servants is in reference to this one thing, that is, their position towards the Lord's coming. There is more than blessing for the waiting servant. He is "to escape all those things that shall come to pass [those terrible tribulations of which the Savior had just been speaking], and to stand before the Son of man." To all the rest it was to "come as a snare," which, of course, would be a natural consequence of their not being in a watchful or expectant condition; it would inevitably come suddenly upon them, without preparation. (Luke xxi. 35, 36; 1 Thess. v. 3.)

Consider, for instance, the difference between those members of the Jewish Church who received the first advent, and those who rejected it. The believing Jews had faith in the warnings of the Savior, who, when they saw certain signs of Jerusalem's approaching judgments, were to flee, which they accordingly did, and remained in peace and safety during that "dreadful time of trouble" when the Jewish State and Church fell to rise no more until it shall be said, Blessed

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is He who cometh. It is well that the crash of that fall has come reverberating down the ages, as a warning to all unbelievers, especially of this time, when the predicted signs of the second advent are even more clear and unmistakable than those for the neglect of which the unobservant Jews were called "fools and hypocrites," and given over to judgment. We should never forget that Israel's was a representative dispensation, and that not only were there types of all the important events of the future, but that there were also moral "similitudes;" and in connection with these there are many salutary admonitions. We are told that "whatsoever things were written aforetime were written for our learning;" and that all "these things happened to them for ensamples, and were written for our admonition; to the intent that we should not lust after the things for which they also lusted and were destroyed." And these had drunk of "the spiritual rock, Christ," yet with many of them God was not well pleased, and consequently they were "overthrown in the wilderness." And this is accompanied with the significant warning, "Wherefore let him that thinketh he standeth take heed lest he fall." "For if God spared not the natural branches, take heed lest he also spare not thee." "Continue in his goodness; otherwise thou shalt be cut off." (Rom. xv. 4; 1 Cor. x. 4–12; Rom. xi. 21, 22.)

The Gentile Church has not "continued in his goodness;" for that its worldly state simulates that of the thorny-ground hearers, in whom the good seed was choked with the cares and riches and pleasures of this life, cannot fail to strike any candid observer. (Luke viii. 14.) (Just think of the dreadful crime of *strangling Christianity*, which the term "choke" implies. Does not the manner of some, when they struggle against their religious thoughts that they may indulge self-pleasing imaginings, simulate this process of "choking the good seed"? When tempted to do this, reflect upon the enormity of the sin; and, instead of driving away pious reflections, encourage and *feed them by earnest prayer for more of the spirit of Christ*, which will make such thoughts congenial and pleasant.) This analogous state of the two Churches, in a moral point of view, has as its legitimate result another similitude of fearful import; for the Scriptures everywhere teach that the two dispensations end alike in judgment,—only that the Gentile troubles will be much more intense and wide-spread, and will embrace both Churches and States, like that of Israel's, which is their type. For the Gentile Church, having sinned against the light of two dispensations, will be judged upon the principle of accountability according to light. "For that servant that knew his Lord's will, and did it not, shall be beaten with many stripes; while the servant that knew not his Lord's will, yet did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever *much is given*, of him shall be *much required*." (Luke xii. 47, 48.)

Think of this, ye ten-talented servants, and ye ministers who know these surpassingly sublime truths yet make no attempt to preach, teach, or otherwise impart them. You may say the people will not receive them; but this is not a Scriptural reason for suppressing them; for when the prophet Ezekiel was sent with the message of God to the house of Israel, he was expressly informed, before he went, that "they would not hear him;" yet, if he did not go, "their blood should be required at his hands." (Ezek. iii. 7–21, xxxiii. 6–20.) In these passages we find that the prophet was to warn the righteous with the wicked, and their blood was to be equally required at his hands if he left them unwarned. Is not this principle fearful to contemplate, when we reflect upon all that it involves and the many that will be involved in it? For if the minister's heart is stained with the blood of his flock for the neglect of salutary warning, as much as his hands if he had actually slain them, "alas! who may abide the day of his coming? and who shall stand when he appeareth?" Paul taught this same principle of blood-guiltiness for withholding any part of the word of God, in Acts xx. 26, 27. For it was only after he had declared "the whole counsel of God" that he called upon the elders of the Church at Ephesus to "record that he was

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pure from the blood of all men, *because he had not shunned to declare the whole counsel of God.*" Nor did he think the word of judgment that he preached to unbelievers less effective than the word of promise that he dispensed to believers. To the contrary, he speaks of its being equally a "sweet savor unto God, in them that perish, and in them that are saved." "To the one a savor of death unto death, to the other a savor of life unto life." (2 Cor. ii. 14–17). How was this? Is the perishing of the wicked equally a sweet savor unto God with the salvation of the righteous? Is he equally pleased with both these results? Not at all. "For as I live, saith the Lord, I have no pleasure in the death of the wicked." "But he taketh pleasure in his people." (Ezek. xxxiii. 11; Ps. xiv. 4.) It was not, then, because he took equal pleasure in the death of the wicked and the life of the righteous; but, as far as Paul's work was concerned, he having labored as faithfully for those that perished as for those that were saved, his services were equally acceptable. Nay, we believe that he will receive more reward for those that he did not convert than for those that he did. This may seem startling; but consider the principle of reward as set forth in the Bible. Paul received from "them that were saved" a part of his reward in this world, in the affection and kindnesses of his converts; but he had nothing but persecution from those who rejected the word: therefore he must receive his whole reward for his work for them in "the world to come." How otherwise could so great a reward be promised for the suffering of persecution "for the witness of Jesus, and the word of God"? He certainly did not suffer persecution from his converts; but it is for the persecutions that he is rewarded. "For God is not unrighteous, to forget your work and labor of love, which ye have showed toward his name." Here it is your work and your love that you have showed toward his name,—not the effect that it produces in others. But let no one do a slight work, or a work out of season, and take this comfort to himself; for it is only seasonable meat to which a blessing is promised. And it is when he administers seasonable warning in view of all the consequences, even if, like Ezekiel, he could be certain of its rejection, that a minister can take the comfort of such scriptures to himself; otherwise he is not the person for whom it is meant. He must, like Paul, give an unswerving testimony, even though "bonds and afflictions should await him," before he can, like Paul, receive grace to say, "None of these things move me." (Acts xx. 23, 24.) Paul speaks of "always triumphing." How? By converting all that attended his preaching? No! he did not convert those that scourged and imprisoned him. How then did he always triumph? Hear his own explanation of it. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh *manifest the savor of his knowledge by us in every place.* For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." (2 Cor. ii. 14–17.) We see here that it was the sincere exposition of the word that was a triumphant witness to his conscience that he was clear of the blood of all men. But could Ezekiel or Paul have been pure from the sin of blood-guiltiness if they had kept back a part of the word for fear of offending the refined taste of their hearers, or exciting personal animosity? No: the blood of their hearers could not have been on their own heads if they were only partly warned of the consequences of their rejection of the word. If Paul was so fearfully accountable for delivering a whole testimony to the first advent, are we not equally responsible in reference to our testimony concerning the second coming and kingdom? Ever keep in mind the disastrous consequences of an imperfect understanding of the word of the kingdom, and, again we entreat, consider the consequences of leaving the people in ignorance concerning these momentous themes.

Thus saith the Lord,—"O Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. xxxiii. 7–9. A. P. J.

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Selections.

NAPOLEON III. AND HIS SCHEMES.

BY REV. R. PURDON, OF ENGLAND.

FORTY-SEVEN years ago, after the battle of Waterloo, a shout of triumph was raised by universal Europe,—by the world. Napoleon was put down, and universal tyranny was set up in his place. No wonder if the world rejoiced! The change from one tyranny to another is an agreeable variety. Thirty tyrants are pleasanter than ONE. And WE ourselves contracted a debt of £700,000,000 to bring about this horrible result. "How are the mighty fallen!" We passed a decree, like that of the Medes and Persians,—no member of the Napoleon family shall ever sit upon the throne of France. We gloried in our wars, and even in our national debt, because they had excluded a Napoleon from the French throne forever. Orators and historians were never weary of the theme. But pride shall have a fall! NAPOLEON appeared again. Again he filled the throne of France. Again he led his armies across the Alps. The murderers of Cæsar did not reckon upon Augustus; the oppressors of Napoleon the First did not reckon on Napoleon the Third. But *he has come*, and bids fair to renew upon the world the vengeance which once fell upon the murderers of Cæsar.

Napoleon has risen again; and the scene of 1862 is more wonderful than the scenes of the old Napoleonic day. Retribution has only been delayed that it might be more terrible when it came. We put down an empire limited by Europe, and we stand face to face with an empire limited by the limits of the GLOBE. We put down a man whom we could comprehend, and we now stand before a man who passes all comprehension. The genius of monarchy, enfeebled by time, is set face to face with the giant of revolution. Our wars, our public debt, our frenzy of hostility, have ended in the recognition of a new Napoleon in every way more formidable than the First.

Say what we will, there is but one name in the world,—and that name is "NAPOLEON." It was so in 1802, and it is equally so now. The Sun culminated in 1805, set in 1815; a long Napoleonic night succeeded; a gloomy tyranny settled upon Europe; the blood-stained sword of the chief Protestant nation covered the East with carnage! It was the robber here; the murderer there; the false-hearted hypocrite everywhere. That dismal night has passed, and the NAPOLEONIC SUN has risen again. Not the Sun of Righteousness, indeed, but the Sun of Judgment. Apostasy and Hypocrisy had reached their climax. Neither earth nor heaven could endure them any more, and the Napoleonic Sun has been commanded to rise, to bring the iniquities of Christendom to light, and to gather up the poisonous air into a THUNDER-CLOUD. Better one hour of the thunder-storm than another half-century of hypocrisy and falsehood. So, the Napoleonic Sun has risen, and the thick air is gathering into a thunder-cloud. When the cloud has burst the atmosphere will be purified, and the Sun of Righteousness will appear.

But, to use the plainest words, we cannot avoid being struck by the aspect of affairs. We see One man with an immense army, which in a month can be raised to TWO MILLIONS of disciplined men. We see him possessed of a fleet the most powerful in the world, with one exception. Not satisfied with this, he exhausts every resource of genius and science to bring those terrible machines still nearer to perfection. His army is trained to a point never reached before by any host, either ancient or modern. His troops are taught to climb, to leap, to swim. They are taught that bayonet exercise which was formerly thought impossible. They are assembled in vast encampments,

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and manœuvred on the scale of armies on the field of battle. They are kept under canvas on lofty hills, and even in the midst of winter; and they endure all without a murmur, for the Emperor comes down to their encampment and says, "You must endure these hardships for MY sake, for MY troops must be capable of every thing." They bear it all, for his sake, and they become hard as iron, and more efficient than the Roman legions. His navy, strong as it is, is to be made sevenfold stronger by the addition of the iron fleet. The iron fleet is the Emperor's own invention, and so vast is its power that it is said that ONE iron frigate is a match for six vessels of unarmed timber.

In this same year we witness still stranger things than these. We see ONE MAN, thus all-armed and all-accomplished, completing the circumvallation of the globe. While he is perfecting his armaments, he is equally perfecting his lines. Beginning at Rome and Paris—the centres of empire—he is drawing a cordon round the world. France, Savoy, the Alps, Rome, Italy, Corsica, Sicily, Tunis, Greece, Ionia, Syria, Egypt. He crosses the Isthmus and enters the Red Sea. Abyssinia, Madagascar, Bourbon, Cochin, Cambodia, China, follow next. He then plunges into the depths of the Southern ocean, and grasps New Caledonia and Tahiti. He crosses right through the Southern ocean, and ascends in latitude to Guiana, the French West Indies, Mexico, and the United States. He then traverses the Atlantic, and arrives at home, after the completion of a circle of 25,000 miles. He then throws out his connecting lines and draws in Spain and Morocco on the south, Denmark, Sweden, and Holland on the north. He traverses the Zones of the earth, from the South Temperate Zone to the Arctic Circle. Along this vast circumference every spot that we have named is subject to his influence,—some by strict alliance, some by fear, some as provinces of his empire, and ALL by INTEREST. He calls to his aid the master-passions of the human breast, ambition and revenge; and holds out to each its object until his own objects have been gained. In this immense circle each point is so arranged as to support the other. He disposes his alliances with military precision and by strategic rules. Every position that he has seized upon commands some vital point. Savoy commands Italy; Egypt commands the highway of the East; his American alliances command our own American possessions. Spain commands the Straits; Denmark the Baltic. New Caledonia is an outwork against Australia. Observe the military skill of these arrangements; there is nothing insulated, nothing left unsupported. And at each of these points he has a military or naval force, either his own or his ally's, ready at a signal to co-operate with the next. Are these things merely accidental? Are they a childish display of power? They are parts of one vast scheme, the object of which is Universal Empire. Should he think fit to attack England, or Austria, or Prussia, or Turkey, or even to invade India, in every case he has provided himself with allies in the immediate vicinity of the country to be attacked. In one case the United States; in another, Italy; in a third, Russia, Persia, and India beyond the Ganges. By this admirable provision he will never be ALONE, go where he will. And yet he has also so arranged that no one of his allies shall be able to overshadow him, nor will any one at any given point be stronger than himself. He has their CO-OPERATION, while he precludes their COMBINATION, and makes all subservient to his interests, while they appear to be contending for their own. The aggregate strength of his allies is greater than that of France, yet France is stronger than any one of them at any determined point; so that he carries out with nations the military principles of the First Napoleon when dealing with armies.

Alexander, Cæsar, and the First Napoleon were men of limited views. Their circle of empire fell far within the circle of the globe. Alexander wept for new worlds to conquer, but he never approached to the circumvallation even of the world on which he lived. Their ambition and their powers were limited by a Divine decree, because their destiny was not that of universal empire. But there is ONE MAN who is destined for universal em-

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pire,—a man whom raw beginners fancy to be identical with the Pope, but whom all but raw beginners know to be the SUPPLANTER of the Pope. Wonderful to tell, after all our "balance of power;" after all our "holy alliances;" after all our "march of intellect;" after all our decrees against the Napoleonic race; we see one man rising to universal empire, and that man the head of the Napoleonic race,—a just judgment upon our pride and malignity! One man is throwing a girdle round the globe. One man has forged a chain of iron; he has connected the links, and holds the extremities in his hand. Every separate link acts upon every other, and when one link is moved all will move along with it. There is no limit to HIS power but the limits of the globe. Less brilliant than Alexander and Cæsar, he is more subtle, more patient, and, by far, more ambitious. As the last, so he aspires to be the greatest of monarchs, and takes in within his grasp regions of the earth whose very existence was unknown to Cæsar and Alexander. It is not necessary that this man should be the Antichrist of prophecy: even if he should not be, he is preparing the way for the Antichrist, and may be succeeded by him without the interval of a day. What concerns us is not the *person*, but the *power*; and we cannot deny that a Power is now rising in the world which threatens universal dominion, and which no man is able to counteract. Every nation in Europe is occupied at home,—Russia with her serfs, Austria with Venetia and Hungary, Prussia with the Germanic question, England with her public debt and cruel taxation. France alone is FREE to ACT; for her army and fleet are all-but completed, and her people have still ninety million pounds sterling, which they offered to the Emperor in 1859, and which they would offer again to-morrow at the first hint of a war with England. France alone is free to act, and she alone is prepared at every point. The Napoleonic race is master of the age.

The Korven is rising from the bottom of the deep. The Midgaard Serpent has embraced the world in his enormous folds. The stormy visions of the North are passing from imagination to reality. ONE powerful mind encompasses the globe. ONE will plays with the will of all mankind, as a giant with a dwarf. The world is invested like a beleaguered city. It is bound by a chain whose links are empires. The last link of that chain is held by ONE inscrutable man. He waits his time. He prepares his opportunity. When the fit hour has come, he gathers up the links. In moving one he moves them all. He fixes the last link to his throne—compresses it with relentless hand—and the WORLD becomes his SLAVE.

THE NUMBER SEVEN.

(From the "Presbyterian" of April 11, 1863.)

NOTICING a statement of curious combinations in regard to the figure 9, I was impressed with a somewhat singular coincidence in the fact that, according to several of the most prominent interpreters of the prophecies which refer to the second advent, there are just 9 chronological dates (if I mistake not) which point to the year 1863 as the turning-point between the first and second tribulations, and, as the year 1866 is (according to those same interpreters) about the time when the great tribulation will terminate in the battle of Armageddon, I discover, upon examination, that the year 1866 is capable of almost as many combinations of the figure 7 (so remarkable in the Scriptures) as in the case of the figure 9. For instance, by adding the first and last figures (6 and 1) it will make one 7, the *second* and last will make two 7s, the second and third will make two 7s, and the whole (1866) will make three 7s; and by reversing it, thus,—

1	8	6	6
6	6	8	1
7	14	14	7

each column adds in 7s; and by reversing it twice, and making a square, thus,—

1	8	6	6
6	6	8	1
1	8	6	6
6	6	8	1

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it will add in 7s each way; and the outside figures, taken in a circle, will add just double the number of 7s produced by the inside figures. And then, by transposing the figures 1866 in a square of one hundred figures (ten each way), as given below, it will be found to add exactly *seven* 7s each way across the square, and also diagonally (from angle to angle), thus:—

1	6	6	8	1	6	6	8	1	6
6	6	1	6	6	8	8	6	1	1
6	1	8	1	6	6	1	6	6	8
8	6	1	6	1	6	8	1	6	6
1	6	6	6	8	1	1	6	6	8
6	1	8	6	6	6	6	1	8	1
6	8	1	1	6	8	1	6	6	6
8	6	6	1	1	6	6	1	8	6
1	8	6	6	8	1	6	6	6	1
6	1	6	8	6	1	6	8	1	6

Editorial.

OUR THREE DEPARTMENTS.

Each issue of our serial has its articles arranged under three separate headings:—first, *Special Contributions;* second, *Selections;* and third, *Editorial.* This does not mean that all the editors write is given under the last caption, or that nothing but what they write is allowed to appear as *Editorial.* We will explain.

Under the head of *Special Contributions* we place, in general, the articles of our correspondents, and such articles as may touch topics or set forth conclusions with reference to which the editors may not entirely agree, and for which they are not to be held directly responsible. It is intended as the *free department*, in which each article must stand on its own merits or that of its author's name, without committing the editors any further than this: that they consider it of sufficient value and excellence to be laid before our readers for their consideration; though it is by no means to be inferred, that because an article appears under this head, it necessarily is of a character which the editors do not endorse.

What appears as *Editorial* is arranged under this head for the reason that it is the more direct expression of the views of the editors, and is believed to be in harmony with their united feelings and convictions. Of course, the particular modes of expression or arguments used by one writer are not to be construed as if all having connection with the editorship were to be held responsible for them. We have not consented to be accountable for each other to a degree so minute, but simply for the general conclusions and doctrines set forth. And all that is to be concluded from the appearance of an article in the editorial department is, that it is in the direct line of the object of our publication, that its teachings accord with what is the common feeling of those having the matter in charge, and that so far it has their united sanction and authority, if that may be considered of any worth.

The department under the head of *Selections* explains itself. So many admirable things have been written on the subjects to which our publication is devoted, that we feel we would be enfeebling our cause, and wronging our readers, if we did not keep open a place for the republication of some of them, especially as many of them are not generally accessible. This department is made up entirely of *excerpta* and items from other publications.

For the sake of order and clearness, we have thought it necessary to keep these three departments distinct; and, as heretofore, so in the future, we expect to adhere to them as above explained.

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WHEN SHALL JESUS COME AGAIN?

When our blessed Lord said, in that memorable and useful farewell discourse to his disciples, "And if I go and prepare a place for you, I will *come again* and receive you to myself, that where I am, there ye may be also," and again, in the same chapter, "Ye have heard how I said unto you, I go away and *come again*," he certainly meant something emphatic and interesting, and such as to excite earnest and prayerful inquiries as to how, for what purpose, and when, he shall come again. But first of all, and perhaps the most important inquiry, is, What did our Lord really mean by his coming again? It is here, perhaps, the main stress of the controversy existing between us and those who differ from us in opinion lies. In a brief paper we can do little more than mention some of the different meanings attached to the phrase "coming of the Lord."

Some understand by it the Lord's coming to individuals at death. This we regard as a very improper use of the word. It is not true, in fact. Jesus does not come to the individual at death, but he, if a Christian, goes to be with Christ. In not one case in the New Testament can the phrase "the coming of the Lord" be justly taken to denote death. In the passage where it is most freely and frequently used in this sense, it will by no means bear this signification:—"Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." The sense of a passage is best determined by the connection in which it stands. Jesus had just been revealing the circumstances of his second coming: "Then shall ye see the Son of Man coming in the clouds of heaven with power and great glory." He followed the prophecy with illustrations and warnings, comparing the suddenness of the event to those in the case of Noah and Lot: "Watch ye, therefore; for ye know not the hour when your Lord doth come." We can see no transition of subject, no figure of speech, in the case. He does not come in the clouds of heaven at the hour of death. We think it an unwarrantable use of Scripture for any critic to apply it to the death of an individual.

Another meaning attached to the phrase "coming of the Lord," and strongly laid hold of by some, is a *spiritual coming*, by his word and influences. Their stronghold here is a passage in Thessalonians, relating to the final destruction of the Papacy: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." It is taken for granted by many that both the consumption and destruction of Popery will be accomplished by the light and power of divine truth. It is admitted that the first expression refers to the circulation of Bible truth and gospel influences. By these it is being and has been consuming for more than fifty years. The "spirit of the Lord's mouth" is a fitting figure of the word of God, and easily apprehended by any reader. But why should the apostle vary the expression in reference to its final destruction? What connection is there in the language and the thing signified, if he meant only the prevalency of truth, between the *epiphaneias parousias*, or personal appearance of the Lord, and the progress of the gospel in the manner contemplated? If this were the meaning of the apostle, it would be using terms that confuse rather than enlighten the mind. There can be no doubt that the coming of the Lord here means his glorious personal appearance at the final destruction of the spiritual Babylon.

With regard to this spiritual coming in the power of his word and spirit, it is an idea strongly laid hold of in order to evade the doctrine of his personal coming at that period. But, if they cling to the idea of a spiritual coming in this and many other passages, they cannot prove that Christ will ever come personally at all. He might as well come spiritually to judge the world at the end of time, as come spiritually to judge and destroy the great apostasy. If they will insist upon these comings referred to as being figurative or spiritual only, then there is not a text in the Bible that will satisfy them that Christ will ever come personally. Christ has come spiritually, or by his word and spirit, already, and has been with his Church at every period. "Wherever two or three are

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gathered together in my name, there am I in the midst of you." "Lo, I am with you always, to the end of the age." His spiritual presence was in a wonderful degree with the Apostle John: yet he earnestly prayed, "Come, Lord Jesus." He is spiritually present with his true Church as much as ever: therefore the promises, prayers, and expectations not yet realized must refer to his personal and not to his spiritual advent.

While on this subject, we may advert to the best evidence of the true meaning of the phrase; and that is the term used by the inspired writers to express it. The term used is the Greek noun *parousia*, which lexicons say signifies a *coming*, an *arrival*, a *presence*, and implies or conveys the idea of the personal presence of the individual spoken of. Thus the word is used to express "the coming of Titus," "the coming of Stephanus," and, in reference to Paul himself, "my coming." Paul, in writing of his opposers, has this remark:—"His letters, say they, are weighty and powerful, but his bodily presence [*parousia*] is weak." About twenty times the same term is used to express the coming of Christ. By what logic, or art of criticism, his coming can be made to signify any thing else than a literal coming, we cannot easily comprehend. An intelligent, pious reader of the Bible, with a very little assistance to help him examine and compare scripture with scripture, will derive more satisfaction on this subject from the simple word than from many commentaries.

But, although allowed to understand distinctly the import of the phrase "coming of the Lord," it is not permitted us to know the precise date of the advent. "Of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." The word, therefore, is, "Take ye heed; watch and pray; for ye know not when the time is." But, although ignorant of the day and the hour, we are not left altogether in the dark as to the signs of its near approach; and he is worse than foolish who takes no note of these signs. The Christian who is really desirous to know his Lord's will is a close observer of providences. The Bible reveals the general principles of human conduct; but he may learn much as to present and particular duty by watching the present and particular aspects of the little providences around him. Every little incident has a voice, more or less clear; and he who is passive to the will of God, waiting on him, as it were, from moment to moment, will be most likely to fulfil aright his responsibilities. If God is thus careful to guide with his eye individual believers who wait on him, he is no less careful to instruct his Church collectively, when they, with humble deference to his will, study his general providence in connection with his word in reference to the great events of the future in which they are so deeply interested. We do not thus become prophets; yet we may see far in advance of a thoughtless world, and even of a slumbering Church. In regard to the first advent of the Savior there were many incidents revealed which we wonder were not taken notice of by those who had and professed to study the Old Testament, and which gave rise to the stern reproof, because they "discerned not the signs of the times." But there were a few, even then, praying and waiting in faith, "looking for redemption in Jerusalem, and for the consolation in Israel;" and they were not disappointed. In like manner there are many in the present day who are looking up, and lifting up their heads for the redemption which is drawing nigh.

The question at the head of this paper is one which is agitated, and occupying the thoughts, in many a pious soul. It respects the great event, continually reiterated, by way of warning or encouragement, by every writer of the New Testament.

The last sentiment uttered in the canon of Scripture is, "He which testifieth of these things saith, Surely I come quickly. Amen." And the prayer immediately breathed out was, "Even so come, Lord Jesus." Surely, then, at this late day of the Christian dispensation, it is a question worthy of serious consideration, and ought to be kept before the mind of every believer in revelation. Moreover, it is a question which we have not yet half discussed; and further papers of a similar kind may be expected. R. K.

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OUR ENTERPRISE AGAIN.

THE FIRST HALF-YEAR.

Six months of our existence as a periodical have already passed away. Our experiment has been made to an extent in which we can now begin to see what we may expect. And we are happy to announce to our readers that the indications are decidedly encouraging. We have not yet secured a sufficient number of subscribers to meet expenses for the year, but our list is steadily on the increase, and, with the persevering exertions of our friends, is likely to reach the requisite length in the remaining six months. It will be necessary, however, that earnest and pushing efforts be made by all who feel an interest in our permanent establishment.

To show with what spirit and estimate our publication has been received, we submit a list of extracts from letters and papers which have collected upon our table in the few months that we have been before the public.

1. An esteemed layman and friend in Baltimore:—

"I have before me the Prophetic Times. I have to request that you will cause my name to be entered as a subscriber. I cannot help but be deeply impressed with the intimate connection of present times and prophecy; and I would that all were more concerned about the stupendous things that are before us."

2. A reverend doctor of Washington City:—

"I enclose one dollar for the Times. The subject has long been one of the deepest interest to me. As I read the Scriptures, I cannot doubt that our Divine Lord will again appear in person upon earth; and it may be that august event is much nigher at hand than we have supposed. The subject is so vast,—its very thought opens a door so stupendous, so solemn, so overwhelming,—glorious to his faithful people, dreadful to his enemies,—that I am lost in amazement at the very possibility of it. . . . Send me your publication."

3. A reverend brother, in an adjoining county:—

"I am much pleased with the Prophetic Times. I think it will commend its spirit to those who read it."

4. A clergyman in New York who subscribes for twelve copies:—

"We need such a work, and we need to have the people instructed in the signs of the times; for the day of the Lord seems stealing upon us as a thief in the night."

5. An excellent gentleman of Illinois, who sends a number of subscribers:—

"The publication of the Times is very opportune, I think. I like the title and the plan."

6. An elderly lady of Connecticut:—

"I sincerely hope your noble band will be abundantly prospered in your good enterprise. If I can do any thing to extend the circulation of the Prophetic Times, I shall gladly do it. I admire the principle on which you have started,—not sectarian. If there ever was a time when we should work with our might for Jesus, and not for one's particular Church alone, that time is now. It is just fifty years since I began to learn that Christ was coming before we can have any Millennium. I first learned this great truth of my mother when I was a child ten years old. We next heard of Irving of England, Wolfe of Asia, and since then of a host of God's noblemen, holding and teaching the doctrine. But I now for the first look upon the time as near. I have watched the progress of events for a long time. I now think I see signs of a storm more dark, more fearful, more wide-spread, more extensive, than any thing our world has ever seen. A dark, deep under-current is everywhere at work, undermining every thing, breaking every thing loose from its old moorings."

7. A clerical brother in Ohio:—

"I have received the Prophetic Times, and must say, being of like faith, that it is a source of great gratification to me that you have ventured on its issue. I may be able to forward a number of subscribers: at least an effort shall be made on my part, and the result shall be made known."

8. A clerical friend in Maryland:—

"Enclosed I send five dollars for six copies of the Prophetic Times. I am not a Millenarian or Chiliast in the full sense, but I incline strongly to the pre-millennial advent theory. Some years ago, when I gave more attention to prophecy than of late, I speculated somewhat myself on Louis Napoleon as the Second Beast. The two horns seemed to me to be his twofold power,—*hereditary and elective*,—indicated by his first title: PRINCE-PRESIDENT. Your article in No. II. has revived some of the notions that used to float about in my mind."

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9. A reverend doctor, now venerable in years, living in a neighboring State:—

"Please find enclosed one dollar for one year's subscription to the Prophetic Times. I do not encourage the publication because I have confidence in the views which it advocates. But many of the arguments which Millenarians employ are at least plausible, while the signs of the present times are striking and portentous. I have examined the subject to some extent, but not sufficiently to justify a positive dogmatic opinion. My prepossessions are not so strong as to reject any truth when adequately sustained by solid argument. I accordingly become a subscriber and reader of the Prophetic Times because I feel bound, so far as practicable, to prove all things and hold fast that which is good."

We specially commend the spirit and example of our friend in this particular to the attention and imitation of ministers, many of whom are much less entitled than he to speak dogmatically on the subject, but are disposed to set it aside without examination. The questions and interests involved are certainly of sufficient importance to demand the serious study of every one, and especially of those who are the religious guides of the people in these critical times.

We would at the same time cordially invite our friend to furnish us with a statement of any difficulties which he may find in the way of his receiving our doctrines, as we shall take great pleasure in stating our solutions of them for the common benefit of our readers.

10. The muses also have been aroused by our advent, and have furnished verses of encouragement, from among which we select the following:—

All hail! another flying sheet
To spread the truth abroad,—
The truth that shines so radiant now
From the sure word of God!

The things so long ago foretold
By God's appointed seers
Are now fulfilling every day;
The glorious Advent nears.

Then speed thee far and near with light
On the prophetic word;
Go tell the people all the signs
Proclaim the coming Lord.

Oh, scatter like the forest-leaves,
With loud and warning voice,
That sinners may forsake their sins
And make the Lord their choice.

And quickly haste to cheer the hearts
Of saints that droop and sigh,
And tell them that *most surely now*
"Redemption draweth nigh."

Thy mission shall not fruitless be,
For God will own and bless
The means to spread his truth, and souls
Shall wake to righteousness.

11. The Lutheran and Missionary, Feb. 12:—

"The Prophetic Times is edited by men of ability and of the highest position in the Churches, and will furnish to those who wish to be intelligent in regard to the views of Millenarians a great fund of interesting matter."

12. Episcopal Recorder April 4:—

"We cordially welcome this interesting periodical. It not only fills up an important gap in our religious literature, but it is edited with much ability and power."

13. Evangelical Repository and United Presbyterian Review, March:—

"The Prophetic Times meets in every respect our expectations. We sympathize with most of the views here presented, as we see not how it is possible to reconcile the opposite with the plain teachings of Scripture. We are glad to know that the advocacy of these views is to be conducted by men of standing and piety in the Christian Church."

14. The Israelite Indeed, March and April:—

"This [the Prophetic Times] is a magazine which the Churches, whatever name they may have assumed, are in great need of. The editors are men of distinction, upon whose sound theology people may rely."

15. Guide to Holiness: Boston, April-May:—

"We have received the Prophetic Times. It is in able hands. Whatever may be our hesitation in accepting these views, we can but be impressed with the sincerity, ability, and scholarly thoroughness of many of the essays of these writers. Some of the noblest minds among the evangelical members of the Church of England have been disciples of this system of interpretation, and their views are rather spreading than dying out."

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16. But it is not all sunshine that has fallen on our path. A writer in the *North American and United States Gazette* of this city, pressed for an article to fill out his engagements, devoted a full column of that large sheet (April 21) to a review of the remarks on Napoleon and the predicted Antichrist which were given in our issue for February. He commences his assault by saying that many great historical characters have at various times been referred to as likely to play the dreaded part of the Antichrist, but that "*it has been reserved for a divine of our own city to point out with certainty the Beast and his mark.*" From this our readers will see at once that this paragraphist either very carelessly read Dr. Seiss' article, or intentionally misrepresents. Dr. Seiss expressly affirms, at the beginning and end of the article, that he is only giving the arguments advanced by others on the subject, and concludes by saying that he DOES NOT *undertake to decide positively that Louis Napoleon is the personal Antichrist of the Last Days.*

The writer referred to then proceeds to copy Dr. Seiss' summary of the considerations urged to support the idea of the identity of Napoleon III. with the Antichrist, interspersing them with bad puns and low sneers, which sneers and puns have doubtless been well appreciated, as they cast a flood of light upon the meaning of the inspired predictions.

Our friends will, perhaps, be pleased with a morsel or two of this writer's learning. He says that "In Latin *each letter in the word Ludovicus* was used by the Romans as a numeral." He is clearly an original, and a deep investigator, for he has for the first time given the world to know that O and S are Latin numerals! He admits, however, that *Ludovicus* does contain the number 666, and that Ναπολεοντι also contains it, but thinks that "some will perhaps object to accepting the dative case" in the latter; though the name of the French Emperor, in simple Greek,—Δοις Ναπολεον,—without variation of the proper nominative, also contains the same characteristic number. He thinks there is "confusion somewhere," that "the learned divine seems to be a little uncertain himself," and is looking for other tests to decide the question. "Confusion" there certainly is, in making "a divine of our own city point out *with certainty* the Beast and the mark," and yet to represent him as so "*uncertain*" that he is awaiting further tests to settle the point. The "confusion," however, exists in some region other than Dr. Seiss' article.

Mr. American regrets that "the astute Frenchman is not able to peruse all the important things that are written of him;" but, as he has at one dash corrected Dr. Seiss' theology, why not also give the appropriate direction to the Emperor's reading while he has his pen in hand? Doubtless Dr. Seiss will be obliged for the special commendation of "*The Last Times*" to his Majesty Napoleon III. through the medium of the "*North American and United States Gazette;*" and of course the grateful Emperor will not fail to give special marks of his favor to his friend, the writer of "Louis Napoleon in a New Character," for doing him the "good" of snatching him from the perils of inadvertently stumbling upon the terrible doom of the Antichrist of the last days.

Perhaps some of our readers would accord with the sentiment that it would be well for this critic to adopt the liturgy of Robert Burns to which he refers, and fervently to join in the prayer (the spelling of which does not seem to be very familiar to him):—

"O wad some Power the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
An' foolish notion;
What airs in dress an' gait would lea'e us,
And ev'n devotion!"

17. *The Press*, April 27, has also paid its snubbing compliments to us, in part, as follows:—

"Here in Philadelphia has lately been established a monthly serial, to be devoted to the exposition and inculcation of the doctrine of the speedy coming and reign of the Lord Jesus Christ and related subjects. Of course, if these or any other clergymen, or laymen, think that the Millennium is at hand, they have full right to publish their opinions. *It is their own look-out that they are not laughed at instead of being sympathized with.*"

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"LAUGHED AT"!—A conclusive argument, surely! WHO "LAUGHED AT"? Conscientious ministers of Jesus Christ,—men of the highest position and reputation in the Churches,—religious guides, chosen and sustained as such by the most intelligent and virtuous portions of the communities in which they live,—the "Rev. Drs. Seiss, Newton, Duffield," Forsyth, Tyng, Lord, Lilly, Krebs, Breckenridge, Sunderland, Sirr, McAll, McNeile, Bonar, Auberlen, Cumming, Elliott, and others of like stamp,—pastors of some of the first congregations in our cities, presidents of colleges, professors in theological seminaries, and men of acknowledged ability, piety, learning, and worth. "LAUGHED AT"! BY WHOM? By anonymous news-mongers, employees of the secular daily press! "LAUGHED AT"! As if that were the thing above all to be dreaded by a faithful expositor of the revelation of God. "LAUGHED AT"! And what else would be expected in an age so degenerate as this? Was not Noah laughed at, and Christ pronounced a demoniac, and Paul declared beside himself? Does not inspiration say, "the time will come when they will not endure sound doctrine," and that "there shall come in the last days *scoffers* ["with such a zealous laughter so profound,"] saying, *Where is the promise of his coming?*" And, with these forewarnings, "shall quips, and sentences, and these paper bullets of the brain [especially such small ones], awe a man from the career of his" *sworn fidelity?* "LAUGHED AT"! A full Pandemonium of such laughers may "strain their cheeks" to the remotest period to which they fondly postpone the day of doom, and it will be but "idle merriment" as respects our modification of one iota of what we find written in the holy evangely of Almighty God. We would advise these laughers to look at Acts xiii. 40, 41, and to lay to heart the apostolic words, "Beware lest that come upon you which is spoken of in the prophets: behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The misrepresentations made of Dr. Seiss by this writer, respecting *dates*, are so bald as hardly to merit rectification. The doctor says, explicitly (p. 302), "I have been unable to fix upon any precise time for Christ's coming. Some profess to know it; I do not." Also, on p. 269, "Having looked somewhat into these chronological matters, I am satisfied that it would be wrong to rely with too much confidence upon either of these or any other like reckonings." That with which he expresses himself "willing to abide" (p. 362) is *the Hebrew text of the ancient Scriptures*,—not "that the great Millennial sabbath is to set in in 1869 or '70." We are sorry thus to spoil this critic's fun. But for the ill he does himself, he might

"laugh
Till his face be like a wet cloak ill laid up."

18. Certain *New York* secular dailies, we are told, have also delivered themselves of varied sarcasm and ridicule directed against our enterprise and the doctrines we maintain. Well, the great Master says, "Blessed are ye when men shall revile you." It is of *some account*, too, that the *religious press*, conducted by theologians, and men of Christian culture and competency to appreciate such matters, even when differing from us, has uniformly treated our efforts with respect and referred to our serial as worthy of attention; and that it has been the penny-a-liners of the *secular* issues only who have detected the utter unscripturalness, ridiculousness, and folly of what the students of the sacred predictions are everywhere so solemnly propounding. But these are the days in which the pew, of course, knows better than the pulpit, and the pupil is master of the teacher, and the gibes and sneers of unknown newspaper paragraphists are the happy correctives of the credulity of those ministers of God who are so silly as to believe that the Bible is a divine revelation, and that the import of its communications is not to be settled *a priori* by the grimaces and antics of the mountebanks of ephemeral literature. "Behold, they have their reward."

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The Prophetic Times.

Vol. I. JULY, 1863. No. 7.

Special Contributions.

THE FUTURE DISPENSATION.

THE MYSTERY OF THE FULNESS OF TIMES.

BY REV. D. G. MALLERY.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times *he might gather together in one all things in Christ*, both which are in heaven, and which are on earth; even in him."—EPHES. i. 9, 10.

THE doctrine of these verses is, that there is to be a time or period in the history of the human race, called the "dispensation of the fulness of times," in which all things are to be gathered under one head, and that head is Christ.

The apostle introduces this statement by saying, "Having made known unto us the mystery of his will." He calls this doctrine of the union of all things in Christ in the dispensation of the fulness of times—a *mystery*. It is a favorite word with the Apostles Paul and John, when writing to those Christians who had been heathen and who were familiar with heathen mysteries. In the Epistle to the Hebrews, although it is one of the longest of the letters written by St. Paul, the word is not once used; though in that letter he speaks of those very things which elsewhere he calls mysteries. It would seem, then, to imply that there was something in the condition and circumstances of the Gentile Christians that made that term peculiarly appropriate. St. Paul's reason for using this word is found in the fact that those Gentile Christians to whom he wrote were familiar with the heathen mysteries,—with those secret services of the heathen gods which went by that name. In writing to those cities where most attention was paid to the heathen mysteries, he speaks oftenest of Christian mysteries; and in this Epistle to Ephesus—a city celebrated for its devotion to these secret fellowships—he uses the word oftener than in any other letter.

The use of the word "mystery," as denoting some of the Christian doctrines, does not imply any thing mysterious or unexplainable, but simply such things as could not be ascertained by human reason, and were therefore made known only by God,—things which were secret until revealed by him.

Paul calls the whole gospel scheme a mystery in this sense, because not discovered by man, but revealed by God, and taught by Christ and his apostles. "We speak," he says, "wisdom among those who are perfect;" those who have been initiated into the Christian fellowships,—as the masters of heathen fellowships speak their wisdom to the initiated,—not, however, the wisdom of this world nor of the chiefs of this world, which comes to naught,—not such secrets as they profess to reveal; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world.

So the resurrection is called a mystery; the restoration of the Jews is called a mystery; the fact that such of the saints as are alive on the earth when Christ comes, shall not die, but be changed, is called a mystery.

The heathen mysteries, or rather the fellowships of the mysteries, were secret societies, into which persons were initiated by

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certain ceremonies, and in which they were taught the religion of heathenism.

In these fellowships there were two, or, as some say, three, degrees, styled the lesser mysteries, the greater mysteries, and the intuitive mysteries. The lesser mysteries were intended for the common people, to whom was explained the religious system practised by them. Persons of better education and of higher grades in society were admitted to the higher degrees, in which they were taught, under a vow of secrecy, the doctrines of a better theology, and in the highest were admitted to the shining image of the one God, where the initiated were instructed in the falsity of the system of idolatry which was thought best for the common people, and in the true doctrine of the Supreme Creator of the universe, who pervades all things by his power and governs all by his providence, and is one, having neither equal nor second.

These mysteries were held in the highest estimation by the Ephesians; and therefore St. Paul accommodates his language to that in common use among them, and sometimes directly, and at others indirectly and tacitly, contrasts the doctrines revealed by Christ with those revealed by the hierophants of the Grecian fellowships, declaring the immeasurable superiority of the former. As the societies of the mysteries were called fellowships, so Paul calls churches fellowships of the Christian mysteries; as the hierophants were the masters or princes or chiefs of the heathen fellowships, so he represents the apostles and Jesus Christ as the chiefs or heads of the Christian fellowships; and in our text he tells us that it is God's purpose to unite under one head or Grand Master all things in heaven and on earth, and that that head is Christ.

It is, then, one of the sublime truths, one of the mysteries taught by our religion, that a period is coming in the history of the human race, when, under one head, even Jesus Christ, God will gather together all things in heaven and earth,—a period worthy of being called the dispensation of the fulness of times,—a period of which Zechariah prophesies when he says, "In that day the Lord shall be king over all the earth; and there shall be one Lord, and his name one."

This glorious age of the world is revealed not merely in the text, nor yet only in the prophecy quoted from Zechariah; for St. Peter declares that *all* the prophets have foretold it. He says, "Times of renewal shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of the restitution of all things, spoken of by *all the holy prophets* since the world began."

Parallel with the text is that passage in Colossians where it is said, "It hath pleased the Father that in him should all fulness dwell; and, having made peace by the blood of his cross, by him to reconcile all things unto himself, whether they be things on earth or things in heaven."

And we find in Philippians that "for this purpose the Father hath set him over the works of his hands, and hath given him all power in heaven and on earth,"—a power "by which he is able to subdue all things unto himself."

And this we are assured must be done; for the promise is that all shall be subdued unto him. "All shall be put under his feet. For in that he hath put all things in subjection under him, he left nothing that is not put under him." And the only exception to this universal subjection is the Father himself, who put all things under him. "The Father alone is greater than the Son; and hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and hath put all things under his feet; and hath given him a name that is above every name, the Father only excepted; that at the name of Jesus every knee shall bow of those in heaven, and those on earth, and those under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Hence we learn that to Christ all must be subdued.

When God created the first Adam, he gave

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him dominion over all things on earth, whether of the human race, or the animal creation, or inanimate things. By disobedience Adam fell from this high position, lost his dominion, and degraded those things over which his dominion had extended. Satan, his tempter, usurped the throne of the world, and has been ever since the prince of this world. But the promise was that the seed of the woman, Jesus Christ, should crush the head of the serpent and destroy the power of Satan. Jesus Christ, the second Adam, is to repair the damage of the fall, and as the Son of man, the representative of perfect human nature, to take again the dominion which Adam lost, and restore creation to the happy condition in which Adam found it.

Hence that future day of the Messiah's glory is spoken of as a renewal of all things, —as a restitution or restoration of all things, —as a regeneration of all things.

Hence the whole creation is spoken of as anxiously expecting that day of restoration, groaning and travailing in pain together, waiting for the adoption—to wit, the redemption—of our bodies; since the redemption of our bodies, in our resurrection, is to occur at the same time with the renewal of creation and the establishment of the new heavens and earth.

This union of all things in Christ, and this renewal of all things, are plainly connected in prophecy with that kingdom of Christ which shall hereafter be set up, when Christ himself shall come and raise the dead saints, and change the living saints, and set up his throne on earth, and rule this earth, and its nations and people and tribes and tongues, by means of those royal priests to whom he has promised seats with him on his throne, as he now has a seat on his Father's throne; that is, all things shall be subdued unto Christ in that kingdom, when Christ reigns King of kings and Lord of lords, and his saints shall reign with him.

Without following out this subject further at this time, I would remark that the establishment and success of this kingdom of the Messiah is that which St. Paul, in our text, calls the mystery of God's will, saying, "Having made known unto us the mystery of his will, according to his good pleasure which he purposed beforehand in himself; that in the dispensation of the fulness of times he would unite under one head all things in Christ."

Oh, glorious mystery, revealed fully in these last times unto us,—while the very last phase of the world's kingdoms exists, in which that kingdom shall be set up which shall never end. Oh, mystery far surpassing all that heathen sages revealed to the initiated in the secret places of their fellowships! mystery revealed to us among the special blessings of the heavenly places of the Christian fellowships! mystery revealed to us, whom God has elected to be holy, that we may become royal priests in that coming kingdom! mystery revealed to us who have been predestinated unto sonship, that we may, by the obedience of children, make sure our adoption, and find a place on the thrones and at the altars of the speedily coming kingdom!

Oh, who of us would be willing to barter away our right to a place among the royal family of that everlasting empire, for the sake of a few years of worldly pleasure or honor or profit? Who of us will willingly neglect to make our calling and election sure, and so fail of having an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, and take our place instead among the outcasts from the heavenly kingdom, punished as rebels against its king, banished from the presence of the Lord and from the glory of his power, shut up in the prison-house of the irreclaimably wicked?

The time is speedily coming when God shall set up his everlasting kingdom; when the number of his chosen ones shall be accomplished; when Jesus Christ shall take to himself his great power and reign; when he shall reign king of nations as well as of saints; when the present probation will end, and no more can be added to the kings and priests of that kingdom, for the conditions of a past probation can never be restored. "Be ye therefore ready."

When the Lord shall come, the world shall

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be as little expecting it as the antediluvians expected the deluge. Business and pleasure shall be chasing each other in their continuous round as now, and men shall as little expect it as now. And if he should come to-day, and you, with all your advantages, should be unprepared to meet him, the offer of a royal priesthood in the kingdom would never again be made to you; the highest offer that could then be made, even if you should live in the days of Millennial glory, would be a place among the saved subjects of the kingdom, and never among its kings and priests.

But if you die impenitent before that day arrives, you cannot even live under the light of the Millennial glory. When the dead saints shall rise at the call of their Lord, to meet him in the air, you shall remain in the sleep of the grave until the final resurrection, and then, instead of that resurrection of the just to everlasting life, you shall rise to shame and everlasting contempt.

And, now that eighteen hundred years have passed since St. Peter wrote, I may with even more appropriateness use his words, and say, "The end of all things is at hand: be ye therefore sober, and watch unto prayer. Be diligent that ye may be found of him in peace, without spot, and blameless."

UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

No. 2.

"I have used similitudes."—HOSEA xii. 10.

"Even to this day the veil is upon their hearts."—2 COR. iii. 15.

HERE is a prophetic "similitude." We have it practically demonstrated before us. Paul symbolizes the unbelief of the Jewish Church in the first Advent by the figure of a "veil." And it is a most significant and appropriate expression; for as a thick veil obstructs the organs of vision so as to prevent the wearer from discerning visual objects clearly, so this influence, which Paul terms a heart-veil, effectually prevented their saving acceptance of divine truth.

That a similar veil is to be upon the heart of the Gentile Church in reference to the Second Advent is plainly foreshown in many prophecies, in reference to the moral similitudes of the two dispensations, the whole of which is summed up in that single pathetic and also prophetic query of the Saviour, in reference to the grand finale of this dispensation, in connection with his glorious second coming to judgment:—"But when the Son of Man cometh, shall he find faith on the earth?"

In the parable of the importunate widow we undoubtedly have an allusion to the judgment at his second coming. (Luke xviii. 1–8.) We hear this same cry from the spirits of the martyrs under the altar, in "the fifth seal;" and the answer is characteristic, as denoting the period. (Rev. v. 9–11.) This general state of unbelief, intimated in the Saviour's query, not only proves that the Gentile Church will be found in the same state of unbelief in reference to the Second Advent, but that there cannot be a millennium of righteousness previous to his coming. If there shall be such a dearth of faith as to justify the inquiry, Shall any faith be found? how can there be a millennium of righteousness at that period, that is, "when the Son of Man cometh"? If there is to be a universal state of righteousness previous to his coming, whom does he judge? There would be no judgment of the living, if such were the case. On the contrary, we see whole nations gathered before him when he "sits upon the throne of his glory." (Matt. xxv. 31, 32; Jer. iii. 17, 18.) This is the judgment of the living nations, and at the end of the thousand years the dead nations are raised and judged. (Rev. xx. 7, 12, 13.) See Dr. Seiss' "Last Times," Sixth and Seventh Discourses.

How shall we reconcile this condemnation of so large a portion of the living nations at his coming, with the views of post-millenarians? We should like to have the answer from some of them.

Sir William Drummond has said that "he who will not reason is a bigot." Our readers are probably familiar with the apo-

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thegms which he applies to those "who cannot reason" and to those "who dare not reason;" so that it is unnecessary to quote them. We do not wish to be severe, and hope that we will not be considered so when we ask which of these three presents a satisfactory answer to this and other pre-millennial questions? For we have never seen them satisfactorily answered, nor their own views vindicated upon any principle of sound scriptural interpretation. Where the plain statements of Scripture are followed, the student of prophecy is generally led to the pre-millennial faith. We do not say that those who adopt pre-millennial views are invariably correct upon all points of doctrine, for this would be claiming a perfection to which human nature has not attained. But in reference to this point we have never known a case of candid and thorough investigation to result otherwise. In proof of this there are many cases where the investigation has been commenced with prejudiced views and for the purpose of refutation, which have resulted in honest conviction and adoption of the millenarian faith.

But what is it that prevents its general reception by Christendom? Let us return to their personal "similitudes," and when we find the answer to one we have them both. We have seen that Paul attributed the unbelief of the Jewish Church to what he termed "the veil on their hearts." But what was this veil? The Saviour's words, when speaking of this same unbelief, give us some clue to it. He calls it "grossness of heart," and attributes "the closing of their eyes" to this. We see, then, that it was a heart disease, and not a mere optical malady, or it might have been more successfully treated; for never before nor since have any invalids had a more skilful physician. But here again we have the failure of the great remedy attributed to a want of heart understanding, which this "grossness of heart" obstructed. "For this people's heart is waxed gross, and their ears are dull of hearing, and *their eyes have they closed*, lest at any time they should see with their eyes, and hear with their ears, and *should* UNDERSTAND *with their heart*, and should be converted, and I should heal them." (Were ever heart-diseases more prevalent than at this day, both morally and physically? Really, it is truly alarming.) And immediately after the Saviour's description of this grossness of the heart, he continues, "Hear ye, therefore, the parable of the sower. When any one heareth the word of the kingdom, and UNDERSTANDETH *it not*, THEN *cometh the wicked one* and catcheth away that which was sown in their heart." (Matt. xiii. 15, 18, 19.)

But how does he "catch it away from their heart"? Probably by spiritualizing interpretations. But who is "the wicked one" that does this heart-mischief? Primarily Satan; but the Saviour does positively identify the tempted with the tempter, as in the case of Peter when he tempted the Saviour to turn aside from his sufferings. "Get behind me, Satan; for thou savorest not the things that be of God, but those that be of men." "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi. 23–27.)

Let us digress a little to examine this principle, for although it is not immediately connected with the coming kingdom, yet it is intimately connected with the preparation for it; and we do not profess to teach the doctrines alone, but readiness. Indeed, this is the primary object, for increase of knowledge would only involve an increase of accountability, without fruitfulness in preparation, as only "the *ready* virgins," or "the bride that *had made herself ready*," went in to the marriage (Matt. xxv. 10; Rev. xix. 17),—in other words, were caught up in the first translation,—while the unready virgins were left to be prepared or purified through the fires of the great tribulation and caught up in the second translation.

But let us go back to the Saviour's identification of Peter with Satan at the scene of the temptation. In what did he "savor of the things that be of men"? In wishing to turn aside from the cross. What was the "savor of God"? Submitting willingly to the cross. The Saviour, immediately after this rebuke of Peter, emphatically declares that except a man take up his cross he cannot be his dis-

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ciple; and then portrays the promised glory of the kingdom and their *reward* in connection with it, to reconcile them to the state of cross-bearing to which he had called them here. "For even hereunto were we called, because Christ also suffered for us, leaving us an example that we should follow in his steps." "For we are joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." "That ye may be counted worthy of the *kingdom*, for which ye also suffer." "For we must through much tribulation enter the *kingdom* of God." (1 Pet. ii. 21; Rom. viii. 17; 2 Thess. ii. 5; Acts xiv. 22.)

It is of the utmost importance that we keep this principle in view, that if we would be partners in the glory of Christ hereafter we must be partners in his suffering and humiliation here. It was this which bore Paul up above all the power of affliction such as mere mortal man never suffered before nor since. For, as Wilberforce observes, "not only was he subjected to the worst that man could inflict, but God himself seemed to set the elements against him; for he was shipwrecked three times." Yet we constantly find triumphant expressions of joy throughout the Acts and Epistles, such as the following:—"But none of these things move me, neither count I my life dear, so that I might finish my course with joy, and the ministry," &c. "For we are exceeding joyful in all our tribulations." Why did he experience joy under such extraordinary circumstances? Could the natural man be "joyful" under such "tribulations"? Or could the ordinary Christian "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses"? Where, then, was the source of Paul's strength? What motive-power so energized him as to annul the power of pain and transform it into pleasure? Let us hear his own solution of the question. "Because our light *affliction*, which is for a moment, *worketh for us* a far more exceeding and eternal weight of glory." "For this cause we faint not." Here, then, was the cause. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Acts xx. 24; 2 Cor. vii. 4, xii. 10, iv. 16–18; Rom. viii. 18; Matt. xiii. 18.) Truly Paul understood "the word of the kingdom;" so that "the wicked one" could not choke this "word" out of his heart by replacing it with desires for worldly good. (Luke viii. 14.) But it was only "while he looked not at the things seen, but at the things that were unseen." Do we not need the contemplation of the glory of the coming kingdom, and to have an assured faith of our inheritance in it, to sustain us under our present afflictions, which must increase unto the end?

THE "JUDGMENT OF THE RIGHTEOUS."

"Judgment must begin at the house of God." 1 Peter iv. 17.

The thought of a judgment to come,—a judgment at whose bar all mankind must appear,—a judgment whose decisions must be unalterable and eternal,—is at once the most solemn and stupendous thought that can occupy the human mind. Like the sun among the stars,—like Mont Blanc amidst the lesser Alps,—it outshines in its grandeur, and overshadows in its awful majesty, every other subject which can come within the range of human contemplation. An eternal judgment! how unutterably solemn is the idea! An eternal judgment, in the fearful scenes of which each individual among us must surely bear his part: how subduing, how chastening, how awe-inspiring, is the thought! What a span life seems!—what insignificant trifles all its concerns are, except as they stand connected with this thrilling scene! Who can seriously contemplate it for a moment, and not feel impelled to think and say,—

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress:
Give me to feel their solemn weight,
And make me, ere it be too late,
Awake to righteousness.

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"Before me place, in dread array,
The pomp of that tremendous day
When thou with clouds shalt come
To judge the nations at thy bar;
And tell me, Lord, shall I be there
To hear a joyful doom?"

Oh, what will life be worth, and what will its most prized possessions avail us, if we fail to secure this result? To aid us by God's blessing in effecting this, let us give our meditations to this subject, and may God make the consideration of it edifying and profitable to us for Jesus' sake.

But the judgment is a theme of great vastness. Mere general reflections upon it will not avail much. If we would have clear ideas and abiding impressions respecting it, we must fix our minds on some distinct, specific points connected with it, and bring to a focus on each of these the rays of light which shine forth from the pages of God's blessed book. The range of our present thoughts upon this solemn theme will be indicated by the attempt to answer these three questions, viz.: *In the first place, when will the judgment begin? Secondly, what will be the stages in its progress? And thirdly, what will be the nature of its proceedings, so far as true Christians are concerned?*

The passage chosen for our text does not refer, in its primary meaning, to the final judgment. The apostle is evidently speaking here of God's providential dealings with men in this life. The text is entirely analogous to the passage in Ezekiel ix. 6, in which, when God is directing the executioners of his wrath against Israel how to proceed in the work of judgment committed to them, he says, "Go through the midst of the city; slay utterly, old and young, &c., and *begin at my sanctuary.*" These passages teach us clearly that in reckoning with men for their conduct, God's established principle is to "begin at his sanctuary." And this we know will be the case in the solemn scenes of the final judgment. *That*—"judgment will begin at the house of God." So that though the use now made of the text is in the way of accommodation, it is still a fair and legitimate use.

The time of the judgment is a point about which there can be no dispute. I speak of the time here, not with reference to the day, or the hour, when the judgment shall begin; for *that* is a matter which "the Father hath put in his own power." It has never been revealed to any. I speak of the time here only with reference to the *order of events*,—to the position which the judgment occupies on the chart of prophecy. This is clearly indicated by St. Paul, 2 Tim. iv. 1, when he says, "Jesus Christ shall judge the quick and dead at *his appearing*, and *his kingdom*." And this is the teaching of Scripture throughout. Hence we profess it as a settled article of our creed that the Son of God "shall come again with glory to judge both the quick and dead." The Psalmist says (Ps. l. 2), "Our God shall come, and shall not keep silence. He shall call to the heavens from above, and to the earth that he may judge the people." Isaiah (xxvi. 21) says, "Behold, the Lord cometh out of his place to punish the inhabitants of the earth." Daniel points to the coming of Christ in the character of the Ancient of Days. "A fiery stream issued and came forth from before him; thousand thousands ministered unto him; and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Our Saviour himself has told us, "When the Son of Man shall appear in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," &c., going on to describe the scene of the judgment. St. Jude (v. 14) quotes Enoch's prophecy, saying, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all." St. John says, "Behold, he cometh with clouds, and every eye shall see, and they also which pierced him; and all kindreds of the earth shall wail because of him." Thus it is perfectly plain that the day or period of judgment will begin to take place when Jesus, our risen Saviour, returns to our earth. When he comes again, he will come "to judge the earth in righteousness." It remains an open question among Christians, whether this future coming of Christ will take place before the period of millennial blessedness and usher in that day of gladness, or not

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till after those bright and blissful ages have run their course. My own solemn and unshaken conviction is, that the former view of this matter is the correct one. It is utterly impossible to harmonize the statements of Scripture in any other way than by admitting that the return of Christ to our world must take place before the dawn of the millennial day. He must come in person to take out of the way all things that oppose the establishment of his kingdom. And when he comes, the scene of judgment will commence, —the first act in the great drama of the judgment will be performed.

And this brings us to the second division of our subject, namely: what will be the several scenes or stages in the progress of this judgment? Much confusion has arisen in relation to this subject, from the habit, which many have fallen into, of thinking of the future advent of Christ, and of the judgment connected with it, as though they were but the events of a single, ordinary day. They take it in at one thought, and are in the habit of looking forward to it, as though it were one individual act. But this is a very erroneous way of thinking. There are many great events which are spoken of historically in the same way, but we find that though they are mentioned merely as one great act, yet the development of each consisted of various acts in detail, occupying a considerable portion of time. Thus, when we refer to our own Revolution, we speak of it as one event; and yet how multitudinous were the scenes wrought into the seven long years of conflict which made up that Revolution! So we speak of the Reformation as though it were but a single act; and yet we know it was a very complicated movement, stretched out over a long course of years. In the same way we speak of the first Advent of Christ, as if there were but one act connected with it, instead of which we know that it extended over a period of more than thirty years. And so also, when we speak of that Advent of our Lord which is yet future, and of the judgment connected with it, we should remember that though it will be one great crisis to the world, yet it is to be developed in the same way as other great historical and prophetical events. And though it has not pleased God to give us any systematic, detailed plan of *all* that will then take place, yet it *has* pleased him to give us considerable information on many points. There are at least three great scenes or acts in the stupendous drama of the judgment clearly defined in Scripture, and entirely distinct from each other. These are the judgment of the righteous, both dead and living, *i.e.* of the whole company of Christ's ransomed people, from Abel down to those living on the earth at the time of his appearing. This is the first great stage in the judgment. After this, and entirely distinct from it, will be the judgment of the nations then living on the earth, and out of whom will be chosen those who are to inhabit the earth during the millennial reign, and be the subjects of that kingdom over which Christ and his resurrection people will exercise dominion. This is the judgment described in the parable of the sheep and the goats, in the 25th chapter of Matthew, where only *living nations* are spoken of as being judged, and no mention is made of any of the dead appearing before the Judge.

The third great scene or act in the judgment is that described in the 20th chapter of the Revelation. This takes place at the close of the millennial reign. In speaking of it, St. John says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their work. And whosoever was not found written in the book of life was cast into the lake of fire." And, thus considered, the day or time of judgment is seen to embrace a long series of acts, running through a period of not less than a thousand years. It is not our purpose to attempt any inquiry into the details of these dread and dimly revealed matters. We design to speak only of the first scene in this great act,—the judgment of the righteous.

"Judgment must *begin* at the house of

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God." And this is the one act connected with the judgment in which we, as the professing people of Christ, are most deeply interested. It is that, too, in reference to which we are favored with the clearest light. And the teachings of Scripture in reference to it may thus be stated. At some point in the future, it cannot be very distant, it may be very near,—when the gospel has been preached to all nations for a witness, and when Jerusalem has ceased to be trodden down of the Gentiles, *i.e.* when Gentile dominion and oppression over Jerusalem and the Jews have ceased, and they are permitted to occupy their own land again, the sign of the Son of Man shall appear in the heavens, *i.e.* "the Son of Man shall be seen coming in a cloud, with power and great glory. Then will he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Simultaneously with this gathering out of Christ's living people from the four quarters of the globe, the raising from the dead, of those who sleep in him, will also take place. "The dead in Christ will rise first." "This is the first resurrection, and blessed and holy are they who are favored to have part therein." While the graves of the righteous are opening and the long-buried occupants of them are coming forth, clothed in the garments of immortality, "in a moment, in the twinkling of an eye," the faithful, living people of Christ, still in the flesh, will be changed; the corruptible with them will put on incorruption, the mortal put on immortality, and all the countless myriads of the redeemed, the risen dead, and the transformed living, together, will be caught up to meet the Lord in the air. The judgment of this portion of the human family, the redeemed Church of Christ, will take place by itself. It will constitute the first stage in the process of judgment. Angels will be in attendance during the proceedings, but the rest of the race, the great multitudes out of Christ, both living and dead, will not be present at this part of the solemn process. We are distinctly told that the people of Christ will be associated with him in the judgment of the world, *i.e.* of the unconverted portion of our race, and also of the angels, *i.e.* fallen angels. This makes it indispensable that the judgment of the people of Christ, whatever the nature of that judgment be, shall take place before the rest of the race are brought to his bar. And it is when they are caught up to meet their coming Lord that this will be effected. How long a time will be occupied in this stage of the solemn proceeding we are not informed. St. Paul speaks of the *appearing* of Christ and his *kingdom* as though they were two distinct events; and so, doubtless, they are. The *appearing* of Christ, I take it, refers to that manifestation of the sign of the Son of Man which is to be the signal for the trumpet's blast which is to raise the righteous dead, and change the living, and transport them into the presence of their descending Saviour; while the *kingdom of Christ* refers to what will take place when the judgment of the righteous has been accomplished, their rewards distributed, and their places of honor and distinction assigned them; and the further progress of that heavenly company which was arrested in the air on the outer confines of our earth, till these necessary preliminaries were arranged, will be prosecuted. And "*then* the Lord our God will come, and all his saints with him." We are not told what period of time will be occupied in this judgment. There are intimations in Scripture that a series of years will be thus employed. During this period, whatever the duration of it be, there will be a time of trouble in the earth such as has not been since the creation. Satan will come down in great wrath, knowing that his time is short, and Antichrist will run his course and accomplish all that has been predicted of him. But on this point we shall not enlarge.

(*To be continued.*) R. N.

"THE dead saints, at the appearance of Christ, are to be organised again with the material bodies. This is to take place a thousand years before the awakening of the other dead. . . . They are to reside again upon earth, and to live and reign with Christ for a thousand years."—*Gess's "Revelation of God in his Word,"* pp. 227–8.

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Selections.

WANT OF NATURAL AFFECTION

A MARK OF THE LAST TIMES.

"In the last days perilous times shall come; for men shall be . . . without natural affection."—2 Tim. iii. 1–3.

The natural affections of humanity are always characteristic of unperverted men and women. The ground of all domestic affections, the joining together of man and wife by the Lord himself, furnishes the beginning of all varied relationships and ties of kindred and of blood. Hence paternal, maternal, filial, and fraternal love are as natural to mankind as life itself.

It is only when the terrible devices and superstitions of Satan overshadow the soul, dry up its generous sympathies, pervert its instincts, and disorder the whole moral being, that men become destitute of the instincts of love which are common even to the brute creation, and become ἄστοργοι, WITHOUT NATURAL AFFECTION.

And can it be that Christendom to-day presents a picture of such lack of instinctive love? How is it with parents? Do they love their children as they should? The hope of offspring among the ancient people of God was the great pole-star of woman's being, and to write a man or woman "childless" was to inflict a terrible curse. This was among the tribes of Israel. Outside of these limits, men were ἀστόργοι, "without natural affection." (Rom. i. 31.) We know what that word signified in heathendom; for we have heard of Moloch and his murderous rites and of Saturn and his human sacrifices. We have heard of the Ganges, where mothers cast their helpless infants; of children exposed by their parents in woods and swamps to die. Can it be that Christendom has fallen to a depth so low as this? Does the apostle use the *same word* to describe heathendom in his days that he uses to describe Christendom in *the last days?* He does.

And is not the accomplishment of this prediction all around us? Can we fail to see it, if our eyes are open? Have not men and women lost parental loves? And do not parents often, instead of saying, "Lo, children are a heritage from the Lord, and the fruit of the womb is his reward," look upon their offspring rather as a calamity, a curse, and a burden? Are there not hundreds and thousands in Christendom who plunge their offspring into the waters of a broader Ganges than that which glides beneath the palms of Hindostan? Ask the poison-vending quacks, the abortionists and child-murderers, ask the pale and dying victims of their sin, if these things are not so.

And what can we say of the domestic inharmony, the mutual repugnances, which follow as a fearful retribution for these crimes? What can we say of mothers who commit the nurture of their children to the tender mercies of careless nurses, and who hush their repinings by nostrums and opiates, that they may glitter in ball-rooms and display in parties, concerts, and theatres? Paul would have the younger women taught to be sober, discreet, chaste, keepers at home, loving their husbands and loving their children. This is "natural affection;" but is it not sadly deficient?

And what shall be said of man, the more guilty partner in all these sins?—man, who forgets his family in the tumult of worldliness and covetousness, who finds his pleasure in the chink of dollars rather than in the prattle of his children, and who hates his offspring because they resemble himself, and exhibit the perverted traits which they derived from him and which he never has labored to correct?

No wonder that throughout Europe foundling hospitals receive and provide for hun-

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dreds and thousands of infants deserted by guilty and unnatural parents. No wonder that hordes of hungry, wretched children throng the streets of our great cities, being driven forth to beg money to buy rum for their unnatural parents at home. No wonder, when home is a place of unkindness and irreligion, that children go forth untamed and intractable, to become pests of society and denizens of prisons. No wonder that reform-schools, houses of refuge, and all the modern receptacles for juvenile delinquents, are demanded and multiply on every hand; for without the natural affection springing from a well-regulated home, a child becomes a mere waif on the wide waste of life, and is tossed and driven by every adverse wind and storm.

If we turn from the parental to the conjugal relation, do we not find the same lack of natural love? Men and women are married whom God hath never joined together. Conjugal infelicity and infidelity are the result. Wretched women, groaning beneath the tyranny of those who should love and cherish them as does the Lord the Church, and miserable men, domineered over by those who, as true wives, should reverence their husbands, engage in mutual quarrels, altercations, and recriminations, until finally divorce or death sunders a galling chain, and severs those who while united were "without natural affection."

In the direction of filial love, the same sad deficiency occurs. Children of unloving parents are all the more unloving. So they remember not the parent's claims. So imperfectly have parents discharged their duties, that children feel absolved from all obligation to them.

Consequently a parent is often deemed a mere encumbrance upon his property, a burden to his heirs. He is made to taste the hardships of a comfortless old age, and many persons feel in their heart to pray that they may never be *old*. True, children do not take their parents to the river Ganges and stuff their mouths with mud and drown them; but they do sometimes send them to the almshouse to spend their declining years, and often their death causes them no deep and heartfelt sorrow. Of course there is abundance of crape and ribbon, plenty of "deep mourning," and all the outside show of sorrow; but then there is the haste to hear the *will* read, and the quarrelling about the property left behind, that discloses the source and depth of much of this pious and decent respect for the memory of the dead.

Family ties also seem weakening. Brothers and sisters seem to forget each other, or sometimes do even worse. "Brotherhood is poor neighborhood." The old family feeling seems to be dying out. The old family gatherings and reunions become more and more remote. Families part asunder and are swallowed up in the whirl of business or the mania for money, and see each other no more. The kindness, good-fellowship, sociality, and brotherly and neighborly feeling of former days seem to be growing lamentably rare. And if all these things are so, are we not in that period of which Paul wrote?—"In THE LAST DAYS perilous times shall come; for men shall be . . . WITHOUT NATURAL AFFECTION."—*Hastings' Signs of the Times.*

THE PERSONAL ADVENT.

BY REV. CAPEL MOLYNEUX.*

"THE pre-millennial Advent is, I consider, placed beyond question in the Bible, and *it is a truth of* PRIME IMPORTANCE. Difference of opinion may prevail upon other prophetical points with comparative impunity, BUT DISSENT FROM THIS CANNOT BE ATTENDED WITH OTHER THAN MOST UNHAPPY AND PREJUDICIAL RESULTS. For, on such a supposition, what becomes of all the exhortations and admonitions abounding in Scripture, that we may '*be ready for the* Lord's return, looking for and hasting unto the coming of that day'? As far as we ourselves, and all who shall yet live for a thousand years at least, are or can be concerned, they are nullified and destroyed: till this lengthened period shall have elapsed, they can by no possibility have any

* "Israel's Future." By Rev. Capel Molyneux. Sixth Edition. London: Nisbet & Co., 21 Berners Street.

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force or application. If the Millennium is to occur before the Advent, there is no escape from this; a thousand years at least are then, of necessity, interposed between the present moment and the Lord's return; and if so, the idea of looking for that return, *or being* INFLUENCED BY ITS PROSPECTS, is utterly chimerical and absurd. To say that we may die at any time, and that this is virtually the same thing, is nothing to the purpose. *It is not virtually the same*, but quite a different thing. In one case our state will be perfect, in the other, at best, imperfect; in one case we shall occupy our glorified bodies, in the other be separate from our bodies, which will still be in their earthly sepulchres. But, be this as it may, it is not death, but his own Advent, that the Lord speaks of and holds out as the actuating motive to his people; and to put death in the place of the Advent is, as already observed, *to take a most unwarrantable* liberty with Scripture, and to incur a responsibility which reflecting and serious minds would, one might suppose, studiously avoid.

"The exhortations and admonitions referred to must, I maintain, be allowed to have their full force and intended application. They must be understood to *relate to all Christians* and at all times, and any interpretation which goes to destroy or weaken this must be at once repudiated and utterly rejected. For since believers in all ages and generations are bid to be ready and look for the Lord, *then it follows, and must be believed*, that in any age the Lord may come; and no interpretation of prophecy, whether of the Millennium or aught else, which is inconsistent or incompatible with this, should commend itself to our acceptance or be regarded as Scriptural for a single moment.

"This is conclusive against the post-millennial Advent. If it can only be maintained at a cost such as this, it virtually denies and of necessity forbids the application to ourselves and to all others, for at least a thousand years to come, the exhortations and admonitions in question! This is certain: who that is aware of it and well considers it will accept or attempt to uphold the theory?"—pp. 153, 154.

Editorial.

THE PERILOUS TIMES.

"In the last days perilous times shall come."—2 TIM. iii. 1.

WHETHER the phrase "the last days" be understood here to denote the last or Christian dispensation, its concluding season, or both (which we think most probable), it is not of moment for our present purpose critically to inquire. The general truth affirmed by the apostle we understand to be that during the Christian dispensation, even to its close, there should occur seasons of hardship and trial, of peril and perplexity. In other words, the apostle predicts that the gospel should not have a regular, peaceful, and triumphant progress through the earth. Obstacles and dangers of a marked description should oppose its success. However bright the sun might shine to-day, it would be no proof that dark and stormy clouds should not arise to-morrow. The prosperous breeze, inviting to the spread of every sail, or the ocean's calm, may suddenly be interrupted by the driving tempest. Nations and masses of mankind are like the symbol used in prophecy to represent them,—a treacherous and boisterous sea, on which those embarked in prosecution of philanthropic, benevolent, evangelical purposes must be prepared to encounter the ferocious gales of despotic fury or the sweeping tornadoes of popular passion. Such has been the history of Christianity in the earth from the beginning.

Seasons of progress and success in the

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preaching of the gospel have been followed with times of disappointment and disaster. Persecution has often countervailed prosperity. Apostasy from the faith has, in a few generations, desolated regions once resplendent in the light of divine truth. From the days of a persecuting Saul of Tarsus, the Christian religion has had its triumphs and defeats. It has never, in its purity and power, long maintained undisputed possession of the regions in which it achieved even its most splendid victories. Perilous times have sooner or later arisen, in which contests, hand to hand, of truth and error, have preceded its disappearance from one nation, and prepared the way for its entrance and glorious achievements in another. Never was a truer prediction uttered than that in the text. It is but another version of the Saviour's own:—"Nation shall rise against nation, kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights; and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."—Luke xxvi. 10–12.

Centuries have recorded the verifications of prophecy. The world has never long been at rest, nor any nation in it, where the gospel has had its triumphs. In our own beloved country, with our genial institutions, with freedom to worship God, freedom to do right according to the dictates of a good conscience, with every opportunity and inducement to cultivate the arts of peace,—with every facility to spread the gospel, and, penetrating the recesses of the wilderness, lay the foundations firm and sure for many generations,—we have, indeed, had our glorious days of triumph and gladness, seasons of religious prosperity, powerful revivals of religion, some antepasts of "the days of heaven upon the earth." Driven from their homes by persecuting powers, our fathers westward took their course, bearing with them the standard of the cross to these ends of the earth, and here reared the noble temple of liberty, emblazoned in the light of the glorious gospel of the grace of God. Little here has been felt or known of the power of despotic persecution. We had almost concluded that days of conflict and peril had ceased, and that our march toward a glorious future was to be triumphant, our example radiant, resplendent, like a beam of light from heaven, to illumine the nations of the earth and induce the glories of the Millennial day. So thought President Edwards, Drs. Bellamy, Samuel Hopkins, and many of our Revolutionary fathers.

But what are these dark clouds that settle round us? What this thunder in our ears,—these lightnings that coruscate over our heads and gleam on our paths? The bruit of the tempest has waked us from our pleasant dreams, and we find ourselves in perilous times! "Upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." Our future as a nation, to statesmen, politicians, and the masses of the people, is shrouded with gloom and darkness. The state has reeled and staggered like a drunken man. The bonds of our unity have been severed. The elements of dissolution have been at work. Harpies and vultures have perched upon and nestled in the tree of liberty. The Churches, instead of having exerted a conserving power, have been the first to exhibit the tokens of disintegration. "The land mourneth because of the wickedness of its inhabitants." God has a controversy with us. We may well fear—yea, can we help to fear?—the future, in view of present perils thronging around us.

The perilous times of which the apostle speaks take their characteristics from both the moral and political condition of the masses of the population. You will see man portrayed in the context. He says, "Men shall be *lovers of their own selves*," supremely selfish; "*covetous*," lovers of money; "*boasters*," replete with self-praise, substituting vanity and self-conceit for the charity that vaunteth not itself, is not puffed up; "*proud*," disdaining whatever judgment or opinion is opposed to their own; even rebelliously disregarding the authority of God,—as the use

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of the original word in the Old Testament Greek shows,—inflated with a spirit which will not brook restraint either human or divine; "*blasphemous,*" speaking evil of dignities, whatever is good, whether Christian people, members of religion, the Churches of Christ, the civil authorities, the Sacred Scriptures, or the one only living and true God, the Father, Son, and Holy Spirit, Jehovah, Elohim, the Three in One; "*disobedient to parents,*" regardless of the veneration and respect due to rightful authority,—parental, pastoral, and divine; "*unthankful,*" devoid of gratitude to benefactors; "*unholy,*" destitute of benevolence; "*without natural affection,*" indifferent to parental, filial, conjugal loves, the ties of blood and friendship, the dictates of humanity, hard-hearted and merciless; "*truce-breakers,*"—not only covenant-breakers, but, as the original word is elsewhere used to denote, *implacable;* men who will not stand by their engagements or meet their obligations, but break them whenever their passions or expediency invite; "*false accusers,*"—literally, devils, *i.e.* malignant haters and liars; "*incontinent,*" men who will not exercise self-denial or bridle their hearts, abounding in sensual depravity; "*fierce,*" men that will not brook contradiction, who disdain the charity which bridles the tongue, which suffereth long and is kind and is not easily provoked; "*despisers of them that are good,*" opposed to and contemning those that embark in benevolent efforts; "*traitors,*" men that, like Judas, will betray the Church and cause of truth, and the interests and authority of Christ himself, and sacrifice to their selfishness the very governments under which they live; "*heady, high-minded,*" kindred traits of character, men of such pride and overweening self-conceit, and so devoid of all humility, as to be self-willed, headstrong, unmannerly, and unwilling to hear the opinions and reasonings or take counsel of others; "*lovers of pleasure more than lovers of God,*" willing and ready to neglect the claims and interests of morality and religion, when they interfere with their personal gratifications; "*having a form of godliness, but denying the power thereof,*" professing Christianity, calling themselves Christians, members of churches, but ignorant of and opposed to the inner life and experimental power of the faith which works by love, and purifies the heart, and overcomes the world, and which is the very means and medium of the Holy Spirit's agency, by which we must be renewed and sanctified, if ever we shall be raised from "the world which lieth in wickedness."

These characteristics of the perils of the last days have been, in many particulars, at all times, and were especially in the apostles' days discernible in the heathen world, as he relates in Rom. i. 29–31, and are still in pagan countries. But his prophetic eye rested on the nations of Christendom. The apostasy, of which he elsewhere speaks, he here intimates shall culminate in the perils of the last days, when the vices which ruined pagan nations shall overspread the nominal Christian world.

Will, then, it may be asked, the preaching of the gospel prove a failure in the earth? Not if we rightly apprehend the design God means to accomplish by it,—that is, to save his elect. In the Apostolic Synod assembled at Jerusalem (Acts xv. 14, 15), James observed, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophets;" showing, from Amos, that the preaching of the gospel should be but elective in its progress until the restoration of the Jews and re-establishment of the dynasty of David. In Palestine, Egypt, Northern Africa, Greece, Asia Minor, Syria, Arabia, Armenia, Mesopotamia, and other and remoter Oriental regions, for nearly eighteen centuries, history has confirmed his comment on prophecy. After a few centuries, even the nominal, visible Church of God was overrun with corruptions, in which they still lie buried amid the desolations that have left them, and their national localities, regions of darkness, perishing into fatal decay. The uniform history of the past may well suggest the inquiry whether, till the predicted crisis arrives, that of the future will essentially differ from it, and whether sources of evil, causes of peril, may not at this day be developing in the nations of Europe, and among

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ourselves, the embryo of the apostasy predicted which shall link the destiny of present with past Christendom.

The great primary source of all evil and peril is, unquestionably, what operates now as it did in ages past, the corruption of human nature. Civilization and its refinements cannot change the depraved heart. Nothing but the power of God, by his Spirit and providence, can preserve the Church and world from being filled again, as they have been heretofore in different places, with destructive vice and immorality. Such swellings of wickedness in the earth as the apostle has predicted could never be looked for were men naturally virtuous creatures, under the mere moral government of God, which modern theophilanthropists represent the race to be. Perils from and perils among innocent beings is a moral absurdity. The native holiness and perfectibility of human nature, according to their idea who substitute a proud, bewildered reasoning of their own for the faith of the gospel of God our Saviour, or who make that gospel accommodate their skepticism, contrast most enigmatically and inexplicably with the phenomena that everywhere meet the eye, such as the reeking corruptions of earth, the constant tendency to demoralization among the masses of mankind, the subversion of governments, the wars of desolation, the tendencies to barbarism, the oppressions of tyranny, the ruin of empires, the ravages of pestilence, and the sudden destruction of cities and regions by earthquake shocks and volcanic eruptions. These are active agencies, as obviously operative at this day as in the past. The restless ragings of human passion among the nations are but the undulations of the symbolic sea, which never cease, and often run into mountain billows, lashed by the fury of the tempest.

The only satisfactory solution of the phenomena presented in the moral condition of the world is to be found in the teachings of the Scriptures, which proclaim the fact of a remedial government administered by Jesus Christ, the Son of God, in human flesh, as the Great Executive Deity of heaven and earth, dispensing judgment and mercy toward a fallen, corrupt, ruined race, to be consummated in the final retributions of that day when "he shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel." (2 Thess. i. 7, 8.) There are active antagonistic agencies at work, forces for evil, fountains of pollution, streams of mephitic vapor, spreading infectious death, which are only effectually restrained by the presence and power of the purifying Spirit of Christ. The moral aspect of the world varies as the causes restraining or stimulating human corruption vary in form and intensity.

The Christian Church receives but "the earnest of the Spirit," until "the times of the restitution of all things," however plentifully he may be poured out in different places. Let that Spirit be grieved, and cease to work and strive with men, what security will there be for the present nominal Christian world against the nascent perils of the future? G. D.

PROPHECY PRACTICAL.

Many persons are deterred from a study of the prophecies by an opinion that they are not practical in their bearings,—that they may minister to curiosity, but not to edification, strength, or comfort. Many expounders of the prophecies have taught that they can be of no possible service until they have been fulfilled. But surely this is wrong. They are of the nature of promises or warnings. They are promises or warnings with the addition of the element of time, and are manifestly designed to guide us in present doubt, to comfort us in present sorrow, to give us hope when all around tends to despondency and despair. Whence comes our expectation of a brighter age in our world's history? Whence comes the conviction that Christ is yet to triumph? that his people, though a little flock, shall yet possess a kingdom? that wrong shall yet give place to right, slavery to freedom? that the earth shall yet be filled with righteousness and peace? "We have a sure word of prophecy, *whereunto ye*

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do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

Professor Kurtz gives an admirable statement of the purpose of prophecy when he declares that its pre-eminent design is "to furnish the age to which it is given with a knowledge of itself, *i.e.* of its position and obligations, and also to render the same service to every succeeding age, in so far as its condition, wants, and obligations are similar to those of the former."

Is it asked, how can this be? how its chief design can be to furnish the *present* age with a knowledge of itself, when it is occupied with events which lie so remotely in the *future?*

The reason of this will appear by considering for a moment the character of those future events to which it directs our attention. It does not dwell on every aspect of the future; neither does it select events at random, events which have no connection with things which now are. "Its sole task is to present those developments of the future, of which the germs, the origin, or the first principles are already at hand." And it does this evidently for the purpose of throwing light on those germs and principles, that we may clearly understand their nature, that we may cherish whatever is good, and separate ourselves from whatever is evil.

Suppose the framers of our Constitution could have foreseen the course which slavery was to run in our land! Suppose they could have seen our country as it now is, rent by factions, desolated by civil war, brought to the very verge of ruin! Can we suppose for one moment that they would have countenanced slavery's continuance? They spoke strongly against it, as it was. They would have removed it at once and forever by the most stringent legislation, could they have seen it as it now appears.

The great object of prophecy is to throw light on the nature of principles which are as yet undeveloped; to let us know what they are, by showing us what they will be. And prophecy does this for the purpose of separating us from evil principles, however attractive and fascinating they may seem.

What diligent student of prophecy can have any sympathy, for instance, with the rationalistic movement of the age? Thousands are carried away with it, while he resists it from the first. He has already seen the goal toward which it tends. He has already been taught to abhor it as evil, as the germ of that antichristianism which, in its impious progress, is yet to lift itself up against the Lord himself.

In the same way the student of prophecy is weaned from the world and from all worldly entanglements and alliances. Its opposition and enmity to Christ may not now appear. Its friends may think him narrow-minded and righteous overmuch, because he withdraws from it. But in the prophetic page he has watched its development. He has seen it in its beauty, in its pride, and in its stateliness, an image of gold and silver and brass and iron; but he has also seen the insecurity of its foundation, the mingled iron and clay of the feet on which it stands, and he has watched it until "the iron, the clay, the brass, the silver, and the gold, have been broken to pieces together, and have become like the chaff of the summer threshing-floors."

In the "image" and the "stone" of Daniel, how clearly and directly are the world and the Church opposed! If we identify ourselves with the image, we put ourselves in the place of that which God will surely destroy. We are to have nothing to do with it, but to realize our union with Him who will execute judgment upon it, and who has declared that the friendship of the world is enmity with him.

This is but one of many practical tendencies of the study of the prophetic word. It shows us what in our own age is evil, and separates us from it. It calls us from all worldly associations and alliances, and bids us to keep our garments pure, that we may be ready for the coming of the Lord. L.W.B.

"O LIFE below,—how poor and sad!
One heavy sigh.
O life above,—how long, how fair, how glad!
An endless joy.
Oh to be ever done with dying here!
Oh to begin the living in yon sphere!"

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The Prophetic Times.

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Special Contributions.

THE AUGSBURG CONFESSION.

THE following article was sent to a prominent denominational paper in reply to an attack on our doctrine; but, in view of its exposure of the falsity of the editor's position in his exposition of the XVII. Article of the Augsburg Confession, it was refused publication, and his readers, many of them, are left under the impression that his interpretation, so unjust to us and incorrect in history, is the true one. I therefore forward to you the article refused, with the hope that, if published by you, some of the readers of his paper may read this reply, and thus be able to judge between us.

ARTICLE XVII. AUGSBURG CONFESSION.

It may be interesting to some of your readers to ascertain how Millenarians understand that portion of Article XVII. of the Augsburg Confession which is referred to the condemnation of Anabaptists. The clause alluded to is the following:—"They condemn those who circulate the Judaizing notion that, *prior* to the resurrection of the dead, the pious will engross the government of the world, and the wicked be everywhere oppressed." (German copy,—"the pious will establish a separate temporal government, and all the wicked be exterminated.")

To understand the force of this article, a few preliminary remarks may be necessary.

1. The early Fathers, and nearly all (if not all) Millenarian writers, have taught that the millennial age is only introduced by Christ *after* the resurrection of the saints. See writings of Bishop Newton, Mede, Bickersteth, &c.

2. The Anabaptists differed materially from such teaching, in that they taught *that they were authorized to* introduce it, &c. See Mosheim and Neander. Their error led to the most fatal results. If this, however, is a reason for rejecting the doctrine we hold, then revivals of religion, yea, Christianity itself, might be disbelieved for the same reason.

3. Luther and Melanchthon either held to the Augustinian view of the millennial age (Bengel's Memoir, and Horæ Apoc. p. 134), perhaps somewhat modified, or they supposed that part of the millennial descriptions would be fulfilled in this world and part in the world to come. It is difficult to name the view they really entertained.

4. They, however, because of some such opinions, *totally and emphatically rejected* the doctrine of a millennial age introduced by prevailing means, &c. And Luther even pronounced it a "*delusion*" and "*falsehood.*" (Com. on John x. 11–16.)

5. They held many views that Millenarians now hold, such as the nearness of the Advent (Luther, Mich. Life, p. 290, &c.; Melanchthon Op. tom. ii. p. 525); the duration of the world in its present condition until the six thousand years are ended (Luther, Memoir Bengel, p. 335; Melanchthon Op. tom. ii. p. 525. See "Voice of the Church," p. 160); the creation of the new heavens and new earth being a renewal of the present heavens and earth; that the righteous shall possess this new creation and the wicked be excluded from it (Luther, Table-Talk, ch. 57; see Remarks to Justus Jonas in the year 1541, T. E. p. 301; Melanchthon, Horæ Apoc. vol. ii. p. 137); that

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the Mohammedan power and the Papacy will only be destroyed at the personal Advent (Luther, Pope. Conf. p. 177–9; Melanchthon, Lord's Apoc. p. 238–9); and that then we obtain salvation, &c. (Horæ Apoc. vol. ii. p. 136).

6. In opposing the Anabaptists, they declared that the confederations of wickedness then existing could only be broken by the Advent of Christ, not by human power. ("Voice of the Church," p. 319.)

These positions have been fully and satisfactorily proven in numerous quotations from their writings by able writers in Germany, England, and this country. It is not necessary, therefore, to multiply them.

We are now prepared to notice the force of the XVII. Article, and the caution with which it is worded. The Reformers certainly would not contradict themselves. They did believe that *after* the resurrection they would possess this earth in its renewed state, and that the wicked would be removed. (See, in addition, Taylor's New Heavens and New Earth, and Dr. Tholuck on Luther, as quoted by Dr. Hitchcock.) Thus, in one form, believing precisely what Millenarians hold and teach, in another. Hence the force of "PRIOR *to the resurrection.*" They firmly disbelieved, as we do, that "*prior*" to that event the pious would engross the government of the world and the wicked be taken away. We teach, as well as the Reformers, that *prior* to the resurrection no such results will ever be witnessed, and thus with them condemn Munser, Cnipperdoling, Storck, &c. But, more, we believe this article not only condemns, owing to its peculiar and distinctive phraseology, Munser, but *all* who teach that *before* the resurrection of the saints the world will be converted and the millennial descriptions will be fulfilled; because, if this be so, then the saints would "possess the dominion and the greatness of the kingdom under the whole heaven," or "engross the government of the world," "*prior* to the resurrection." Does not the Article condemn this very idea, and did not Luther censure it in the strongest language? Since we teach neither what the Anabaptists hold, nor—what is now taught by many—that prior to a resurrection the dominion will be given to the saints, we cherish the hope that the Article is in complete harmony with our teaching. Much more might be said on the subject; but I shall only call the attention of the investigator to the following questions, suggested by the preceding:—

1. Can a single quotation be given from Luther's works, teaching that a spiritual millennium is still future, to be introduced by the preaching of the gospel, &c.?

2. Did he, in his arguments against the Anabaptists, even hint at such a state before the Advent of Christ?

3. Can it be proven from history that any *writer* existed, *prior* to Daniel Whitby, who held to the present modern prevailing millennial theory? If so, who is the writer? Remember, he must not be one who held to the Origenistic, or Augustinian, or Romish view of the millennial age, but one who teaches the Whitbyan theory, now almost universally received. It will require a Burton's skill to find him.

4. Can any writer be found, previous to Origen, who favored any other view of the millennial age than that adopted by Millenarians? If so, what writer is it?

5. Is it not the testimony of the most distinguished writers, friends and enemies, believers and unbelievers, that for nearly three centuries the Church universally held to the doctrine of the personal reign of Christ and his saints?

6. Was not this doctrine first fatally attacked by Origen and his followers, so that it declined?

7. Does not Luther, and every respectable writer after him, tell us that Origen and his followers, in view of their peculiar system of interpretation, should be avoided?

8. Can the charge of Gibbon the historian, that Mosheim in his allusions to Millenarianism "is not altogether candid," be sustained? (Note.—1. In one place he classes it among the heresies of Cerinthus in the first century, knowing as he did that *all* the apostolic fathers held it. 2. In another place—third century—he admits that the opinion of the personal reign was generally held, and "met with no opposition," until the time of Origen and Nepos. 3. Why place it among the

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heresies, when no one ever regarded it as such until long after the days of Origen and Jerome, and when the very fathers who wrote against the heretics taught it?)

9. Does not history show that, as Popery arose, this doctrine was crushed, and was finally condemned in council, because so seriously antagonistic to its spirit and pretensions?

10. Was not the doctrine still preserved and taught by that line of noble witnesses which we alone regard as forming the true Church of Christ,—the Waldenses, &c.?

11. Did not the spiritualizing system of Origen, &c., produce far greater alarm and confusion than any ever produced by the most rash and indiscreet Millenarians? Thus, *i.e.* Did not the fearful consternation (falsely charged on Millenarians by men who should know better) which filled the whole Roman earth at the end of the one thousand years dated from Christ's ministry, and the one thousand years dated from Constantine's conversion, arise from the accommodating, allegorizing system of interpretation which, dating the rise of the millennial age from these periods, was necessarily forced at the close of them to look for the end of all things?

12. Can any important doctrine, only introduced to the Church say in the eighteenth century, be true, if never found in any of the writings of the early Church for several centuries?

13. Is a doctrine to be rejected because it may in some degree, in the hands of others, have been allied with fanaticism or error? And, if so, what doctrine of the Bible could not be condemned?

Such questions can be multiplied; but, thankful for your indulgence and courtesy, I shall close. G. N. H. P.

The preceding is substantially (if not word by word) the article as forwarded, re-written from notes retained. Every Millenarian will understand the reason why I was mistaken in the anticipated "indulgence and courtesy." Comment is unnecessary. G. N. H. P.

WHEN SHALL JESUS "COME AGAIN"?

No. 2.

Let us next inquire, For what purpose shall he "come again"? This will not be difficult to perceive, if we read the Bible with simplicity of heart, believing that it means just what it says. What can be more simple than the language of the beloved disciple in narrating the words of Jesus? "I will come again to receive you to myself." This has reference only to true disciples,—to all true disciples in every age, as well as to those he immediately addressed. It has no reference to any others. None else, of any description, shall find any benefit when Christ comes. Foolish virgins, who have no oil in their vessels, shall feel only consternation and dismay. "To them that *look* for him he shall come the second time without sin unto salvation." The wicked are not looking for him. "When the Son of Man shall come in the clouds of heaven with power and great glory, he shall send his angels to gather his *elect* from the four winds from one end of heaven to the other." Saints of the first resurrection only shall "live and reign with Christ a thousand years." "The rest of the dead shall not live till the thousand years are finished." The same sentiment is plainly expressed in the 50th Psalm:—"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my *saints* together unto me; those that have made a covenant with me by sacrifice." It was with the rewards of the righteous only that Christ consoled his disciples, sorrowing and sad in the prospect of his leaving them.

But again he shall come to reign. He reigns now. Ever since all things were made by him, he has been upholding all things by the word of his power. In virtue of his divinity he is king in all the earth and governor among the nations, in his providential dispensations, or kingdom of providence. There is also a reign of grace. Ever since Abel was converted, and wherever the gospel was revealed and a true believer existed, the

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affairs of this reign have been managed. But this is the department of the Holy Spirit,—the third person of the Holy Trinity,—to whom in the scheme of redemption from eternity was assigned the work of opening the sinner's heart to believe, and applying the purchased redemption. But there is another reign to be inaugurated, the affairs of which are to be personally superintended by Jesus Christ. This reign, or kingdom, shall be fully inaugurated when he shall come again and take his great power, and reign in all the earth "the King of kings and Lord of lords." This is a very simple proposition to those who take the word of God alone and are not swayed by the opinions of men. There is no room for speculation here. The sure testimony of God must govern us. The Scripture is so full on this subject that the difficulty is to select. Peruse, for instance, the 24th chapter of Isaiah. The whole chapter is an account of the doleful judgment on the whole earth at the inauguration of this reign. And how does it close? In almost the very language which Jesus chose in describing it. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." The 32d chapter, also, is a display of the latter-day glory: yet a feature of it is, "Behold, a king shall reign in righteousness." Jeremiah, 23d chapter, is still plainer:—"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." See also in Micah a prediction of the Millennium: yet it is said, "And the Lord shall reign over them in Mount Zion from henceforth and forever." None doubt of the application of the 72d Psalm:—"He shall have dominion from sea to sea, and from the river unto the ends of the earth." This is enough to satisfy us where this reign or kingdom shall be located. Yet we love to quote the holy writings. See only Dan. vii. 27:—"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." There is a brief notice seldom adverted to,—a note in the song of the redeemed in heaven:—"And we shall reign on the earth." (Rev. v. 10.) We quote only one more brief text:—"If we suffer, we shall also reign with him." (2 Tim. ii. 12.) Does this relate to the final state in heaven? According to our idea, God shall be all in all then, and not saints reigning over one another.

All acquainted with ancient prophecy may perceive that there are apparently contradictory statements concerning the promised Deliverer. This is what makes the prophecies somewhat hard to be understood. This is what confuses the mind of intelligent inquiring Jews. They lay hold of and build their hopes only on those which speak of the promised One that is to come, as a glorious conquering or reigning Messiah, and overlook the others. Once a Jew, when talking with a Christian on the subject, quoted only those prophecies last mentioned, of which there are so many glowing instances. "But," said the Christian, "these we interpret figuratively, or spiritually, and not literally." "Then," said the Jew, "you must allow me to understand the 53d chapter of Isaiah only figuratively, and not literally."

This overweening tendency to pass over the literal meaning of Scripture has an injurious effect on Christianity, especially in recommending it to those of Jewish extract or tendencies. And not only so: we think this spiritualizing method of viewing Scripture hinders the success of the gospel in other cases. The true use of Scripture is not so easily apprehended and remembered by unspiritual minds. This is true in regard to precept as well as to doctrine. We would have it to be understood as meaning precisely what it says, in the one case as well as in the other. Too many in the Christian Church would spiritualize away the very duties of the gospel, supposing they can be Christians in heart while they are very unmindful of its practice. We would have them taught that unless they comply literally, according to their ability, with the duties, which every child may understand, they can have no true

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comfort of hope, or right to esteem themselves true Christians.

We have only to say further, here, that this mode of interpretation is not only injurious, but unjust. There are some who have a disposition to take the threatenings of the Old Testament literally and the promises spiritually. For instance, they allow that those threatenings uttered in prophecy against some ancient cities and states—the enemies of God's ancient people—were all literal, and point, for proof, to the ruins of Egypt, Edom, and Tyre; but the glorious promised blessings in regard to Jerusalem, Zion, Jacob, and Israel were all spiritual, and comfortably apply them to themselves and to the Christian Church. This is uncandid and unfair. If we take Egypt and Babylon literally, even so we must take Zion and Jerusalem literally. God can as easily build up Jerusalem, and gather the outcasts of Israel, as fulfil the denunciations against their oppressors. And he will. Let us beware how we treat the Bible. If we stumble at the glorious promises relating to Christ's second coming, what better are we than the unbelieving Jews who were offended at the humility of his first Advent? It is a false humility in some who seem hurt at the idea of Jesus setting his foot on earth again, where he was so maltreated before. It will be the essence of glory and triumph when he comes not only to receive us who believe to himself, but to bind Satan in the bottomless pit, while he and the millions whom he hath redeemed from his thraldom shall live and reign with Christ in the very territory which he hath usurped and where he hath ruled so long. Will it be greater humility for Jesus to come to earth to reign than to come to suffer,—the very ideas held out of him in ancient prophecy? "God's ways are not our ways, nor our thoughts his thoughts." Our highest wisdom and best humility will be to receive as little children what he hath been pleased to reveal, and call no man master in matters of faith; "for one is our Master, even Christ."

The main idea in the question at the head of our paper has not yet been touched. We may begin to give some of our ideas on that in other papers.

A GRAVE DIFFICULTY.

MESSRS. EDITORS:—

There is one millstone hanging upon the rejection of a *literal* first and second resurrection, one thousand years apart, which I have never seen lifted off. We read in Rev. xx. 5, "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Now, let us apply to this text the sternest principles of logic and received exegesis. Can those who reject the literal "living again" object to the following conclusions?

1. Is it illogical to say that at the end of the one thousand years *they will live again?*

2. Is it illogical to say that this "living again" at the end of the one thousand years relates to *the same as* "*the rest of the dead*" who lived not again at the beginning of the one thousand years?

3. Then, is it illogical to say that this conclusion inevitably follows,—viz. that if they are persons, we have the same persons figuratively dead, yet living one thousand years that they may figuratively live again at the end of said one thousand years?

That the *dead* mentioned in verse 5 are *persons*, let me prove by bringing together the places where the word occurs in this chapter.

(*a*) But the rest of *the dead* lived not again until the thousand years were finished.

(*b*) And I saw *the dead*, small and great, stand before God.

(*c*) And *the dead* were judged according to their works.

(*d*) And the sea gave up *the dead* which were in it.

(*e*) And death and hell delivered up *the dead* which were in them, and they were judged every man according to their works.

(*f*) And *the dead* were judged out of those things which were written in the books, according to their works.

Lastly. Is it illogical to apply to the same word (*anazao*) the same meaning here which

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the Holy Ghost has authorized, when, too, that meaning does no violence to our text, but plainly elucidates it?

In Rom. xiv. 9, we read, "To this end Christ both died and rose and *revived*, that he might be the Lord both of the dead and living." As the word "rose" sometimes means to rise from a prone position, the word *revived* or *relived* (anazao) is added *to fix the meaning*,—viz. *a coming to life again from the dead*, which in Christ's case could not mean a conversion, or a figurative living again, but a *true resurrection from the dead*. Now, this strong word (anazao)—*lived again*—the Holy Ghost uses when he says, "that *the rest of the dead lived not again* until the thousand years were finished. This is the resurrection the first."

Will some one who rejects our belief of a resurrection of the just and also of the unjust, and separated from each by a Millennium, teach us how this millstone can be removed, that we may believe the truth, if we be in error? Till then, let us hold fast our faith. Let us seek that "first," that "better" resurrection of which the promise is, "Blessed and holy is he that hath part *in the first* resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." J. F. H.

THE FINAL RESIDENCE OF THE REDEEMED.

The final residence of the redeemed:—where is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told. But we are no wiser; for, after all, no locality is designated.

The final residence of the redeemed is *this earth*. That is the doctrine of the Bible everywhere. Not this earth, as it now is, polluted by sin and blighted and banned by the curse, but this earth as it shall be after the devil and his angels, sin and death and the grave, have been "cast into the lake of fire and brimstone," and it is restituted to purity, beauty, and glory surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of Him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man;—then *this earth* will be the fit and *final home* of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting" (*eternal*) "possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfilment of this covenant, God has sworn that he will bring "them up out of their graves that they may possess it." From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that *this earth is to be their everlasting residence*. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or "come up out of their graves," if then *it* is to be given to them for an everlasting possession, it is evident this *earth* must be the place of their everlasting residence. So says Ezekiel (ch. xxxvii. 25): "And they shall *dwell in the land* that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall *dwell therein*, even they, and their children, and their children's children" (perpetual generations) "*forever*" (to eternity), "and my servant David" (or the beloved, that is, Christ) "shall be their Prince *forever* (or eternally)." If language could teach eternal residence anywhere, this teaches the *eternal residence* of the resurrection children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac, and Jacob in the kingdom: consequently, *this earth* will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Daniel (ch. vii. 27):—"The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to

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the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him." The "kingdom under the whole heaven" must mean *this earth*, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not "on high," nor "above the heavens," nor "away up yonder," as the kingdom of the saints is frequently said to be, but "*under the heavens.*" Here the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high,—above the heavens,—somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is "*under the heavens;*" that is, the kingdom which the God of heaven shall set up upon *this earth*, and which shall "*never be destroyed,*" "but which shall break in pieces" and "consume all these kingdoms upon earth," and which shall stand "*forever,*" or to eternity. The same doctrine is taught by John in Revelation (ch. xi. 15): "The kingdoms of this world (earth) are become the kingdoms of our Lord and his Christ; and he shall reign *for ever and ever.*" It is a common saying, and one often used to conceal our ignorance, "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of *this world, earth*, are to become the kingdom of Christ, and that *here* he is to reign *for ever and ever*, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling-place is to be the dwelling-place of the redeemed, then beyond all controversy *this earth* is to be the final dwelling-place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles, and Revelation of John; but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every unprejudiced student of the Bible that *this earth*, restituted at the time of the restitution of all things, will be the final home and everlasting dwelling-place of the redeemed.

Instead, then, of looking for a home beyond the skies, to which we are to be taken by Christ after the Judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment), let us be looking for the *renewal of this earth*, which shall be accomplished at the "times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began," and for which prophets and apostles, according to the promise of God, with one hope and faith looked; for *this* will be our glorious dwelling-place forever. *Then* his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. *Here*, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—*will dwell for ever and ever.*

JERSEY CITY.

[We do not hold ourselves responsible for all the views put forth by our contributors. The truths discussed in these pages extend over a wide range, and require, of course, that a broad margin be allowed for diversity in regard to the detail of doctrines held. This question of the locality of heaven—the final abode of the resurrection saints—is one about which students of prophecy hold different views. Our own opinion is that the restored earth will be the abode of the restored race,—*i.e.* of Jews and gentiles, made holy, but not attaining to the resurrection state; it will be the theatre of that kingdom over which the resurrection saints will reign forever, while their own abode will be the New Jerusalem,—a heavenly state, brought into connection with the earth, but yet *separate and distinct* from it, so that "the *nations* of them that are saved may walk in the light of it, and the kings of the earth may bring their honor and glory into it." (Rev. xxi. 24.)

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Selections.

THE HARMONIES OF GENESIS AND REVELATION.

No. 1.

No prophecy of Scripture, we are told, is of private interpretation. Each is no isolated fragment, which can be fully understood when taken alone, but is part of one harmonious system of divine truth. Its real source is not the human discernment or dim guesswork of the individual writer, but the mind of that Spirit who seeth the end from the beginning. And thus a patient and connected study is needful, in order to trace out the full meaning of these divine messages:—"For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

This internal consistency, however, and harmony of mutual relation, is not peculiar to the prophecies, but extends to every part of the word of God. The great diversity of the writers in age, character, and style, only serves to illustrate more brightly the unity of that scheme of Providence and system of divine truth which they reveal to us. One mind plainly presides over the whole, and one breath of life animates every part of the message. As soon as we enter this glorious temple of divine revelation, we may see the inscription on its lofty archway, "I am Alpha and Omega, the first and the last, saith the Lord, which was, and is, and is to come, the Almighty."

A clear view of this unity in diversity, which pervades the whole word of God, is eminently suited to confirm the faith of Christians and deepen their reverence for its holy truths. It will be a complete antidote to the critical follies of those heartless anatomists who strive, with unholy zeal, to resolve the law and the gospel alike into a chance-medley of uncertain legends, and sicken our ears with profane fancies about Jehovah and Elohim documents in the books of Moses, and the mythical origin of the gospel narratives. The impiety of these vain attempts is equalled by their folly. It needs only a close and patient study of the word of God to discover harmonies beyond the reach of human skill, and a divine and secret unity amidst endless diversity, that speaks to the conscience and heart of the Christian more plainly than the stars to the devout watcher at midnight,—"The hand that made us is divine."

In the present paper my object is to unfold one striking example of this unity by which the various books of Scripture are looped together in the special harmonies of Genesis and the book of Revelation. No two books of the Canon are so remote in time, or so completely contrasted in their most distinguishing features, when viewed as merely human compositions. The interval that separates them is more than fifteen hundred years. The first is a simple and unadorned history, the second a series of highly poetical visions. The first is the simplest form of Hebrew prose; the second, composed in a language then unborn, embodies the main features of Hebrew poetry. The first is a record of common events on earth; the second, to a great extent, a visionary description of wonders in heaven. The first is the preface to the law; the second, a supplement to the gospel. The first was written by the adopted son of Pharaoh's daughter, learned in all the wisdom of Egypt; the second, by an unlearned fisherman of despised Galilee. One of them is full of almost innumerable details, the names of persons, places, and domestic annals of the most minute and various kind; while the other scarcely stoops to plant its foot upon earth, but dwells on a mount of high and holy vision that seems far raised above all the petty details of space and time. When the former was written, Israel had scarcely begun to be a nation, and were

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either in Egyptian bondage, or still far from the promised land. But when the exile received his visions in Patmos, Israel were already outcasts from their land and wanderers through the nations, after an inheritance, through fifteen hundred years, of the temporal promises made to their fathers. All things on earth were changed,—Egypt, Canaan, Babylon; only God and his promises of grace and plan of redeeming love remained unchangeable. And hence, if we can show the existence of a marked and special harmony between the earliest book of the old covenant and this latest and crowning message of the new dispensation, so that they answer to each other, like the loops in the curtains of the tabernacle, we shall have a clear proof of their divine workmanship, and that the sacred penmen, under the guidance of the Holy Spirit, have indeed made them according to a pattern in the holy mount of God.

Now, the first harmony appears in the general subject with which these two books of Scripture are respectively occupied. "Man has a mind of large discourse, looking before and after." The word of God meets this law of human thought, and reveals to us Him who "was, and is, and is to come." Thus history, doctrine, and prophecy are the three parts of revelation which answer to this threefold name of Jehovah. History reveals to us Him who was,—doctrine, Him who is,—and prophecy, Him who is to come. And thus history and prophecy are like two opposite poles of divine revelation, which are harmonized by the unity of those divine attributes of truth, holiness, and mercy which they display in ages past or in ages to come.

Now, the two books in question exhibit this contrast in its extreme form. The former carries our thoughts back to the birthday of the world, and the other leads them onward to the final judgment. When united by the intervening books of the canon, they represent to us a scheme which goes back to the first hour of creation and reaches onward into eternity. And yet, amidst this real contrast, the unity of design is equally apparent, since the canon of revelation is thus enlarged into a complete portraiture of the whole course of divine Providence, from the beginning to the end of time. History and prophecy thus conspire together to complete the outline of His counsels, who is the first and the last, the same yesterday, to-day, and forever.

But it is when the comparison is pursued into its various details that the resemblance and harmony come more fully to light. Let us endeavor to trace it under a few leading particulars, as they arise.

I. The book of Genesis opens with a narrative of the great work of creation. Its first utterance is that comprehensive truth, "In the beginning God created the heavens and the earth." Creation is the key-note from which the divine music begins, though it modulates quickly into another and minor key of sin, curse, and judgment.

Now, when we turn to the Apocalypse, we see that this key-note, after long ages have intervened, is taken up once more, and forms the closing passage to the whole compass of the divine melody. "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, BEHOLD, I MAKE ALL THINGS NEW. And he said unto me, Write, for these words are true and faithful."

What a simple and sublime harmony here discloses itself between the earliest and latest messages of the word of God! It opens with a glorious and magnificent truth,—the creation of the heavens and earth by the will of the Almighty. But sin and death find entrance, and long ages of sadness and sorrow intervene, till God himself, by a vivid and expressive figure, is said to repent of his own work. Then, after a long delay, the promised Deliverer appears. And still there is another season of hope deferred, while darkness covers the earth, and gross darkness the people. But his work of love advances slowly and surely, conquering and to conquer, till at length, by the light of pro-

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phecy, we see the promised redemption complete. And now creation, like the fabled phœnix, is seen rising once more out of the ashes of sin and corruption. The first heaven and the first earth will pass away, with sin and sorrow, crying and tears, and the terrible curse which has eaten out, like a canker, the glory of the works of God. Yet the language which announces the final triumph of love carries back our thoughts to the day of the first creation, when the morning stars sang together, and all the sons of God shouted for joy. He whose name is Alpha and Omega, the beginning and the end, sits upon the throne of judgment, and the voice which consummates the redemption reminds us still of the birthday of the unfallen universe:—"Behold, I make all things new."

II. In the six days' work of creation, the first step was the emanation of light. "The earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God saw the light, that it was good, and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day."

Thus the book of Genesis opens with this beautiful description of the natural change when "orient light" exhaled from the darkness, and began to brood over this lower creation, to aid its progress into order and beauty. In striking harmony with this statement, the Apocalypse closes with a prophecy of that divine and uncreated light which will supersede, in the homes of the blessed, all outward sources of illumination, so that the alternations of day and night will be lost in one unbroken day of eternal glory. The heavenly city descends from on high, "having the glory of God, and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal." And how does the description, as it continues, rise in grandeur and beauty! "And the city had no need of the sun, neither of the moon, to shine on it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it. And the gates of it shall not be shut at all by day; for there shall be no night there." And still the Spirit seems not content without once again fixing our thoughts upon this celestial splendor, which eclipses the glory of natural light, however beautiful, either in the inventions of man, or even the outward works of nature, and repeats the sublime promise, "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Thus, the old creation, in its first-born offspring and purest and highest gift, serves only for the type of a higher blessing, which shall be the inheritance of the redeemed in the ages to come. The word of God, in the book of Genesis, begins by pouring the flood of natural light over the outward universe. It ends, in the book of Revelation, by exhibiting that supernatural light, proceeding from the throne, which will swallow up the other with its own intenser radiance, and form the blessed portion of countless spirits, redeemed from the darkness of the fall, who shall see light forever in the light of God.

III. The next main feature in the history is the threefold separation of this lower universe. "And God said, Let there be a firmament in the midst of the waters.... And God called the firmament Heaven.... And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good."

Here we may digress for one moment to explain that obscure phrase which has given rise to many speculations in earlier times,—"the waters that are above the firmament." Its clear and simple meaning, in my opinion, is that portion of water which our atmosphere sustains in the state of vapor, and which is therefore invisible. The firmament, in this description, is nothing else than the boundary to our sense of vision. All below the firmament is visible, as the earth and seas, and the clouds that float in our lower atmo-

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sphere. All that is invisible, by contrast, is represented as above the firmament. In other words, it is removed beyond the sphere of our natural vision. And thus the natural heaven, the treasury of the unseen powers of nature, is a fitting emblem of that higher heaven, the object of faith, which is the treasure-house of all the things unseen and eternal.

Now, if we turn to the Apocalypse, this threefold division is one prominent feature of its emblems, which meets us again and again with a peculiar frequency, hardly to be found elsewhere in the word of God. It appears first in that celestial anthem where all creatures join in the praises of Christ: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb for ever and ever."

It appears again, almost with equal distinctness, in the sixth seal. The heaven is seen to depart, as a scroll when it is rolled together, and every mountain, the main feature of the land, and every island, the only habitable portion of the sea, are moved out of their places. In other words, the convulsion, whether in letter or figure, affects alike all these three divisions of the lower universe.

In the series of the trumpets, the same character appears, with only the addition of the rivers of water, as a fourth element. For these are like a golden thread, binding together these three parts of the universe. They are linked with the heavens in their rise, with the dry land in their progress, and with the sea as their final home. One trumpet accordingly affects the earth, another the sea, and another the lights of the starry firmament.

The same allusion is found, still more plainly, in the solemn oath of the mighty angel which announces the long-delayed close of the mystery of God:—"And the angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

In the vision of the twelfth and following chapters the same distinction is the basis of the prophecy. First the woman is seen in heaven, then the Dragon is cast down to earth, and lastly the Beast is seen rising from the sea. And it is found more plainly in the voice of the angel, who proclaims the everlasting gospel:—"Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made *heaven*, and *earth*, and *the sea*, and the fountains of waters."

Finally, in the vision of the last judgment the same allusion appears in a distinct and manifest form:—"I saw a new heaven and a new earth; for the first heaven and first earth were passed away, and there was no more sea." There is here a plain reference to the early history of creation, and the threefold division then constituted by the word of God, —the firmament, the dry land, and the gathering of the waters:—"God called the firmament Heaven. And God called the dry land Earth; and the gathering together of the waters he called Seas." The commencement of the sacred history and the close of the sacred prophecy, like the loops of the tabernacle, correspond perfectly with each other.

IV. The history records the appointment of the heavenly luminaries, and their double office. They were to be for signs and seasons and days and years; and also to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. The Apocalypse presents them to our view under precisely the same features. They are there used as signs or emblems of spiritual truths, the measures of sacred chronology, and marks of contrast between light and darkness; and it closes with a description of that state where their office is superseded by the perpetual daylight of heaven.

First, they are used as signs or emblems of spiritual things. The seven stars in the

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hand of the Great High-Priest denote the angels of the seven Churches. The darkened sun, the blood-red moon, and the falling stars, are the emblems under the sixth seal, and omens of divine judgment. In the fourth trumpet the sun, the moon, and the stars, all the lights of heaven, are darkened in the firmament, and one-third of their light withdrawn, as a sign of the coming woes. The woman seen in heaven, an emblem of the Church of Christ, is clothed with the sun, has the moon under her feet, and on her head a crown of twelve stars. The fourth vial is poured upon the sun, and scorching heat is given it to plague the sinful nations. In all these cases the heavenly lights of the fourth day are used for most expressive emblems in the symbolical universe of the prophecy. Again: these lights were for seasons, for days and years. To this fact there is a very striking allusion in the various mention of the prophetic intervals. The first woe, the treading down of the Holy City by the Gentiles, and the dominion of the beast, all works of darkness, are defined by the periods of the moon, which was appointed to rule over the night. But the prophesying of the witnesses, the sojourn of the woman in the wilderness,—all that relates to the children of light,—is measured by days or years, the periods of the sun, which was appointed to rule over the day. And, last of all, when the redemption is complete, the divided rule of these luminaries is replaced by the unchanging glory of the Creator and Redeemer. "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

(*To be continued.*)

JEWISH SOCIETY FOR THE COLONIZATION OF PALESTINE.—We learn from the *Allgemeine Zeitung des Judenthums* for August last, that a vigorous effort is now being made among the Jews in Germany, France, and elsewhere, for the express purpose of "founding and promoting a colony of Jews in Palestine, who are to be devoted to agricultural pursuits."

THE COMING OF ELIAS.

BUT the question is, whether it is to be believed that the Old Testament prophecy above referred to has been completely fulfilled in the appearance of St. John, or in the mission of Elijah on the occasion of the transfiguration of Christ. One feels inclined to doubt it, when we read that the prophet Malachi adds (iv. 5): "That Elijah would be sent *before the coming of the great and dreadful day of the Lord.*" The supposition, therefore, that this prophecy (although, as implying a reference to a certain person, it be fulfilled) must be regarded as yet unfulfilled, seems not improbable. As it is the nature of all the Old Testament prophecies, that the object of the prophecy can be *represented* in a previous manifestation *without its meaning being exhausted*, so it is, in like manner, here. The period at which Christ lived was by no means, it is true, the prophesied "great day of the Lord;" but that entire period, up to the destruction of Jerusalem, *bore a certain resemblance to the latter days*, and had, in like manner, an element (the Baptist St. John) which typified the future appearance of Elijah. It is probable that from this chain of ideas proceeded the indefinite, "If ye will (wish to) receive it." .... (Matt. xi. 14.) "As the Tishbite once labored of old as *emendator sacrorum*," so he shall come forth also at his second appearance. He is no creator of a new order of things in the spiritual life, but, by strictness and earnestness for the law, he stems the course of sinful confusion, and reintroduces a state of order. Into this scene *Messiah* steps forth as Creator..... For the appearance of Elijah at the transfiguration as little exhausted the prediction of the prophet (Mal. iv. 5) as did the sending forth of the Baptist. *Each was merely a prefiguration*, adapted to Christ's first appearance in his humiliation (which the Old Testament more plainly marks as distinct from his second coming), but the prophecy itself remains, awaiting its fulfilment at Christ's future appearance.—*Olshausen on the Gospels*, pp. 63 and 237.

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Editorial.

"THE LAST TIMES, AND THE GREAT CONSUMMATION."

THIS is the popular title of a revised and enlarged edition of a volume from the pen of Joseph A. Seiss, D.D., of Philadelphia, published in that city, and for sale at our office. The estimable character and high standing and influence of the lecturer among the people of his numerous and respectable congregation and the inhabitants of the city generally where he resides and is best known, are sufficient to bespeak for this work a respectful and serious attention. It is a neatly-printed 12mo volume, and contains an amount of varied information on the subjects treated of, seldom to be found in so compact a form. The style is perspicuous and pleasing, well adapted to the author's design to give increased currency to the views which he so ably advocates.

The author is deeply in earnest in his descriptions relative to matters of faith, which, though extensively ridiculed, misrepresented, and calumniated both in the past and at the present day, have nevertheless been embraced and inculcated by the earnest hearts and eloquent tongues of many of the best, most learned and devout men in all ages and sections of the Church of Christ. It has been the common faith of apostles, evangelists, martyrs, and saints, in all nations where Christianity has prevailed and access been allowed to the study of an unrestricted and open Bible. It is the common faith of many ministers and people in all the evangelical denominations of Protestant nations, that our Lord Jesus Christ, according to his promise, will so come again to earth in like manner as he was seen by his apostles and brethren, at his ascension, to go up into heaven. This is the hope of Israel, and the remedy for all the woes and wretchedness, the crimes and commotions, in this fallen world.

We present a brief notice of the contents of this interesting volume to our readers, in the hope that such a short review as comports with the limited pages of "The Prophetic Times" may induce many of its readers to possess the work and give it a serious and careful perusal. The first discourse presents the general topic,—viz. the personal, visible coming of our glorious Redeemer; and by the numerous arguments taken from the Scriptures the author irresistibly proves it to be premillennial. Nothing but a preconceived theory, assumed as the interpreter of the plain language of the Bible—which language is intelligible to the child—can resist the force of his arguments. The second discourse corroborates the conclusion in the first by grouping and harmonizing the events predicted to be cotemporaneous with the Saviour's Advent. In the *third* discourse, which is on the Restitution of all Things, the author examines the popular, though very vague and fanciful, idea of the annihilation of the earth, and exposes its fallacy and absurdity.

The text in 2 Peter iii. 10 lends it no countenance, as one acquainted with the Greek idiom cannot fail to perceive. The author troubles not the reader with criticisms appropriate to the scholar, his design being to address the English reader. But we may remark that a simple change of punctuation in accordance with the Greek idiom wrests this verse, as found in our English version of the New Testament, from the hands of imaginative poets who have misled thousands. "The heavens shall pass away with a great noise; and the elements shall melt with fervent heat; the earth also; and *the works* that are therein shall be burned up." In all these great geological changes here described so tersely, there is no intimation whatever of the total flux, much less the evaporization, of this globe. In the *fourth* discourse the author, after an examination

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of the different hypotheses in relation to "the first resurrection," corroborates his interpretation of Rev. xx. 4–6, as understood according to the uniform sentiment of those who, in all ages, believed in the personal coming of Christ, showing that the resurrection of the dead will take place in two great epochs,—the *first*, that of the *just* at his appearing again, when the martyrs, and those who have not worshipped the beast, &c., shall be raised to reign with him a thousand years.

In the *fifth* discourse the lecturer shows that the Messiah's reign or kingdom is not the present evangelical or New Testament dispensation, but is one to be ushered in at the second Advent, and for which the gospel is preparatory.

In the *sixth* and *seventh* discourses the author shows "The Judgment Day" to be progressive,—a dispensation of itself,—and unfolds the results of its administration upon the *nations* of the earth. In the *eighth* discourse you have the subject of the *Restoration of the Jews*, with the objections urged against it considered and refuted, and the New Testament teachings in relation to it ably presented. His illustration of "the world to come," suggested by the light of the transfiguration of the Saviour,—as contained in the ninth discourse,—cannot fail to commend and exalt the glories of the world's Millennium, in the estimation of all who look for the blessed hope, even the appearing of our Lord Jesus Christ, and enhance the spirituality which true faith in him produces. In his *tenth* discourse the author gives a summary of testimony on the subject from the days of the apostles and fathers, and from the Reformation to the present time, showing how they contrast with those current among modern professors whose ideas of the Millennium have been formed in the mould of Whitby's "theory," avowed to be such by its primogenitor, and under the influence of Origen's plan of allegorically interpreting Scripture. In the *eleventh* and *twelfth* discourses the reader will find discussions on the time and signs of Christ's coming, and in the Appendix notes and additions, authorities and books referred to, which will be of much value to those earnestly seeking to know the truth, and willing to investigate a matter of such infinite importance as the glorious hope of the Christian and the security of the world's future.

We hail this fifth edition of Dr. Seiss' Discourses, and assure our readers that they can find nowhere, within so short a compass, so much valuable and practical aid for the investigation, and understanding, of what forms the warp and woof of the whole Bible, —viz. the coming of the Lord, though now, as it was predicted, made the theme of scoffers and blasphemers,—both in the pulpit and out of it,—whose ignorance alone palliates their guilt. G. D.

DESTINY OF OUR EARTH AND RACE.

I. THE ANTECEDENT PROBABILITY.

What is to be the final destiny of our earth and the race that peoples it? This cannot fail to be a question of great interest to all serious, thoughtful dwellers on our globe. In regard to the earth itself there is but little room for difference of opinion. That it will emerge from the purifying conflagration of the latter days, with the rays of its long-lost loveliness restored to it, to enter on an unending course of blessedness and glory, is settled by the apostle, when, after his sublime description of the baptism of fire that yet awaits this material creation, he says, "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 13.)

With all who acknowledge the paramount authority of God's word, this passage is conclusive. It fixes the destiny of the earth. It leaves no room for two opinions on that subject. But nothing is determined here as to the destiny of the race who people the earth. The question, What is to become of this race? remains an open question. As the earth itself is to be renewed and continued forever, it would seem most natural to expect that there will be some connection kept up between it and the race which now peoples it. We propose now to consider, in the light which Scripture throws upon the subject, what this connection will be.

Of the different views held upon this sub-

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ject we shall only speak of two. In the opinion of some students of prophecy, the further increase of the race will be cut off after the second resurrection and the final judgment. Then the wicked will be cast into the pit of perdition, and the earth, in its renewed and glorified form, will become the everlasting abode of the righteous.

In the opinion of others, there will be no cutting off of the increase of the race. They believe that the design of God, through the gospel, is, so far as concerns the stock of the race, to purge out from it the taint of corruption—the virus of original sin—and make it pure and holy. They believe that the judgments of the last days, and the regenerating and educational influences to be brought to bear upon the race during the long, happy period of the millennial reign, will be instrumental in securing this blessed result. They will "bring a clean thing out of an unclean." They will produce such a change in the character of this race that the prophet's declaration will be true of it, where he says, "The people also shall be all righteous: they shall inherit the land [or the earth] forever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. lx. 21.) The race thus purified will not attain unto the resurrection state, but be still partakers of flesh and blood. They will marry and be given in marriage, and thus will people and possess the earth, in successive generations, forever, even for ever and ever. And the people of this purified race, thus possessing the earth, will constitute the subjects of that kingdom promised to "the people of the saints of the Most High,"—"the children of the resurrection,"—who are to be "kings and priests unto God and the Lamb." This "royal priesthood,"—this "Church of the first-born," this happy company "elect according to the foreknowledge of God,"—will constitute "the bride, the Lamb's wife," and, made "equal unto the angels," will dwell with their glorified Redeemer in the "holy city, the heavenly Jerusalem," and thence, with him, will administer the affairs of that kingdom which is to "fill the whole earth,"—a kingdom which "shall not be left to other people, and which shall never be destroyed."

This is the view of the destiny of our race, and its final connection with the earth, which it is now proposed to consider in the light of Scripture. In the view here taken, the undersigned desires to be considered as expressing only his individual opinions, and not as speaking for the brethren whose names are associated with his own in this periodical.

In subsequent articles the testimony of various passages of Scripture upon this subject will be considered. The *antecedent probability* of the view here taken is the only point to which attention is now asked.

Now, let us suppose that sin had never entered our world. Suppose that, without the strange dislocation occasioned by the fall, our first parents had retained their innocency, and had gone on in the course then opened before them: what would the destiny of their race have been? Can there be a doubt on any one's mind in reference to the matter? The history of the race then would have been a history of uninterrupted happiness and glory, continued on through everlasting ages. The race, all holy, would have possessed the earth to its utmost limits, and would have continued so to possess it, in successive generations, forever. If the question of a surplus population arises as a difficulty, all that need be said is, that, though that would be a difficulty to us, it would be no difficulty in the way of Omnipotence. Translation to other scenes could easily have done for the world in innocence what death has done for the world under sin, in providing an outlet for the overflow of its population.

And if such would have been the destiny of our race on the supposition that sin had not entered the world, then we are fairly warranted in assuming that such was the original purpose or design of God respecting our race and our world. If that was God's purpose originally, it must be his purpose still; for he never changes his plan. His solemn and emphatic declaration is, "*My purpose shall stand*, and I will do all my pleasure." The entrance of sin has not interfered with that purpose or set it aside. It has only interrupted it. It has caused a delay in the execution of that purpose.

This delay has given an opportunity for

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the introduction of the plan of redemption. This plan contemplates the accomplishment of two great objects. One of these is the gathering of an elect remnant out of the different nations of the earth, while the race is under the dominion of sin. This elect company, when their number is completed, are to be a "peculiar people" unto God their Saviour. They are to occupy a relation to him, as "kings and priests," which no other creatures of his hand will occupy. They will be "to the praise of the glory of his grace" in a very special sense. But this is only *one* of the objects contemplated by the plan of redemption. The other object which it aims to secure is *the restoration of the race* to a condition of purity like that in which it was originally created. When this is done, the original purpose of God will be carried out. The race which he created pure will be brought back to the purity of its creation-state, and will then go on to possess and people the earth forever.

Very many Christians never regard the work of redemption as contemplating any thing more than the first of these objects. But this is greatly to circumscribe the glory of redemption. It is to put the part of a thing, and that, too, a minor part, in the place of the whole. It is to regard the preservation of the fragments chipped off from a great diamond by the lapidary, in his work of polishing it, and carefully gathered up by him, as the whole design of his labor; losing sight of the glory that will accrue to him from the precious stone itself, when the polishing and setting of it are finished, and it is seen shining forth, in peerless beauty, the admiration of all who behold it.

The purpose of Christ's manifestation was, we are told, that "he might destroy the works of the devil." (1 John iii. 8.) Now, the chief work of Satan was, corrupting and deteriorating our nature. He infused the virus of sin into the stock of our race; and, however many individuals may be saved from among the descendants of Adam, it never can be said that the work of Satan is destroyed while that virus remains working in the race. But let that virus be purged out, let that race be cleansed and made pure, and then in literal truth it may be said that thus far, at least, the work of Satan is destroyed. But if you say the gospel does not contemplate the securing of this result,—if you admit that it only designs the salvation of a chosen number of individuals, taken out from successive generations,—and if when this result is secured the race is to be cut off and become extinct,—then it is clear that Satan will have accomplished a work that can never be destroyed. That extinct race will be an enduring monument of his triumph. He will have it to boast that he so far succeeded in his work as to bring Jehovah under the necessity of changing his purpose, of altering or modifying his original design. This is a thought not for a moment to be indulged. And, this being so, we are compelled to admit the idea of the restoration of the stock of the race to a condition of purity. When this result is secured, and the race, made holy, is in possession of the restored earth, peopling it with successive generations of holy, happy beings, just as we must suppose would have been the case if sin had never entered the world, then we shall see that the remedy introduced by the gospel is a full and sufficient remedy. It will fairly meet and repair the ruin wrought by sin. It will bring the world and the race back to a position analogous to that they would have occupied if sin had never darkened the world, and the curse had never made it "groan, being burdened." Thus, the history of our race while under the power of sin, instead of being *all* the history contemplated for it, is but a parenthetical interruption of its history. When this parenthesis is completed, the stream which sin had disturbed and polluted, with the disturbing element removed, will be brought back to its original channel, and flow on, through unmeasured ages, in peace, in purity and blessedness unspeakable.

Thus far the destiny of our earth and race has been looked at from a single point of view,—viz. that which is afforded by the *antecedent probability* of the case. In subsequent articles it will be examined in the light of Scripture.

R. N.

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The Prophetic Times.

Vol. I. SEPTEMBER, 1863. No. 9.

Special Contributions.

[For the Prophetic Times.]

MODERN CIVILIZATION.

We hear a great deal in these days about our present "Christian civilization." If by the term it is meant that Christianity has done much to modify the present aspect of the world, there can be no objection to it; but so far as it identifies Christianity with the present forms of the world's culture, it embodies a grievous error.

It seems to have been forgotten in these last times, that there is no fellowship or compromise possible between Christ and the world. We need to go back to the first principles of the doctrine of Christ, and to be taught anew the essential truth that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We might also learn from the "sure word of prophecy," that in these last times this outward garb of Christianity is merely assumed by the world in order to deceive the Church. It is Satan's endeavor to substitute a Christianized worldly culture for the Gospel of Christ. It is his last and most successful effort to palm off upon the world, and alas, too, upon the Church, his artful substitute for that divine kingdom "of which God hath spoken by the mouth of all his holy prophets since the world began."

And this reveals the true character of what are called "Christian states." They are the forms in which this latest phase of the power and culture of this world is expressed. They doubtless subserve a most important purpose in the economy of God's providence, but they are not founded upon the kingdom of Christ, and therefore must be taken down and removed. They are the final experiments of man to become his own Messiah,—his last efforts to work out the problem of his destiny, without the coming and kingdom of the great Restorer.

And herein we discover the necessity for that great tribulation which is to precede that coming. In all the ideas and institutions which characterize the age, there is more or less compromise between Christ and the world, an artful interweaving of the false with the true. In times of persecution the line between the Church and the world was more distinctly drawn. Now, no man can trace it. Those gifted with spiritual insight to discern between light and darkness are few. Hence, when he shall come, whose fan is in his hand, to thoroughly purge the world's threshing-floor, what wonder if he smite the earth with a heavy flail. Nothing less can separate the chaff from the wheat. Where the miner finds ingots of gold lying around loose, the process of collection is easy; but where the metal is fused and crystallized into the rock, the ore must be first bruised and washed and tried by fire.

So, although the ore of the world contains much true gold, yet it is not separate from the earthy mass around. Hence, when the Great Refiner comes to gather the gold to adorn and enrich his kingdom, it must be with fire and hammer.

Hence, too, Gentile Christendom must be rejected, as were the Jews, from occupying the field of the kingdom of heaven, and for substantially the same reasons. Whatever its profession, its language practically has been, "We

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will not have this man to reign over us." Moreover, that kingdom cannot rest upon the worldly and defective basis of this present order of things. This would be to repeat the experiment, which, if we may so speak, failed in the case of the Jews. The Gospel of the kingdom is not now preached to the Gentiles for their conversion as nations, but to gather a chosen generation out of them all, to be the royal priesthood of the future.

God hath concluded both Jews and Gentiles in unbelief, that, in the revelation of this divine kingdom which is to come, he might have mercy upon all. S. C. B.

ATHEISM OF THE AGE.

It is the great sin of our race and age, that they are attempting to unfold and perfect themselves by the aid of merely natural powers and resources. They would move forward to the goal of perfection, upon the plane of mere naturalism. They virtually recognize no being or power above nature. Nature is their father and mother, their god, their judge, their redeemer. They pride themselves in being the subjects only of the kingdom of nature. The highest loyalty they acknowledge is a loyalty to nature. The highest virtue they praise is obedience to nature. The only rewards they expect to share are the rewards of nature. The only punishments they expect to suffer are the punishments of nature. The only restorative power for either a diseased body or a sinful soul they acknowledge, is the self-rectifying power of nature.

God is thus excluded. They may, indeed, as they do, especially in these latter days, make familiar use of the term God, and loud acclaim about religion in general. They may claim to believe in God, and to worship God, but it is a God mixed up with and inseparable from nature. It is a nature-god, and their worship is nature-worship. It is not a God who, in the anguage of inspiration, "is over all, blessed orevermore,"—a God who *made* universal nature, who infused into it and executes its laws, who comes down upon, revolutionizes, and remoulds nature, however and whenever he chooses, in ways and for ends determined by his own infinitely free and self-active will.

Especially do they repudiate all idea of God, the Cross-bearer, the Incarnate Sufferer, the Sacrifice and Propitiation for sin, and yet to be King of all the earth. The cross, like the kingdom of Christ, is supernatural; it descends from God out of heaven. Its power is not of this world, but of God. No natural connection is discoverable between it and the end it achieves,—the glory of God in the redemption of man. Naturalistic philosophies do not compass it. Therefore do the philosophers of this world spurn it, and the race, as a whole, turn away from it with scorn. They seek glorification without humiliation, the crown without the cross, deliverance from sin without confession and renunciation of sin. They would insure a transfiguration of the flesh without a crucifixion of the flesh, and the redemption of the world before God's judgment of the world. They would demonstrate the perfectibility of man, but without the aid of God's grace.

Hence the nations have always betaken themselves to their civilizations, their philosophies, and their culture. In their inventions, arts, and sciences, they have sought development and perfection. Upon these they have relied. Here they have reposed their hopes of the world's progress, and the world's ultimate redemption. And whenever they have made rapid advances in these, they have vaunted themselves of their inherent capabilities, and shouted with elation their steady approach to the goal of glory. Thus have they ever evinced the latent conviction of their heart, that civilization is greater than the cross, and culture mightier than grace. Thus are they attempting to demonstrate that the grace of God is a superfluity, and that the cross is only a revered relic of a rude and barbarian age.

And in none of the past ages of the world's history, we fear, has this insane falsehood, this intoxicating delusion, been more potent than in our own. We fancy we are making a rapid advance towards perfection; and undeniably there has been progress, amazing progress. In art, in science, in civilization and enlightenment, in our political institutions, in our indus-

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tries and our social economies, in our discoveries and inventions, we have doubtless made an immense advance on all preceding generations. By philosophical research, we have discovered the hidden laws and secret springs of nature; by chemical analysis, we have dissolved her material forms, and obtained command of her forces; by appliances of art, we mould all matter to our will, and evoke the subtlest agencies lurking beneath its exterior, to do our bidding; we yoke the whirlwinds to our car, and flash our thoughts with the lightning from continent to continent; by our inventions, both time and space are well-nigh annihilated; by our metaphysical acumen, we have even invaded the silent and unseen realms of the soul, penetrated its mysterious depths and recesses, read its thoughts, analyzed its affections, instincts, and sensibilities, classified its powers and measured its capacities, and upon the basis of this wondrous knowledge, by our political sagacity, we have erected social, civil, and religious institutions superior, as we fancy, to those of all previous ages.

As a consequence of all this, society has shot forward beyond all precedent in every department of a visible and material progress. It has put on an unsurpassed beauty of form, and an elegance and refinement most exquisite. Every circle feels the new impulse. The entire body politic is fired by the unwonted inspiration. Not a power lies dormant. Not a man but is making the most of himself, which it is possible for him to make in the exercise of his merely natural powers. The world is evidently rushing with lightning speed to some consummation,—the velocity is already frightful,—but is it to glory or to shame, to God or Satan? This is the question. This is the problem which can be solved only in the light of God's word, unless, indeed, his providences as at present seen among the nations are aiding in its solution.

The believers in a natural human goodness, in a natural development towards perfection, say it is to honor and glory. But we think far otherwise, since it is an exaltation of humanity without God. We do not discover that this progress involves or results in an increasingly distinct and devout recognition of God, but quite the contrary. His supernatural interpositions in the gift of a Revelation, in Inspiration, in the Atonement, in Regeneration, and in the predicted Coming and Kingdom of God, our Savior,—these are virtually denied; they were never before so generally disbelieved by the masses. This progress is, therefore, essentially towards Atheism. It is an exclusion of God from his own world. H. N. B.

STRICTURES, ETC.

A LETTER-WRITER from this city, in giving an account of the sermon of the Rev. Dr. George Duffield, the retiring Moderator, delivered at the opening of the General Assembly of the Presbyterian Church, says, for the benefit of the *New York Independent*, and its readers, some things complimentary of the speaker, and the power displayed in the discourse, &c., but laments that the author's views of the world presented therein, and of its prospects, were too gloomy and discouraging, and the same ability bestowed on a theme more cheering, would have been productive of much greater good. He does not pretend to affirm or deny whether the last times were faithfully sketched by the speaker, nor whether the times predicted in the Sacred Scriptures as characteristic of the last days, are not rapidly developing themselves in the state of society here and in Europe, &c., but as best suited to the tastes and temper of the readers of that flippant periodical, he passes the whole matter off as unworthy of serious consideration by the sneering solution, that the gloomy hue of the discourse is justly attributable to the influence of "the Millenarian fancies," which it is well known the author has long entertained. Millenarian fancies! That is equally a sneer at "The Prophetic Times," and some of the most learned men and ablest writers of former ages. If the letter-writer had ever made himself acquainted with the names that emblazon the long catalogue, from the days of Polycarp, Papias, Justin Martyr, and Irenæus, down to the present day, or examined carefully the writings of the learned Mede and Daubuz, and hosts of others of a former century, or of many

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of the present, both in Europe and the United States, then the sneer is the very height of impudence. We cannot think that it was any minister of the Gospel, or pastor in this city. If so, it is only a pregnant proof that the author of the discourse had not sketched, in too strong colors, the perils of the last times. If sneers are to be substituted for argument,—laughter for sober investigation,—on the subject of the second coming of Christ, the pleasure-lovers, sensation seekers, and self-conceited ignoramuses that know not enough to restrain the indecencies of their exhibitions, may raise the laugh and gratify the vanity of such letter-writers. But the apostle Peter says, "in the last days there shall come scoffers walking after their own lusts, and saying, 'Where is the promise of his coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The profane and impious scoffings in these last days, help to swell the general tide of corruptions increasing daily in the church and world.

No Trifling.

Selections.

THE HARMONIES OF GENESIS AND REVELATION.

No. 2.

V. The history, in the last two days of Creation, exhibits three main events, the creation of the moving things of the sea, of the beasts of the earth, and, lastly, of man himself, as their common lord and governor, to whom dominion is given over all these lower creatures.

Now, when we turn to the Apocalypse, it exhibits an exact and complete analogy to this primitive succession. In the thirteenth chapter a monster is presented to our view, which has the sea for his birthplace, and exercises, for a time, a mighty and cruel dominion. We have next a second beast, rising from the earth or dry land, which shares in this bestial dominion, and exercises all the power of the first beast in his presence. Then succeeds a vision of one like unto the Son of man, sitting on a cloud, who appears to execute judgment. A later vision (chap. xix.) presents the relation between them in a clearer light. The Son of man, who is also the Word of God, appears clothed with the vesture of Divine authority, and claims to himself the supreme dominion, for "on his vesture and thigh a name is written, King of kings and Lord of lords." The beast from the sea, and the beast from the earth, or the false prophet, are taken captive by the armies of the celestial Horseman, and are cast alive into the place of punishment. The usurped and bestial dominion is finished, and Man, in the person of the great Redeemer, assumes his original and long-forfeited supremacy: "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." The empire, first of brutal force, the Leviathan of the deep, —and then of fraud and deception, the wily and lamb-like pretences of false religion and subtle priestcraft, shall perish forever, and be succeeded by the everlasting supremacy of reason, love, and holiness, in the person of Jesus Christ our Lord.

VI. According to the history, after the six days of creation were finished, there ensued a sabbath of rest. "On the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

The prophecy in the close of the Apocalypse exhibits an evident antitype of this primitive history. At a time which is evidently future, and probably near at hand, and when six thousand, or nearly six thousand, years of the world's history are finished, a glorious vision of hope and peace is presented to our view. "I saw

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thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here only a few remarks appear needful, to illustrate and confirm the intimate relation between the type in the history and the antitype in the prophecy. And first, St. Peter tells us that, in the sight of the Lord, a thousand years are as one day. Six thousand years, the past duration of the world from the time of Adam, will thus answer to a period of six days, the time of creation. The space of a thousand years, here predicted, and evidently future, will answer to the seventh day, which followed the work of creation, the first sabbath of rest. And this resemblance is confirmed by the immediate antecedent in either case. In the history it is the dominion of man, constituted lord over all the lower creatures, whether in earth or sea. In the prophecy it is the victory of the Son of man over all his enemies, and especially over the beasts from the earth and from the sea, with the first commencement of his visible reign of peace and righteousness. Those also who share this dominion are called blessed and holy, terms which apply most fitly to the first great sabbath of a ransomed universe, and to the character of all those who partake of its holy blessedness.

VII. The history next exhibits to us the earthly Paradise, with the tree of life in the midst of the garden, and the tree of knowledge of good and evil. Amidst all the variety of that beautiful and fertile landscape, our eyes are fixed on these only; one of them the occasion of the first entrance of evil, and the other a divine and healing remedy. Man, however, perversely tasted the forbidden tree of knowledge, and lost access to the tree of life; and hence began the long, weary course of sin and sorrow.

In the prophecy, the record of redemption, no mention is made of the tree of knowledge, though the effects resulting from its bitter taste are conspicuous in every part of the visions. But, on the other hand, the tree of life appears in it, from first to last, with added features of dignity and spiritual glory. Its place is the heavenly Paradise, along the banks of the river of life. The single tree is now replaced by a prolific grove, yielding every month its celestial fruitage, and even its very leaves are endued with a medicinal virtue. The type of the history passes into a symbol in the prophecy, and is transfigured and glorified in the change.

The first mention of it occurs in the opening vision, in the message of our Lord to the first of the seven Churches: "He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." It is thus made to usher that galaxy of delightful promises by which our Lord has provided comfort to his people to the end of time, and introduced the solemn revelation of coming judgments.

After these warning visions have run their course, and the vessel, through stormy seas of change, has reached its haven of rest, the tree of life comes once again into view, and closes the whole Divine message. "In the midst of the street, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Blessed contrast, between the sin and misery of Eve, in tasting the tree of knowledge, and the happy privilege of the heavenly Bride, feasting on the love of God, which is life and peace, forever and ever!

And here the relation is the more striking, because no mention of the tree of life occurs elsewhere in the New Testament. It is reserved for this latest message, that it may serve to clasp together the volume of inspiration, and illustrate the marvellous unity of design which pervades the whole.

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VIII. Another feature of the history is the mention of the rivers which watered Paradise at the beginning. Its fertility was maintained by the confluence of four different streams. The first of these compassed the land of Havilah, where there was gold and bdellium, and the onyx stone. The second had its source in the land of Cush. The third was Hiddekel, where Daniel afterwards received his latest prophecy; and the fourth river was Euphrates.

Now here also the prophecy exhibits features of resemblance, varied by contrast, but only the more expressive of their mutual harmony. The four streams watering Paradise, fitly represent the confluence of all the variety of creature happiness. But the higher blessedness of the redeemed flows direct from the uncreated source of all goodness. God himself is their portion. With him is the fountain of life, and in his light they shall see light. And thus the heavenly Paradise is watered by one single river, with this significant description, that "it proceedeth from the throne of God and of the Lamb." The type, in passing into a symbol, is modified, to express a deeper happiness and a higher glory. It is not all the varieties of created beings on which the blessedness of the saints will depend, but on God the Creator, and the co-equal Son of God, their Divine Redeemer. It is not the land of Cush or Asshur, with all its resources of worldly greatness, that will supply the fountains which refresh their spirits; but peace, like a river, flows to them from the God of peace, and love blesses them forever, from the very Fountain of uncreated and eternal love.

But this does not exhaust the beautiful harmony between the historical type and the prophetical antitype in these rivers of Paradise. The gold, the bdellium, and the onyx stone, carry our thoughts at once to the further description, in the same vision, of the city through which the celestial river is seen to flow. There, under the name of chalcedony, the onyx is seen among the foundations of the city, but is joined with a rich variety of "all manner of precious stones," while the street itself is "pure gold, as it were transparent glass." Again, the River Hiddekel is mentioned elsewhere only in Daniel's latest prophecy, which has the closest and most varied relation to the visions of the Apocalypse. It was on the banks of the Hiddekel that the prophet had that revelation of our Lord, which minutely resembles his later appearance to the beloved Apostle. It was on the banks of the Hiddekel that the heavenly querists obtained the answer, which finds its exact counterpart in the voice of the sun-bright Angel. "I heard the man, clothed with linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished scattering the power of the holy people, all these things shall be finished." Here the substance of the whole Apocalypse, and almost the very words of that oath which forms its central message, are linked with the revived mention of the third river of Paradise.

But in the case of the fourth river, the relation between the history and the prophecy is still more apparent. The Euphrates is first named in this description of the earthly Paradise. After the fall and banishment of man, its name is linked with a mournful record of human pride and ungodliness, the confusion of Babel, and every evil work. In Isaiah it is contrasted with the gentle stream of Siloah, and represents the old Assyrian Empire, in the height of its worldly pride and ambition, under the fierce Sennacherib, who perished suddenly by a Divine judgment. In the New Testament the only mention of the Euphrates is in this prophecy. Here it meets us in the second woe, and under the sixth vial, and is placed in evident contrast to the river of life, which waters the Paradise of God. From the border of its streams issues forth the severest woe upon a corrupt and worldly Church, and those streams are afterwards dried, upon the approach of judgment, to prepare the full triumph of the true Cyrus, the king of righteousness and of peace. The river which once watered the earthly Paradise, after being defiled and degraded by scenes of violence and pride, which had revelled and triumphed for long ages in old Babylon, disappears, at least in figure, under

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the vials of judgment, and the vision afterwards reveals to us its only substitute, in the pure river of the water of life, proceeding from the throne.

IX. The marriage of Adam and Eve, though earlier in time, appears next in the order of the narrative. It was clearly the latest work of the sixth day, which ushered in the first sabbath of rest. Eve, after being fashioned during the sleep of Adam, is brought to him as his bride, and the celebration of their marriage closes the history of creation. It was a time of heavenly rejoicing and of earthly happiness; but still the blessing, to the eye of wisdom, was incomplete. Instated in the dominion over all the creatures, our first parents were still ignorant of the deeper mysteries of good and evil, and unclothed upon with the glory of supernatural grace. "They were both naked, the man and his wife, and were not ashamed."

The Apocalypse here presents a counterpart, where the features of contrast only deepen the harmony between the early type and the antitype which closes the drama of Divine providence. What is the last main event which is there exhibited, before the commencement of the sabbatism of a thousand years? It is the bridal of the second Adam, the Lord from heaven. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his bride hath made herself ready." Yet, while the resemblance is clear and full, the contrast is no less apparent. All the secret imperfection of the type is revealed in the glorious antitype. The creature no longer stands alone, in unsullied, but naked, purity; on the contrary, it is clothed upon with a Divine beauty, the robe of supernatural grace, wrought by the power of the Spirit of God. "And to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." No fig-leaves of vain and false excuses for sin, like those with which Adam and Eve endeavored to conceal the deformity of sin, nor even the sacrificial clothing of skins, which denotes the pardoning mercy that first conceals the shame of the returning and penitent sinner; but robes of beauty and glory, like those which form the clothing of the great High Priest himself, the perfect image of Christ, in righteousness and true holiness, whereby the beauty of the Lord their God will be around his ransomed ones forever and ever, and they shall be pure as he is pure, holy as he is holy, and perfect as their Father which is in heaven is perfect.

Here we may pause for the present. The history of creation has revealed to us many harmonies: the narrative of the fall will disclose others, more sad and mournful in the type, but in the antitype not less delightful and glorious. Even these may serve to impress on our minds more deeply the meaning of that glorious title of our Lord, the frontispiece of his holy prophecy: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which was, and which is, and which is to come, the Almighty."

THE "JUDGMENT OF THE RIGHTEOUS."

No. 2.

In our previous article, we considered when this judgment will begin and what will be the stages in its progress.

We now pass on to consider the third branch of our subject, What is the nature of that judgment of which the people of Christ are to be the subjects? This is a matter of deep personal interest. It is, moreover, a grave and solemn subject to reflect upon. And the precise point on which I would fix attention is this, Will the sins of God's people be brought into remembrance at that time? or will the judgment in reference to them, only make manifest the degree of their individual faithfulness in the service of Christ, so as to justify God, in the view of all, in assigning them the positions they are severally to occupy? We take the latter view. We cannot see it to be *consistent either with probability* or *with Scripture*, that the judgment of God's people shall involve the making manifest of their sins.

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It is *not consistent with probability.* Consider the nature of that forgiveness extended to every repenting and believing sinner. It is a *full* forgiveness. The believing soul is declared to be perfectly just before God, by the imputation of Christ's righteousness. Is it probable that sins so forgiven should be remembered again? Why, among ourselves, if one man sin against another, and he forgive him, is it consistent with any principle of right feeling, that after a period has elapsed, he should call that sin to remembrance? A principle of worldly honor would unhesitatingly condemn such a course, and the higher principle of the Gospel, which actuates a Christian man, would confirm it. Moreover, is it probable that "the spirits of just men made perfect," who have been with Christ for one or two, nay, for twenty or thirty centuries, basking in his smile, and rejoicing in his love, shall, after such a lengthened period of blessedness, leave that glorious condition of Divine favor? Is it probable they shall stand as culprits before the bar of their Savior, and be covered with shame and confusion before the innumerable company of angels, and the general assembly and church of the first born? We hear little of our first parents after the fall. But suppose they repented and were forgiven, shall they be arraigned before the bar of Christ for that one first, fearful sin, which "brought death into the world and all our woe?" Shall that black act of prime rebellion be then dragged forth to light, and exhibited, in all its fearful colors, before their sons and daughters of every generation? And so with Noah, and Abraham, and Jacob, and David, and others. They sinned, they repented, and God said to them, "I have put away thy sin." Yet, shall those same sins be brought forth again in all their hideous deformity? It is certainly inconsistent with probability that this should be so.

And surely it is not *less inconsistent with Scripture.* There are two classes of Scripture directly opposed to this idea. The one class embraces those passages which show the character of that forgiveness provided by the Gospel; the other class embraces those which describe the feelings experienced by Christ's people at the time of the judgment. Now, when God speaks of pardoning the sin of his people, he says that sin is "covered;" it is "hidden;" it is "not imputed;" it is "put away;" it is "blotted out;" it is "cast behind his back;" it is "cast into the depths of the sea;" it is not to be mentioned, or even *remembered* any more. But can these diversified and strong expressions be reconciled with the idea of the sins of God's people being brought to light at the judgment? Will God go down to the depths of the sea, and bring up the sins once sunk there? Will he uncover what he once covered? Will he seek out what was once hidden? Will he bring back what was once put away? Will he impute what he once declared should not be imputed? Will he cause to gather again the dark cloud that was once blotted out? Will he bring before his face again that which he had once cast behind his back? And if not, then how can the sins of his people be brought forward in the judgment?

And then look at that class of passages which represents the feelings of God's people at the time of the judgment. They are spoken of in one place as having "boldness in the day of judgment;" but if their past transgressions are to be brought into account, in any way, before a sin-hating God, there can be no boldness felt. In another place it is said that Jesus will present his people "*faultless* before the presence of the Father with exceeding joy." There are two words in this passage which bear strongly on the point before us; these are "*faultless*" and "*joy.*" *Faultless* bears upon it. The power of sin, the presence of sin, the record or remembrance of sin, must be wholly put away from those who are to be pronounced *faultless.* And the word "*joy,*" as here introduced, implies the same thing; for no creature can have joy in the presence of God, if a single act of his past transgressions is to be mentioned or remembered against him. Sin is a disturbing thing; but it is *rest,* and not disturbance, which Jesus will bring to his people when he comes. Sin is a disquieting thing; but those who are justified by faith have *peace* with God, and not disquietude. Sin is a polluting and defiling thing; but Christ's people

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are to stand before him at last, "without spot or wrinkle, or any such thing." Sin is a condemning thing, and you may sooner separate the shadow from its substance, than sin from condemnation. Wherever sin is found, its condemning power will be felt. But "there *is now*," and there will *be forever* "*no condemnation* to them that are in Christ Jesus." And where condemnation is not to be pronounced, sin is not to be found. And then how decided, how perfectly conclusive on this point, is the passage in which St. John says, "And now little children abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." This cannot be if there is to be any coming up again of our sins, even in the most dreamy, dim, and ghost-like forms of remembrance. Sin is a dispiriting thing; it makes men timid, it makes them tremble before God. Confidence and sin may go very well together here, where God is forgotten; but oh! they can never, never stand together in his presence. Sin is a disgracing thing, and *shame* must be attendant whenever it is seen in the light of God's countenance; and if Christ's people will not be ashamed before him at his coming, then we may be sure it will only be because their sins, which have been pardoned, will not be allowed to appear against them, in the judgment of the last day. That judgment, in reference to them, will have no aspect towards condemnation. "Every one of us," says the apostle, "shall give account of himself to God." But this account will have reference only to the improvement each has made of the talents committed to him. It will be a judgment of gracious approval, so that "every man may receive his own reward, according to his own labor." And thus we have an answer, in clear accordance with Scripture, to our third inquiry respecting the nature of that judgment of which the people of Christ are to be the subjects, in the day of his coming.

In conclusion, *How interesting a point of view this subject presents, from which to contemplate the privilege of being a Christian!* He has a judgment to look forward to, in which he will have no sin to answer for. If you are a Christian, your sin has been put away, and this putting away is thorough and abiding. Death will not bring it again into view. The light of eternity will not disclose it. The solemn scene of judgment will not call it up. The robe of Christ's righteousness, in which all his people will stand arrayed, is so ample, so perfect, so glorious, that "God will not behold iniquity in Jacob, nor see perverseness in Israel." They will appear before him as righteous as his own Son is. This is the foundation of their boldness and confidence. Here is the secret of their not being ashamed before him. What a distinction! What a blessing! Who would not stand on the lofty elevation of this most glorious privilege? "No weapon formed against them shall prosper, and every tongue that rises up against them they shall condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord!" No sin to meet and answer for in judgment. This is the Christian's privilege! A blessed thing then it is to be a Christian!

But we remark again that our present subject suggests distinctly with what this blessing stands connected! "*Abide in him* that ye may have life," says the Apostle Matthew. "*Abide* in him." Now, of course, a person must *be* in any particular position before he can be said to "*abide*" therein. And what is the condition contemplated? It is being "in Christ." And what does this imply? Let the apostle answer. "If any man be in Christ, he is a new creature." This language refers to those whose souls have been thoroughly converted to God, and who are living humble, holy, and consistent lives as the proof of their conversion. "Abide in him," does not mean simply to abide in the church. Multitudes are in the church who are not in Christ. Multitudes abide in the church all their days, who yet never abide in Christ. They make a profession of religion, and then rest in that. They feel as if they must be safe because they are in the church. The most solemn exhortations and warnings are set aside as not referring to them because they are members of the church. Now let me get inside of your profession, and say to you, that if your profession is all you have to rest on, it is good for nothing. The important thing is, Are you

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loving Christ and living for him? Are you like Christ, and is it your aim to become daily more and more like him? Are you clinging to his cross? Are you resting on his sacrifice? Are you treading in his footsteps, and imitating his example? This is what is meant by being *in Christ*, and a patient continuance in this course, this is to *abide* in him. And it is only those who do thus abide, who will have confidence and not be ashamed before him when he comes.

And how striking is the contrast exhibited by this subject between the condition of those who are in Christ, and those who are not in him. The soul in Christ has no sin to meet in the day of judgment; the soul *not* in Christ has nothing *but* sin to encounter there. You may think you have done many good things in your lifetime, my dear unconverted reader. But you have not done one that will bear the light of the judgment. The very best actions you have ever performed will condemn you, and plead trumpet-tongued against you. With nothing but sins to meet you there, and no answer to give for one of a thousand of their multitude, and with no advocate to plead your cause, O, what will you do? Well might the prophet ask, "Who may abide the day of his coming, and who shall stand when he appeareth?" And this appearing of the Son of Man, with the voice of the archangel and the trump of God, may be very near. It is not the other side of the period of millennial blessedness with which it stands connected, but *this* side, where we are. None can tell how near it may be. Are you ready for it? Can you bear to think of the judgment without an advocate? And yet, till Jesus is your friend, you have none! Will you not seek his face and favor without delay?

"Beneath his cross come view the day
When heaven and earth shall pass away,
And thus prepare to meet him."

"NONE ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it until the manifestation of the children of God, that is, until the redemption or resurrection of the saints..... Adam, therefore, as a type of Christ, reigned in the Church almost a thousand years. The world, therefore, beginning thus, doth show us how it will end, viz., by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory that the church shall have in the latter day, even in the seven thousandth year of the world, *that Sabbath when Christ shall set up his kingdom on earth.* According to that which is written, 'They lived and reigned with Christ a thousand years.' .... Hence, therefore, in the first place, the dragon is chained for these thousand years."—*John Bunyan on the First Chapters of Genesis.*

"CHRIST did never actually deny his having such a visible glorious kingdom upon earth as that which his disciples looked for; only he corrected their error as to the time of this kingdom's appearing. Christ did not say to them that there should never be any such restoration of the kingdom to Israel as their thoughts were running upon; only he telleth them that the times and seasons were not for them to know; thereby acknowledging that such a kingdom should indeed be as they did from the holy prophets expect. Herein was their error, not in expecting a glorious appearance of the kingdom of God, but in that they made account that this would be immediately."—*The Mystery of Israel's Salvation, by Increase Mather.* 1699.

"THE latter chapters of Ezekiel, describing the erection of a certain temple, are involved in so much obscurity, that it seems difficult to arrive at any determinate conclusion respecting the import of that mysterious prophecy. It is certain that the attempt to spiritualize it produces little besides perplexity and confusion; nor have we any example in Scripture of an allegory so perfectly dark and enigmatic as it must be confessed to be on that supposition."—*Robert Hall's Works*, vol. iv, p. 405.

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Editorial.

THE ENOCH TRANSLATION.
No. 1.

THE opinion that has so long prevailed in the modern Christian church, and is still proclaimed from the majority of pulpits, that the resurrection of all the dead will be simultaneous, cannot bear examination in the light of the Sacred Scriptures. It is not a mere fanciful speculation that there will be different resurrection periods, corresponding to various classes of the dead; nor is it only a highly probable conclusion, at which we may arrive with confidence, drawn from plain hints contained here and there in the Bible. The First Resurrection is plainly *revealed;* and stands out in bold relief as one of the grand landmarks of future events.

While there is a great difference between doctrines distinctly stated, and occasional hints, however frequent, it nevertheless does not follow that the many allusions and types of the Holy Scriptures afford us no light. They may, indeed, be misinterpreted; but, if rightly used, they are as valuable to the theologian, or pious, plain Bible student, as circumstantial evidence is to those who practise in the courts of law. It is true that since the time of the illustrious presbyter and church-father Origen, figurative interpretation has been carried to such extremes, as to cast discredit upon the literal, and to lead to that system of spiritualizing, which is the hydra-headed source of the theological errors which so extensively prevail in our day. It is not necessary, however, on account of this abuse, to reject the real light which the right interpretation of types and allusions is calculated to give.

An attentive reader of the New Testament quotations from the Old, will readily perceive that sometimes passages which seemed insignificant, contain a profundity which was entirely unnoticed by the teachers who lived in the time of the Jewish dispensation. Thus, for instance, a pious Jewish reader could not with certainty predicate what became of Enoch. In Genesis 5 : 24, we are informed that "Enoch walked with God, and he was not; for God took him." The analogy of Scripture and a close comparison of passages, could only lead to a probable *conjecture* respecting his fate, viz., bodily translation. But in the New Testament, the subject blazes with light in Heb. 11 : 5, through the Holy Spirit's revelation that (μετετέθη τὸ μὴ ἰδεῖν θάνατον) "he was *translated*, that he should not see *death*." Compare Hosea 11 : 1 with Matt. 2 : 15; Exod. 12 : 46 with John 19 : 36; Ps. 97 : 7 with Heb. 1 : 6.

Inasmuch, then, as we have in the Bible the clearest evidence that the saints will be raised from the dead at a time when the wicked dead will, without exception, remain intact, it becomes an interesting inquiry whether any further information has been vouchsafed, calculated by legitimate induction to throw additional light on the *order and details* of the events connected with the transformation of the living and the raising of the dead saints, and the translation of both to meet the Lord Jesus in the air.

When we attentively regard the statements of both the Old and New Testaments, but especially of the latter respecting the Personal Coming—ἐπιφάνεια (appearing) or παρουσία (presence)—we find particulars that seem at first sight flatly to contradict each other. Knowing, however, as we do, that such contradictions, arising out of our limited apprehension, cannot be real, but only apparent, since all truth is consistent with itself, we are guided to investigations that have a surprising result. Some of the most eminent writers on prophecy that have appeared within this century (such as Bickersteth, Birks, and others), have, in this manner, been led to the conclusion that the first resur-

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rection has several *stages;* that the great body of believers will be translated shortly before the end of the dispensation, during "the great tribulation;" but that a smaller number of living saints will be gathered as a kind of first fruits, and be translated *before* it begins, being "counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." This preliminary stage of the first resurrection has been denominated *The Enoch Translation;* while the final ascension of the great body of believers has been called *The Elijah Translation.* The nomenclature is apt, on account of the remarkable mutual correspondence between the Old and New Testament events. Elijah's rapture was with pomp and majesty, announced beforehand, and visible to the bystanders: Enoch's was, probably, both unannounced and unwitnessed by his contemporaries, and would not have been suspected, but for his sudden and final disappearance; and the same distinction will be found between the gathering-in of the first fruits, and the translation of the general body, in the first resurrection.

The Revelation of Jesus Christ was not given to bewilder or mystify us, but distinctly and minutely to inform the church and us what events shall take place in the winding up of the present dispensation. Were it not so, the appellation "Apocalypse" or "Revelation" would be a misnomer; whereas the Lord Jesus positively informs us,—let who will call it in question,—that "God gave it to Jesus Christ to *show unto his servants* things which must shortly come to pass;" and that then, and in consequence of this, he "sent and signified it by his angel unto his servant John;" who, in his turn, "bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Incredulous "spiritualizers," who often explain away the clearest statements of which language is capable, until they mean nothing, ought to remember that it is added, "*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand." And also, that "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And also, that "He which testifieth these things saith: 'Surely I come quickly.' Amen! Even so. Come, Lord Jesus!" Now it is to be observed, that while our Lord was on earth, the details of the events connected with his coming, and especially the time of it, were unknown to any but the Father (Mark 13 : 32). And after his final ascension and glorification, there was none found that could "open" the sealed "book," nor look thereon, containing the purposes of God during the winding up of the present economy; but the slain Lamb, *at that time,* prevailed "to open the book, and to loose the seven seals thereof."

The consequence of this opening and loosing is, that we have received much additional knowledge of coming things connected with the Savior's second advent. If this is not so, we wait for what we have never yet had presented,—reasons why.

Now in the light of this marvellous revelation, considering that "the Spirit searcheth all things, yea, the deep things of God," and that "God hath revealed them unto us by his Spirit," it becomes an additional interesting inquiry whether there will not even be *other intermediate* stages of resurrection between the Enoch and the Elijah translations; all of which make up what is called in Scripture "The First Resurrection?" We do not propose at this time, however, to dwell on the point just named. Those who are disposed to investigate further in this direction, can find some valuable hints in the work of the late Rev. J. G. Zippel, entitled "The World's Crisis." Our object is to present a few thoughts connected with the Enoch translation.

Before we go on, however, to speak more particularly of it, it may be well to state, for the information of those to whom the idea of stages in the first resurrection is new and strange, the grounds on which such a belief rests. These are, as we understand them, very briefly the following. More might, no doubt, easily be suggested.

1. We read that the Lord Jesus shall come with great majesty, visible to the whole world,

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and with great sound of a trumpet, with a shout, and with the voice of the archangel, to gather his elect from the four corners of the earth, and (by implication) that when he descends to the earth, not a believer will have been left here, seeing that he will "bring all his saints with him," and that "every eye shall see him, and all kindreds of the earth shall wail because of him." And, lest this *universal* wailing should appear incredible, it is added, "Even so. Amen." (ναὶ ἀμήν.)

On the other hand, his coming is, in many passages, spoken of as unannounced and unexpected even by many of his servants. He is said to come "as a thief." "Then," when he shall come as a thief in the night (1 Thess. 5 : 2; Matt. 24 : 40 and 43), "two shall be in the field, one shall be taken and the other left." There is also a wonderful intimation in Luke 17 : 37, as will appear on a careful collation of the passages of Scripture wherein the words σῶμα (body) and ἀετοί (eagles) occur. It is true that the final public appearing will also take the world by surprise (2 Peter 3 : 10), but the context in Rev. 16 : 15 and Rev. 3 : 3, shows that the coming as a thief *precedes* the great tribulation.

2. Our Lord, in his *oft repeated* admonition to "Watch," gives as a reason (Luke 21 : 36), "that ye may be accounted worthy to escape all these things," &c., "and to stand before the Son of Man." This precedes the great tribulation. And yet it is distinctly said in Matt. 24 : 29 and Mark 13 : 24, that the gathering of the elect by the angels shall be *after* the great tribulation. This seems to be conclusive.

3. The great multitude in Rev. 7 : 9, 14, and the beasts and elders in Rev. 5 : 9, are said to have been redeemed *out of* (ἐκ) every kindred, &c., and to have come *out of* (ἐκ) the tribulation, the great one (τῆς θλίψεως τῆς μεγάλης), but the 144,000 *first fruits* (Rev. 14 : 3) are redeemed by being taken "away from" the earth, and "away from among" men (ἀπό). This distinction is clear, and very noteworthy.

4. The analogy of God's past dealings would lead us to expect the same. A "remnant" is usually gathered in beforehand, and a remnant saved after the judgments. Thus Noah and his family escaped the flood, Lot and his daughters escaped the rain of brimstone and fire, the early Christians found a refuge at Pella, &c. This is plainly *predicted* in Is. 26 : 20, where we are also informed that the time of the event is when the Lord "cometh out of his place" for the purpose of punishing "the inhabitants of the earth for their iniquity."

5. The unvarying testimony of Scripture is, that unprecedented judgments (called also "the great tribulation"), will overtake the nations just *before* the second advent. And *a share in inflicting these judgments* is made the subject of a special promise of our Savior to the church at Thyatira. (Rev. 2 : 26–28. See also Ps. 2 : 8, 9; Ps. 49 : 14; Dan. 7 : 22; Rev. 12 : 5.) Now if the saints are to share in them, they, or such of them as do, must be translated before the judgments begin, that is, before the great tribulation.

It appears, therefore, that there will be a translation of the first fruits before the great tribulation, and before the rapture of the great body of believers. E. E. R.

(*To be continued.*)

DESTINY OF OUR EARTH AND RACE.

No. 2.

In our former article on this subject, the point of view from which we looked at it, was *the antecedent probability of the case.* We attempted to show, that if sin had not appeared, our earth and race would have had a glorious and unending career before them. The earth would have gone on in its course, we may naturally suppose, forever, and the race would have continued to perpetuate itself, through the same period, in successive generations of holy, happy, and rejoicing creatures. If Satan, by the introduction of sin into the world, interferes with that plan and breaks it up, then he gains a triumph over the wisdom and power of God. But if the work of Satan is to be destroyed, then the interruption to God's plan will only be temporary, and when that interruption ceases, we may naturally look to see that original plan carried out. In other words, we may confidently anticipate that the earth will be continued, and the race, recovered from the effect

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of sin, perpetuate itself, through successive generations, forever. This is our first argument, the argument drawn from the antecedent probability of the case.

We proceed now to look at the question in the light of Scripture. Our appeal is to "the law and the testimony." We open the volume of revealed truth, and *the first direct argument to which we call attention, is drawn from a comparison of the first two chapters of Genesis, with the last two chapters of the book of Revelation.*

We cannot quote these chapters here at length, but we ask the reader to lay them side by side, and examine them carefully together. They will be found very suggestive and full of instruction, in reference to the question we are considering.

There are two scenes set before us, by these opening and closing chapters of the volume of inspiration, two scenes bearing directly on the destiny of our earth and race, and two scenes full of deep and thrilling interest to us as dwellers on this earth, and children of this race. Our present desire is to call attention to some of the points of parallelism, or comparison, existing between these two scenes, as bearing on the subject before us. One of these scenes sets before us the condition of our earth and race, as they stood at the beginning of the finished *creation* state. The other sets before us the condition of our earth and race, as they will stand at the beginning of the finished *redemption* state.

Now observe, that in both these scenes, *we have our earth presented to view in a condition of purity and peace.* In Genesis we see the earth as it came fresh from the hand of the Creator. He finishes it; he examines it carefully, and pronounces it "very good." No stain of sin—no trace of suffering—no sign of the curse is to be met with anywhere. All is purity, harmony, and perfection. What would you expect of such a world, but that it was destined to an endless course of existence?

Look now upon the Revelation scene, and what do we behold in regard to this point of the picture? Just what the scene in Genesis disclosed. We see again the earth in a condition of purity and peace. We see all things made new. "A new heaven and a new earth" meet our view. The long night of sin has passed away. The dark ages of the world are gone. The blighting curse has been lifted off from the burdened creation:

> "The groans of nature in this lower world,—
> Which heaven had heard for ages,—
> Have an end."

In the Genesis picture we see the beginning of a course all bright and beautiful; but as we stand and gaze, enraptured, on the scene, there is a sudden irruption of sin, and all is changed. Gloom and darkness, sorrow and death, spread themselves over the whole circle of vision.

In the Revelation picture we see the beginning of another course. All is bright and beautiful again. And for this scene of brightness we know there is no fresh disaster in store. No tempter will ever be permitted to appear on this scene of loveliness. The kingdom that we here see established, we are assured, on the highest authority, is "a kingdom that *cannot be moved.*" The inheritance here spread out before us, is "an inheritance incorruptible, undefiled, and that fadeth not away." How complete the correspondence between this scene in Genesis, and this scene in the Revelation, so far as regards the point now before us, viz., the destiny of our earth! How bright the future that awaits this darkened, troubled earth, as here unfolded to view!

But what about our race? *Now observe that in both these scenes the representatives of our race appear upon the stage, in the same condition, to wit: a condition of purity, yet partaking of flesh and blood, and evidently destined to perpetuate themselves in successive generations.*

That this is the case in the scene which lies in Genesis, there can be no question. This all will admit without any argument. Here our race appears in Adam and Eve, the federal or representative heads of the race. They are introduced upon the stage as pure and holy, in all the innocence and perfection of their first estate. But their bodies, though pure, are material bodies, and the design of God concerning them is, that they should multiply and replenish the earth, filling all its outspread territories with a rejoicing population.

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But, what is there, you are ready to ask, in the scene unfolded to view by the closing chapters of the Revelation, which answers at all to that view of our race so clearly visible in the opening scene of Genesis? Let us see. It is manifest, on a careful examination of this scene, that our race is here presented to view in two distinct divisions, or different conditions of being. We see these two different conditions plainly pointed out in Revelation 21 : 24. Here one class, or division, is spoken of as "*the kings of the earth*," and the other as "the *nations* of them that are saved." Now, if we can form clear ideas of these two classes, estates, or conditions of being, we shall see, at once, the force of the argument here urged.

Who then are meant by "the kings of the earth" spoken of in this verse? In Revelation 5 : 10 we have a clue to the proper answer to this question. Here we find a certain class of persons giving thanks, because they had "been made kings and priests unto God, and they were to reign on the earth." And who are the kings and priests here spoken of? The ninth verse of Revelation 5 answers this question distinctly and satisfactorily. Look at that verse, and you will find that these kings of the earth are those who have been "redeemed by the blood of the Lamb, out of every kindred, and tongue, and people, and nation." Thus it is clear, that "the kings of the earth," who act so important a part in the glorious scene disclosed to view in the final chapters of the volume of revealed truth, are the resurrection saints, the chosen people of Christ, whom he has gathered to himself, out of the different nations of the earth, through all the successive generations of the dispensation of his grace to our ruined world.

Nor is this view of the future destiny of the redeemed, a view peculiar to this closing book of Scripture. We find the same idea referred to throughout the Scriptures. St. Peter teaches the same truth, when, speaking of Christ's people generally, he says, "Ye are a *royal priesthood*." 1 Peter 2 : 9. Paul gives us precisely the same view of the subject when he affirms of those "who suffer with Christ, that they shall also *reign* with him." 2 Tim. 2 : 12. He does the same also when he speaks so confidently of "the *crown* of glory," which the Lord would give him in the day of his coming; and "not to me only," he adds, "but *to all them* also who love his appearing." 2 Tim. 4 : 8. This crown and kingdom are not mere figures of speech. They may not be resolved into oriental imagery. The language thus used is the language of sober truth. Every jot and tittle of it will be fulfilled. And when this is done, those to whom it applies will be occupying just the position in which St. John represents them in the closing scenes of the Apocalyptic visions. They will be "the kings of the earth," in those days of the glorious *regeneration*, when God shall have made all things new. Thus then it is clear that these "kings of the earth" denote "the Church of the first-born," or "the children of the resurrection," or, the redeemed people of Christ, whom he is now gathering to himself out of all the nations of the earth. This is one of the divisions, or conditions of being, in which our race is represented as brought to view in this closing scene of Scripture.

The other division or condition of being in which our race here appears, is represented by "*the nations of them which are saved*." This is a peculiar expression, and a very remarkable one. It is not met with anywhere else in Scripture. It is an interesting inquiry, and one on which the weight of the present argument turns, who are meant by these "*nations* of them which are saved?"

Now it is perfectly clear that the persons thus described cannot refer to "the children of the resurrection," the redeemed whom Christ is at present gathering to himself out of the different tribes of men, and whom he has been engaged in thus gathering from the foundation of the world. This gathering is made "*out of* all nations," but it is never made of *nations* as so constituted. The dispensation under which we are living, is an *elective* dispensation. It takes men "one of a city and two of a family," and incorporates them into the household of faith. But in the whole history of redemption under the dispensation to which we belong, such a thing as "a saved nation" was never known. Men are called as individuals. They are converted as individuals. As individuals they are incorporated into the body of Christ; and

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when thus incorporated, all national or political distinctions are done away. "In Christ Jesus" we are taught, and this, bear in mind, describes the condition into which *all* the redeemed of the present dispensation are brought. "There is neither Jew nor Gentile, neither male nor female, neither Barbarian, Scythian, bond or free." When we come to speak of men as saved in a *national* capacity, it is manifest that such a proceeding must belong to a dispensation different from that under which we now live. We shall find some light thrown on this part of our subject, if we look at it in connection with the parable of the sheep and the goats in Matt. 25 : 31–46. Here we find our Saviour seated on the throne of his glory, and before him are gathered *all nations*, or as the original should be rendered, "all *the nations*." The eloquent Melville has published an able and interesting sermon on this passage, in which he shows that the scene here described is not the final general judgment; not a judgment of individuals, but a judgment of nations. Here we have men judged as nations, condemned as nations, and as nations saved. After arguing the subject very satisfactorily, Mr. Melville says:

"If you have carefully attended to the scene of the sheep and the goats, I think you will find it admits of the most just application to Christ judging the Heathen nations who shall be living at the time of his appearing. For who, as it appears from Scripture representations, are to people this earth, when the kingdom promised to Christ is set up? The buried saints are to be raised, and with those that shall be yet alive, they shall be caught up to meet Christ in the air; but we suppose not that any of them will dwell again on this earth. Their abode will be with Christ in the New Jerusalem, whence they will administer with him the glorious and weighty concerns of his kingdom. We look not then on Christendom to supply the future tenantry of the earth, and the Jews gathered into their own land will fill but one of its provinces. But we look to the Heathen nations as the source of that vast population which the Jews shall be instrumental in gathering, and this scene of the sheep and the goats we look upon as descriptive of that separation which shall be made between the nations of the earth when Christ shall appear in his glory."

And if the scene of the sheep and the goats describes a gathering of nations to Christ, and a judgment of nations by Christ, with a view of furnishing the people who shall constitute the subjects of his millennial and everlasting kingdom, then the closing verse of Matthew 25, in which we read, "And these shall go away into everlasting punishment, but the righteous into life eternal," constitutes a link of natural and intelligible connection between the *nations* of them that are *judged* in the solemn scene there described, and "the *nations* of them that are *saved*," in the scene of glory in which the visions of the Apocalypse close up the view afforded us of the future destiny of our earth and race. Thus we regard "the kings of the earth" represented in this closing scene of the Revelation as denoting the redeemed of all generations, the whole election of grace in the glory of their resurrection state. They will constitute the kings and priests of the renewed earth in the everlasting dispensation of blessedness and glory. While "the nations of them that are saved," we regard as denoting those portions of our race who shall be chosen of God to pass through the tribulations of the last days, to be purified and made holy, but to be left in the flesh, as Adam and Eve were in the day of their creation, and who shall people and replenish the earth, constituting its rejoicing tenantry, and forming in their successive generations, the subjects of that happy kingdom over which Christ and his resurrection saints are to reign forever.

There are other points of comparison between the scene presented in the opening chapters of the Bible, and that unfolded in its closing chapters, but it is unnecessary for our present purpose to trace these further. Enough has been said to indicate what light is thrown upon that view of the destiny of our earth and race, for which we are arguing, from a comparison of the opening and closing chapters of the volume of revealed truth. R. N.

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The Prophetic Times.

Vol. I. OCTOBER, 1863. No. 10.

Special Contributions.

NAPOLEON AGAIN.

SOME FURTHER DEVELOPMENTS.

THE readers of the Prophetic Times are acquainted with our surmises with reference to Louis Napoleon as perhaps he who is to perform the part of the great Antichrist of the last days. (See No. 2, p. 17; No 4, p. 52; and No. 6, p. 87.) More and more, with every new movement, does he develop himself in that direction.

A writer in one of the secular issues of New York, dated September 5, 1863, publishes, that, in 1857, he made the acquaintance of a gentleman of somewhat distinguished character, who had been the intimate friend of a certain Mr. Müller, the companion and counsellor of Louis Napoleon, in the days of his banishment, and from whom he obtained possession of some very remarkable Napoleonic secrets, which we repeat.

It appears from what he thus elicited, in accordance with all the accounts, that the dream of Louis Napoleon's whole life was his accession to the throne of France; and that such was his aptitude for reverie, and facility for speculative development, that he had three large volumes, at the time he was in this country, filled with his plans for attaining the grand aim of his ambition. The secrets referred to, are contained in the general run of this imperial programme, framed so long in advance, and in the filling out of which thus far there has not occurred a single variation.

The attempt to take France with about sixty followers, in the steamboat City of Edinburgh, was distinctly marked out in these volumes. The calculation was, that the electric fire which always runs in the French veins, and which is known as "glory," would burst into a universal glow at the watchword of Napoleon; while the counter view and calculation for defeat, was contained in a marginal note, to the effect, that should he fail, the conviction that he was an easily-handled, soft-brained fool, would make him only the more eligible with the scheming sharpers of European politics, as a future candidate. It was to help this latter calculation entirely, that the performance with the tame eagle was thrown in. "The eagle," said Müller, "will catch the fools, if we succeed; it will catch the sharpers, if we lose. In playing for the minds of men, we must never forget the two divisions of society." This latter calculation was undoubtedly justified by the manner in which the intriguing leaders in French politics afterward seized upon Louis Napoleon, almost by common consent, as their candidate for the position of Prince President. "They thought they had the man of the tame eagle," said Müller; "but they got nothing better than the Corsican wolf."

Müller did not go back to Europe with Louis Napoleon; but he confidently expected to be sent for as soon as his protégé should arrive at power. When, however, he found himself neglected, nay, forgotten by his aspiring pupil, in the grand dazzle of events which always buzz and sparkle round a throne, he sunk into a deep dejection. About a year after Louis became Emperor, Müller died in obscurity and poverty in Howard Street, in 1853.

Coming into possession of these *Napoleonic ideas* only secondhand, this writer says that he did not attach much importance to them, till

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he saw the opening portion of them come exactly true in the Italian campaign. That was Louis' *second* great move toward the unity of the Latin race; that race whose empire the Antichrist is in some manner to reconstruct. His *first* was his endeavor to raise Spain to the grade of a first class European power. "Now, as to the Italian campaign," says this writer, "I saw the programme come exactly true, and particularly saw that unexpected peace, which was tendered in the full flow of triumph, laid down as a double victory, inasmuch as in addition to feats of war, it conquered an alliance and friendship from a powerful and otherwise implacable foe. The object of the war was to make an alliance with Austria, and bring Italy so under his control, that he might unify her when he would."

Louis Napoleon's darling idea is to establish a dynasty. The Latin race is to compose the body, and France the head. As early as 1857, *he commenced preparing the mind of France for the union of the Latin race, by pamphlets from various writers on that subject.* And in all cases these pamphlets spoke sneeringly of the Anglo-Saxon race, and indicated *that Catholicity, properly applied, was the synthetic bond and impulse that would carry the Latin race to the resumption of its early empire over the world.* "Without that synthetic idea," said one enthusiastic writer, in 1859, "we never can make France mistress of the world!"

And what comes still closer home, this writer informs us that Müller frequently declared, that Louis Napoleon *intended to divide this republic into two conflicting parts; and that after we had become so weakened as to be unable to assist England, which is our natural ally, he intended to attack her.* That it was to be his first policy, to ingratiate himself with England—to show a continual unwillingness to act without her co-operation, *but always to deceive her.* This idea was expressed in the Napoleonic manuscript by the term of "flattering the old ox"—these words being chosen probably because Bull was at last to be slain.

The number of soldiers set down in the Napoleonic manuscript for our invasion was 75,000—*a force* which, under the then condition of affairs, might be considered as *equal to* 200,000 *now. With these, it was Louis' notion to get a footing in Louisiana, which he claimed to be really the property of France, by virtue of the non-fulfilment of the conditions of the cession.* He used to say, that the greatest mistake his uncle *ever* made, was the sale of the vast territory of Louisiana to the United States—*it should be the aim of France to recover that territory, and, by way of doing so, and of holding it in our despite, the slaves were to be made free and converted into soldiers.* "I want no better material than is to be found in them," said Napoleon; "and so long as they are not emancipated by the United States, *there is an empire ready in that quarter for whoever can give them liberty and arms.* Once mine, I shall never dread losing either them or the territory they defend."

With these ideas in his mind over twenty-six years ago, it is not difficult to believe that the Southern rebellion was in part inspired by Louis Napoleon, and that it has been through some secret understanding between him and its leaders, that the latter have counted so firmly, from the start, on foreign intervention. It was stated previous to the Rebellion, in two of the Richmond papers, and in one in Alabama, that Louis Napoleon would help the South in a war against the North.

To show how well settled this idea of dividing the United States was with Napoleon, we have the word of Pierre Soule that Louis once seriously asked him "how he would like to be President of a Southern Republic!" He was then undoubtedly dreaming of its ultimate seizure for himself. *The Napoleon manuscript, which was written more than twenty-six years ago, avowed, that as soon as he, Louis Napoleon, should obtain control over the South, he would abolish Slavery.*

The remark of Napoleon to Pierre Soule, which was made during a visit of the latter from his legation at Madrid, to Paris, suggests that Louis, more than likely, gave impulse to the Ostend diplomatic meeting. He certainly inspired the raid on Cuba, and incited the insult to our flag on the Black Warrior; but he did not press the matter on the Spaniards, be-

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cause events were not ready for his purpose. It was necessary, before he began to wrestle with the Great Republic, that he should first secure allies, and, in fact, effect a great coalition against it. His theory on this point, as originally laid down in the manuscript, was, to begin first with Russia, next Austria, next Spain—fighting each in detail, if it were necessary to effect the kind of alliance he wanted, but wheedling England all the while—to use his own words—"feeding the old ox." Witness how he used England in the Crimean war; how he cajoled and quieted her, while he was reconstructing Latin Italy, and taking Savoy and Nice; and *how, at every footstep of our troubles, he has constantly put England forward to provoke our animosity.* Notwithstanding the similarity of faith and institutions between the English and ourselves, *he has so used the aristocratic government of England, as to exasperate us with the deepest wrongs*, and make the destruction of England the first wish of the American heart. On the other hand, he has not permitted an iron-clad or Confederate pirate to be constructed in any of *his* ports; and we have heard of no blockade runner flying the French flag. *His diplomacy in the matter of our troubles has been complete; and while he has lulled our suspicions, by directing our attention to "the old ox,"* he has been silently preparing, under the false cover of the Polish question, to descend upon our coasts.

The Napoleonic notes provided, that *after this country was reduced, England was to be deprived of all her allies, and then, along with its religion, swept away.* Germany was to be deceived by him, with the offer of a throne in Mexico or South America to some of its aspiring princes. *Protestant and Catholic Germany were to occupy each other in exterminating strife*—a thing that could easily be effected and prolonged, if England were too weak to side with Prussia in the contest. Your readers can judge for themselves, *if England has not been played almost to a point of helplessness already, when the Saturday Review, in its last issue, lamented that, for some reason or other, Britain stands to-day, among the nations, without a friend in the world.* France, on the other hand, stands at the head of European powers, with all of them obsequious to her, and ready and eager to recognize her new transatlantic empire, and do her bidding in regard to it. Observe also the following expressions concerning Napoleon and his most recent developments.

We have shown in previous articles, that the Antichrist is to have as one of his prominent characteristics the attribute of impenetrability, inscrutability, reticence, cunning, secret craftiness, and a sphinx-like indifference of countenance. The Philadelphia *Press*, which was disposed to ridicule our first article on this subject, has the following editorial observations on Napoleon's recent address to the French Legislature:

"Fifty years hence he may be understood, but to his contemporaries he is a mystery. Of all modern statesmen his policy is the most dark and silent; his purposes are inscrutable; his principles are undefined. Would he aid the Turks against Russia? No one knew till the Crimean war was virtually begun. The improbability of a war with Austria was urged, and believed up to the very moment of hostilities. And now all the world is wondering if France will espouse the cause of revolted Poland, and for the third time this century make war upon the Czar. The Emperor seems to believe, with Talleyrand, that speech was invented to enable man to conceal his thoughts. His recent address to the French Legislature, ostensibly a declaration of his policy, is, in reality, another veil drawn over that already hidden. It is an enigma which has a hundred solutions, of which ninety-nine are certainly wrong, and even the one is in conjecture. It is positively affirmed that this speech means war; it is positively affirmed that it means peace. Who shall judge between authorities equally intelligent and trustworthy? The Emperor has not taken the French Legislature into his confidence, and has not revealed to the world his purposes."

He has, however, proposed a Congress of European sovereigns, to settle the Polish question, it is pretended, as the only means of evading war! An article, in the *Paris Patrie*, says, this does *not* so much mean *peace*, as *the liberty of peoples*. *La France* newspaper publishes, that

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"The refusal of England and Austria to co-operate actively in the Polish question engenders a European question. Upon the table of the Congress, the Emperor will open *the great book of the liberty of nations*, to establish public right anew; to clear away ruins from European soil; to reconstruct a new edifice, founded upon the well-understood interests of sovereigns and nations; to blot out injustice and oppression; to constitute governments in accordance with manners, history, and civilization; to make a new Europe, like society itself. This programme is a justification of the words, 'the empire is peace.'"

The *Constitutionnel* argues the necessity of establishing a new public law, as peace does not exist in the present day, but armaments ruin all. The Congress proposed by the Emperor would accomplish the work of universal progress and general civilization.

The editorial of *The Press*, from which we have quoted, very well says, "It seems more probable, now that the Emperor has spoken, that Poland, a blind Samson, will drag to the earth the pillars that uphold European peace."

We believe that the approaching year will develop wonders in the affairs of this world. The day of God's judgment of the nations is at hand. Louis Napoleon seems every day to be approaching the moment of his revelation as the great Antichrist. We are anxiously waiting to hear what relation he has with the great association recently organized in Paris by the Jews, which is meant to extend to all the children of Israel throughout the world, and which its framers announce as to be the great instrument for the introduction of the reign of universal liberty and light. *Let us not sleep as do others; lest in such an hour as we think not, the Son of man should come.*

J. A. S.

WHEN SHALL JESUS "COME AGAIN?"

No. 3.

It is a weak and foolish remark that a Reverend Brother made to us not long ago. "If," said he, "Christ had told us plainly when he should come again, then we should be thinking seriously about it, and be in a state of readiness for the event, when the time was drawing near." With as much propriety might he have said, If he had revealed to individuals the day of their death, then surely they would often be thinking on it, and as the time approached, they would often be thinking on it, and as the time approached, they would be preparing for it. But God hath wisely concealed from us the day and and date, both of the one and the other. But he has not left his church entirely in ignorance of the time. In great kindness to her, he has given signs and tokens of his coming before he does come. This is the method he has followed in reference to this great event. It would have interfered with the history of the world, and with the freedom of human action, and have destroyed the design of prophecy, had he always revealed the precise time of future events. It is by comparing prophecy with history, that we become wise in regard to the future, while the uncertainty that hangs over it, is highly calculated to make us wise unto salvation, and to hold us to our obvious duty at all times in a wise and humble walk, and always prepared for the future, and when the signs and tokens begin to appear, it is a stimulus to make us doubly wise and watchful.

The question here is, What are the signs of Christ's coming? It is a long time, nearly 2000 years, since he gave the church notice of his coming again, but it was impossible in the compass of the Bible to notice every small event. However, there were to be some great events preliminary to his coming, and it is our duty to give attention to the progress of these. We have not room in these brief papers to give illustrations. We wish to crowd in as many thoughts as we can, leaving it to the thoughtful reader to study these events as noticed in the Bible, and compare them with the history of the present day. The first event we notice, is the return of the Jews to their own land after all their dispersions. In the 12th chapter of Daniel, the last in the series of his prophecies, there is a remarkable prediction relating to the deliverance of the Jewish people,

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extending forward even to the time of the first resurrection. "There shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered." Then see the Saviour's account of the same event, in the 24th chapter of Matthew, almost in the very words of Daniel. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." That these were the tribulations of the Jewish nation, see the parallel passage in Luke 21st chapter. Then see a few verses subsequent to the given quotation in Matthew. "*Immediately* after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, etc., and then shall appear the sign of the Son of Man in heaven," etc. Keep in view the idea that these tribulations are those of the Jewish people. We can merely mention the long-continued tribulations of the Jews, which every one skilled in history knows well, and then we can only refer to a fact well known to those who have given particular attention to the present state and feelings of the Jews, that the prospects of their return to Palestine were never so bright as at the present day. The character of their present literature, of their growing spirit of nationality, and of the increasing numbers of them now flocking to Jerusalem and the Holy Land, are truly wonderful. Then read in connection with these the Saviour's parable of the fig tree, and understand by the fig tree the symbol or emblem of the Jewish nation, a usage of language often found in Scripture. "When it putteth forth leaves, ye know that summer is nigh, so likewise when ye see all these things,"—the revival of Jewish affairs, and their putting forth such signs of nationality,—"know that it is near, even at the doors."

The next sign or token we mention is the present state of Popery. Those acquainted with Scripture may see, that in the 1st Epistle to the Thessalonians, Paul speaks more, and in more particular terms, concerning the second advent, than in any other portion of Scripture, using terms very similar to Daniel and Christ himself. "For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass, and ye know." Again, in the second epistle, "So that we ourselves glory in you in the churches of God, for your patience and faith in all persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye should be counted worthy of the kingdom for which ye also suffer." Under these circumstances, Christians in Thessalonica became alarmed, as if the coming of Christ was actually at hand. The object of the second epistle was to remove these fears. "The day of Christ shall not come, except there come a falling away first," or as it should be translated, until the *apostacy* first come. Should an inspired epistle be sent to the churches at this late day, how different it would be from this! Then follows a remarkable prophecy. Different opinions exist concerning this prophecy, we know, but we write not for controversy, holding as we always have done, that it is a distinct prophecy of the Papacy. Nor do we wait to show our reasons for this opinion. The features described are so like those of Popery, that they fully satisfy us. Now the prophecy here is very distinct and emphatic. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This would seem to denote a gradual consumption, and a sudden destruction. Fifty or sixty years ago, Popery was at the height of its power and glory. Ever since then it has been being consumed by the power of truth, and influence of the true Gospel around it. This was a fitting figure of speech to denote the influence of revealed truth. But why should the apostle change the expression in regard to its final destruction? the Epiphaneias parousias, the brightness of his personal appearance or the second coming of Christ? "The Wicked One" is a personage, and probably refers to the Pope, as the head and representative of the apostate church. What is his power and glory now? A mere shadow awaiting its overthrow, together with all false systems of worship and piety. Its end will be sudden, like the throwing of a great millstone into the sea. How this shall be accom-

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plished we cannot well imagine. We can think of no other means than the actual coming of Christ, which shall also be sudden, "even as the lightning coming out of the east, and going even to the west." In the state of things at the present day, it does not seem as if we shall have to wait long for the overthrow of the Pope. By the same analogy of reasoning, it would appear that the coming of the Lord draweth nigh. Therefore be ye also ready, dear reader, for in such an hour as ye think not, the Son of Man cometh.

In presenting these two great and notable signs and tokens, we could have filled pages of illustrations. But this is not our object. We would not take up too much room in your useful publication, but invite others to furnish their thoughts. And again, we wish only to awaken thought and inquiry, and careful, prayerful examination of the question. If sober, intelligent men would only do this, we think they would not long remain skeptical in regard to the evidence in favor of a personal and speedy advent, previous to the millennium. We regard it not only as a serious but an important inquiry, and would venture to suggest it as a test of our love to the Saviour. The Apostle Paul does this. The crown of righteousness of which he was confident, he said would be given not only to him, "but unto all them also that *love his appearing*." Can we be said to love Christ, and love his appearing, if we take no note of his numerous hints and warnings in regard to his coming again? Paul in numerous instances, too numerous to quote, makes use of this as a description of Christian character.

We have other signs to advance, but in the meantime, we can scarcely restrain our wonder, why so many Christians are so indifferent about this subject. We can see nothing attractive in the spirit of the world in these days, nor anything very cheering in the aspects of the Church, to make us content with things as they are; and if there is anything in Scripture, or in the signs of the times, to indicate the nearness of Christ's coming to make things better, it might be thought we would eagerly grasp at them. If a husband had important reasons for leaving his wife for a long season, and left with her many promises and signs to betoken the time of his future return; if she were a faithful spouse, and loved her husband, she would love to peruse the promises, and if the signs and tokens appeared, she would be calculating with interest, and eagerly watching about the time of his expected return. Thus Christ left his church. Are we thus eagerly watching, as a faithful, loving spouse would do? R. K.

THE POWERS OF THE WORLD TO COME.

The term "world," in the Scriptures, sometimes signifies this present order of natural things; sometimes the unregenerate human race; and sometimes this present age or dispensation, in contrast with that to come. It is in this last sense that the word is used in Heb. 2:5 and 6:5. Among those to whom this epistle was addressed, this phrase, "world to come," was a common one, and denoted the future kingdom of the Messiah. Into the glory of that kingdom the crucified Jesus had now entered, all things being put under him.

From the earliest times, the people of God were taught to look and hope for a time of restitution, when the evil which now defiles and curses the world of nature shall be purged out, when sin shall be banished and death swallowed up in victory. In the faith and hope of this "world to come," the ancient worthies lived and died.

In the views of most modern Christians, these descriptions are so spiritualized as to be almost meaningless. But, by what authority? Did our Saviour thus make void these promises? Certainly not. On the other hand, he constantly discoursed of a kingdom of heaven to come. To his disciples he distinctly promised a "regeneration," which he, as the Son of God, was to effect, and in which they should sit upon twelve thrones, judging the twelve tribes of Israel.

In like manner, the apostles, in their preaching of the Gospel, asserted that the first coming of Christ had not realized these ancient pro-

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mises, and that they were not discarded by the new faith. On the other hand, they seized upon them, and exulted in the hope of their speedy fulfilment in the reign of the crucified Jesus, whom God had raised from the dead to accomplish that restitution of all things of which he had spoken by the mouth of all his holy prophets since the world began. Nothing is more evident than that the hope of the New Testament Church was constantly directed to a Second Coming of Christ, when he should manifest his kingdom, and these promises would be fulfilled.

"The world to come," then, was, to the early Christians, a real and tangible object of desire.

But how is it in these last times? We charge that in the minds of most Christians, nowadays, it has been thinned down into a mere spiritualistic dream. For it, there has been substituted a vague, ethereal notion of heaven. And in place of this great crisis of the future—the revelation of this divine kingdom—is substituted the hour of death.

The Day of Judgment is anticipated only so far as to make it a mere repetition of events settled long before. Even the great doctrine of the resurrection of the body is felt to be an almost useless appendage to the faith of which it was once a most prominent characteristic. The promise that the saints are to be kings and priests unto God, and to reign with Christ upon the earth, is stripped of its force. The saint's inheritance is fixed in an ideal, imaginary region, inhabited by people with wings, and filled with psalms and music, and things divorced and so far removed from this world and the sphere of our past or present consciousness and experience as to have no power to impress or attract.

Now what is this but a virtual denial of the faith once delivered to the saints? And it is most pernicious. In former times, the Great Adversary assailed the Church through formalism. But it may well be doubted whether he has not wrought as great damage, in these days, by these subtle spiritualizations of Bible statements, forcing even professed Christians into the company of those who scoff "the promise of his coming."

Especially does this false spirituality fritter away "the powers of the world to come," as a means of influencing the minds and hearts of men. The ancient faith brought the "world to come" near, and made it to bear upon this present evil world. The powers of this and of that, it brought into close combat. A reward was presented to the Christian which he could understand and appreciate. The riches, the honors, the pleasures of this world were made to stand a comparison with those of another kingdom as real and tangible as they; and their power to influence and control men was proportionally lessened. Men will not be much influenced by that which is beyond the range of their appreciation and experience. Hence, alas, we have so much compromising of the service of God with that of Mammon. The true and essential antagonism between the profession of Christianity and the service of this world is not understood and not realized, because the nature of that to which Christians are called is not rightly conceived. Scarcely any one rises now to a true and full conception of the nature and extent of that choice and struggle to which Christ invited us in enlisting under his banner. Scarcely any one feels the power of future things so coming into the sphere of his earthly life as to uproot the affections and boasts of his natural manhood, and to renew him for that faith-battle which alone overcometh the world.

If our modern Christianity presented the whole truth as to this point, many things which are deemed not only compatible with a Christian profession but praiseworthy, would be viewed in a very different light.

To illustrate: let us suppose the case of a Christian entering the arena of strife for office, tempted by the honors of public station. The vague promise of a crown and a harp in some dim and incomprehensible heaven on high may not be sufficient to wean him from the enchantments of worldly ambition. The reward is so out of the line of all his present interests and experiences as to make no definite impression on his heart. He does not see it aright, and its power over him is greatly weakened. But go to him and say, "My Christian brother, you

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are very anxious for office and honor in the world. Do you not know that your time has not yet come? Be patient, and you shall have all the honor and power in the earth you can desire. Know you not that you are an heir of the world; that Christ is to transfer the dominion of it into the hands of his friends, and that hereafter, under him, you shall judge angels and judge the world?" and you meet his temptation at a new point and put it to a disadvantage, by presenting a promise in the line of his desires, vastly greater in degree than that which this world can offer, and purified from all that is low in the pursuit or sinful in the enjoyment. He begins to reflect whether he can afford, for these poor and often sinful honors that come from men, to weaken his title to those that God has in store in the world to come. His imagination kindles at the prospect of something that he can understand. His hopes are no longer vague anticipations of something foreign to his experience, but become a real power, felt at the heart of his temptation and vanquishing it.

Moreover, this false spiritualizing of the world to come also tends to substitute a humanitarianism for the power of Christ. It founds its hope of the coming restitution in the improvements of which this world is susceptible. It asserts the perfectibility of human nature and estate by present means and agencies, and thus allies Christianity with the god of this world, in his endeavor to emasculate the Church's hope of a world to come by the promise of the dominion of that which now is, and palms off a Christendom which has well nigh disowned Christ in the stead of the glorious kingdom to come. What room is there in such an apprehension of things for those powers of the world to come which told so mightily on the hearts and lives of the saints of old? Alas! what have we not lost by abandoning the ancient landmarks? L. C. B.

Selections.

THE SEVEN DISPENSATIONS.

BY JOHN CUMMING, D. D.*

DURING the last six thousand years—nearly exhausted—of the history of our globe, there have been at least six distinct and independent dispensations, to be succeeded by a seventh, the glory and the perfection of all that have passed away. Just as there seem to have been six days spent in the creation of the globe, or rather in the arrangement of it, crowned by a seventh, its coronal and its glory; so there seem to have been six successive dispensations or economies, each closing with judgment, and each giving birth to another, a brighter and a better. It is according to the very same analogy that students of prophecy have argued that the six days consumed in the arrangement of the world are the types of the six thousand years that mete out the time during which this economy is to last, and that the seventh day in which the six of creation culminated is the type of the thousand years commonly known by the name of the rest that remaineth for the people of God, or the millennial age, which ends and crowns the world that now is.

Let us enumerate these six different dispensations, each ending in specific judgments. First, there was the Adamitic age, the age of Adam and Eve in Paradise, in which God's voice was heard at early morn and at dewy eve, and his footprints were visible upon every portion of the garden of Eden; all flowers beauty, all sounds music, all air perfume, and all sensations bliss; the two hearts that beat there happy beyond the reach of all disturbing or in-

* Great Consummation. The Millennial Rest; or, the World as It Will Be. By the Rev. John Cumming, D. D. First Series. New York: Carleton, publisher.

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trusive element. Adam and Eve sinned, and then the age ended in retribution. They were expelled from Paradise, and the fiery cherubim guarded the gates of glory, lest the unfit criminals and exiles should seek to enter again into that holy and happy abode.

Secondly, we have the antediluvian, patriarchal age, marked by the martyrdom of Abel, the crimes of Cain, and terminating also in judgment, when God opened the fountains of the great deep, withdrew their shutters from the windows of heaven, and let forth a depopulating and dismantling flood that baptized the earth with its judicial waters, and left eight persons only to go down from Ararat to look forth upon a world dismantled and depopulated, and to begin the long and the weary march of life in an economy greatly deteriorated.

Thirdly, we have the Noachian dispensation, starting from the ark and the mountains of Ararat, under the beautiful symbol and shadow of the rainbow, light and darkness; the age too strongly branded by unbelief and impiety and idolatry, till at last this age also ended in the burning of Sodom and Gomorrah, the cities of the plain, and the institution of another and a new covenant, which took place as

The Fourth dispensation. This we may call the Abrahamic dispensation, when God appeared to the father of the faithful, teaching, covenanting, and making bright promises; an age intensely interesting in its story, like life's April day, full of sunshine and of showers, of lights and of shadows. But it also ended in judgments upon Egypt, and the overthrow of Pharaoh in the Red Sea, and the exodus of the Israelites toward the promised and the better land.

Fifthly, we have the Mosaic economy, beginning at the Red Sea, constituted and consecrated again by the appearance of Deity; characterized by the weary march through the desert, by the possession of the promised land, pledged to them as long as they were faithful to their covenant; ending at last in the overthrow of that beautiful city Jerusalem, the beauty and the joy of the whole earth; in which God dwelt between the cherubim; in which now the Mosque of Omar raises its crescent to the sky, while on the Holy Land the Druse, and the Moslem, and the monk leave their desolating footprints; from its shores the people that have a right to it are exiles, until God lifts the standard in the sky, and bids Israel come forth, and return, and again dwell in Palestine.

After this dispensation comes the sixth, in which we now live; a dispensation beginning with God manifest in the flesh, seen of angels, justified in the Spirit, believed on in the world, received up into glory; a dispensation whose characteristic feature is not the conversion of the whole world, which will not be accomplished in it, but the election and conversion of a people out of the world, to be presented unto him a glorious church, without spot, or blemish, or any such thing. Whilst it is our most sacred and our most instant duty to carry the Gospel to every creature upon earth, and the shorter the time that remains the more instant and urgent ought our efforts to be; yet it is evident that the Gospel of the kingdom preached in this economy will not issue in the conversion of all the inhabitants of the earth. We are expressly told: "This Gospel of the kingdom shall be preached among all nations for a *witness*, and then shall the end come;" and we read that when our Lord comes, instead of all being righteous, there shall be great sin and great wickedness in the world. See St. Paul's characteristics of the last times. One of the marked and expressive signs of the approach of that age is the fulfilment of the second chapter of Joel. That chapter is probably now being partially fulfilled. The day of Pentecost, that passed away 1800 years ago, was the first sprinkling drops of the shower. But God is now pouring out his Spirit upon all flesh in greater abundance. And as if to show that we occupy the evening hours of this last sixth dispensation, let us notice at this moment the instancy, and the urgency, and the frequency and the force with which the Gospel is being preached; in theatres, in halls, at prayer-meetings held in barns, and in drawing-rooms, by men who have great talent, with great roughness, but real piety, calling men with a voice of thunder to prepare to meet God, and provoking

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echoes in the most obdurate hearts. These things must strike the most thoughtless and the most unreflecting, indicating as they do the era in the age, the sixth age or dispensation, in which it is our lot now to live.

The seventh age or dispensation comes, called the millennial rest. In this millennial day all shall be righteous; every tear shall be wiped from every eye; God alone shall be exalted; Jerusalem shall be lifted up to the top of the mountains, and all nations shall come to it; Satan shall be bound for a thousand years; the wolf shall lie down with the lamb, and the little child shall lead them. But this dispensation, so marvellous, like the preceding six is to end in judgment; for we read that at the close of the millennial economy, after the thousand years have been finished, Satan is to be let loose for a little. But we read that he is taken, and cast into the lake that burneth with fire, and death and hell are cast into it too; and the millennial age melts into the heavenly, as the sweet dawn melts into the noonday sunshine, never to be clouded nor to be interrupted forever.

OUR TIMES AND HOPES.

Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour thus: "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social, and religious, all seem to be giving way: the time of trouble spoken of by both Daniel and our Saviour is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts of the Church, our nation, and the world at large. "The bride" is in exile, weeping and praying, "even so come, Lord Jesus." While the latter day "scoffers" in derision are saying, "Where is the promise of his coming?" Thousands are deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas! for such! Between our time and that future glory of Messiah's reign there lies a region as dark as midnight, strewed with such ruined hopes and blasting terrors as this world has never known,—such a time of plagues and tribulation as never was, when all hopes based on finite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited: "Thy kingdom come," the very kingdom, ascribed to him, "for thine is the kingdom, the power and the glory, forever. Amen."

No person who may be favored with grace enough to disarm himself of prejudice, and sit down as an humble learner at the feet of Christ and his Apostles, and receive their exposition of the Prophets, can resist the fact that the hope of the primitive Church was, and the true hope of the Church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ." (Titus 2:13.) Not until then will the Church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the people of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the sparks of their own kindling." With all deference to the opinions of others,

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such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may safely be affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the Gospel of the kingdom, and deigned to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the Gospel, like its author, will continue the same; nor will God, the Holy Ghost, change. Hence the results of Gospel preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive Church, and through the ages past. To what other conclusion does revelation, reason, and common sense lead? The Apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the Gospel. In all his writings, there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction, as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

The lameness of the various efforts to prove the world's conversion from the Sacred Oracles, prove the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion the following language is quoted: "Where sin abounded, grace did much more abound." (Rom. 5:20.) The most that this Scripture proves, is, that Divine grace so abounds, that whosoever will may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true: and therefore we must submit to be saved by His grace, or fall and perish by His righteous judgments. How does this prove the conversion of this world? Once more: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8.) Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the Sacred Scriptures to sustain a favorite but false theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for Himself "meet to be partakers of the inheritance of the saints in light." (Cor. 1:12.) The fact that God is now raising up witnesses in all parts of the world to this precious truth, is certainly worthy the consideration of all.

From the Northern Christian Advocate.

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Editorial.

THE ENOCH TRANSLATION.

No. II.

We have shown that there are to be different stages in the translation of the saints at Christ's coming. Now arises the deeply interesting inquiry, WHO THE FIRST-FRUIT SAINTS WILL BE? doubly interesting in view of the very great probability, amounting almost to a demonstration, that the present generation will witness the great tribulation and the glorious epiphany, and that there may be some now living who shall not taste death, but have a part with them that

> "Shall, in a manner most sublime,
> Endure a transmutation."

The bare possibility that upon *us* the ends of the earth are come is enough to send a thrill through our inmost being.

It is generally supposed that these first-fruit saints are identical with the wise virgins spoken of in the 25th of Matthew. That these wise virgins do not comprise the *whole body* of the invisible church, or of converted persons, is plain from the fact that the ten virgins *went forth* to *meet the bridegroom*, which they would not have done if they had not *expected* him; and this present expectation is just what the churches generally reject as visionary.

The question, then, narrows down to the inquiry, 1st. Whether the wise virgins consist only of saints living at the time of the end? 2d. Whether the 144,000 and the wise virgins are identical or distinct bodies? and 3d. Whether the 144,000 are a chosen company gathered during the whole Christian dispensation, and include the virgin company?*

1. The first question may be unhesitatingly answered in the affirmative. The wise virgins cannot include any believers of the past age, fallen asleep in Christ, because our Lord himself particularly *defines the time.* This is very often overlooked. He says the likeness shall be "then," *i. e.*, at the time of which he was speaking, viz., the close of the age, and the occurrence of the events immediately preceding the advent.

That the foolish virgins are *not* the people of the world, the ungodly, as it has been usual for expositors to say, is abundantly manifest. Such as are "*filled with all unrighteousness, fornication,*" &c. (Ros. 1 : 29), are not virgins at all. Beyond a doubt, the analogy of Scripture teaches us that virgins, whether wise or foolish, are such as have experienced in their hearts the renewing grace of God.

Meditating much upon this subject, we think we have seen our way to still another conclusion, viz., that the ten virgins are not only

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* What is the precise meaning of Rev. 14 : 4? viz., "These are they which are not defiled with women, for they are virgins." (*οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γάρ εἰσιν.*)

At first sight it appears to sanction the Popish error that celibacy is a holier state than matrimony. Cogent reasons forbid this interpretation. To us, it seems that the key lies in the preposition *μετὰ*, which signifies "together with." It seems that *Christ's bride* is here spoken of. She is distinguished from other "females" as being a virgin. That is, she has escaped certain defilements that have contaminated others,—her companions perhaps. (Ps. 45 : 14.)

Indeed, the term "virgins," followed by that of "women," forbids the possibility of understanding the words of conjugal or sexual connection. The passage may, probably, be paraphrased thus: "These are they which have not been contaminated *like others* (by a Laodicean spirit, worldly-mindedness, churchliness, and a neglect of watchfulness for the Lord's coming?), but have preserved that *purity* by which distinguishing grace *fits them* for *the bride of the Lamb.*"

The figure of an adulterous woman is frequently used in the Scripture to represent impurity and idolatry.

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those, whether wise or foolish, who are *converted*, but *such* of the converted as *professedly look* for the coming of Jesus in *their* time, at any moment. If this distinction is real, and not imaginary only, it is of the highest importance. And it seems to be found in the very structure of the text, which distinctly states that the *ten* virgins, both wise and foolish, were those who *went forth to meet* the bridegroom. Now it is impossible for even holy Christians to do this who are not themselves in an expectant attitude for the appearing of the Bridegroom himself, in their day. No one can "watch" unless he expects an instant coming. The belief that the Lord will certainly not come in our lifetime is, *a priori*, incompatible with expectant watching. If we are told that it is "*death*" for which we must watch, and that holy believers *are* always watching for death, the unanswerable rejoinder is, that "death, though not yet put under our feet, is not the Lord;" and that we are commanded (Matt. 24 : 42) to be like men that watch for *their* LORD, because we know not the day nor the hour wherein the *Son of Man* cometh. Matt. 25 : 13.

Here is room for solemn and profitable reflection, and for great searchings of heart! Even of those *professing to look* for the Saviour's *imminent* advent, one-half will be found to be foolish and without oil, and will not be ready, and will not go in with the bridegroom to the marriage! *They can never be with the bride.* OH WHAT A PRIZE WILL BE MISSED! What unavailing regrets! So near! The *summum bonum*—THE CHIEF JOY OF THE UNIVERSE—almost grasped, and *yet* to have to say: "Unattainable treasure, adieu!" "*Search* me, O God, and know my heart; *try me* and know my thoughts, and see if there be ANY *wicked way in me*, and lead me in the way everlasting."

2. *Are the wise virgins and the* 144,000 *distinct bodies or classes?* The number 144,000 is twice mentioned in the Revelation. There is little doubt that these two classes, viz., the "sealed" of Rev. 7, and the "virgins" of Rev. 14, are not identical. Those of chapter 7 are *Jews*, redeemed out of (ἐκ) *every tribe of Israel;* those of Rev. 14 are "away from among" (ἀπὸ) men generally. Whether those of Rev. 7 were gathered out during the whole Christian αἰών, or during both dispensations, or only during the last three and a half years constituting the "great tribulation," is not quite clear; the last is more probable.

It might be supposed by some that the wise virgins embrace both the 144,000 of Rev. 7 and of Rev. 14; but from what we now see around us, it would seem unlikely that there should be 288,000 believers found in an attitude of expectancy of our Lord's immediate advent: it appears just possible, and no more.

A weighty consideration suggests that the wise virgins of Matt. 25 and the 144,000 of Rev. 14 are not permutable classes of saints. We have seen that the former consist only of such as are living at the time of the end; now if the 144,000 were identical with them, all but the quick would be debarred from the highest privilege of "following the Lamb whithersoever he goeth," and even the apostles would be necessarily excluded from the chosen company, who, as a sort of body guard or inner circle, sing, as it were (ὡς), a new song which no man can learn but they. These, also (corresponding with the promise given to the members of the Philadelphian church, who are probably of the number, Rev. 3 : 12), have the Lamb's Father's name written in their foreheads. The Philadelphian saints have written in the foreheads the Father's name, the Saviour's "new" name, and the name of the New Jerusalem: they have no new name of their own,—probably on account of their intimate personal union with the Lamb. Whereas to *other* saints (those at Pergamos, Rev. 2 : 17) it is said that *they* will have "a new name written which no man knoweth saving he that receiveth it." And yet, the "Word of God," on whose thigh a name is written, "King of kings and Lord of lords," has *also* a name written (Rev. 19 : 12) "that no man knew but he himself."

While this sublime and glorious mystery evades, at present, our full comprehension, the prerogatives and distinguishing dignity of the 144,000 are so apparent, especially in the fact

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that they follow the Lamb whithersoever he goeth, that it seems unlikely that they should *exclusively* belong to the saints living at the time of the end. We must not forget *that the whole Primitive Church for* 300 *years lived constantly in the advent faith.* There were "the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs," who, amid untold torments, resigned their last breath in the hope of coming with Jesus to reign on that earth which had been the scene of their sorrows and their sufferings. Some of the holiest men, too, in *all* centuries (although their number was small in the days of the Papal apostacy) have lived and died with their highest hopes summed up in the aspiration for the coming of Jesus, which they knew is everywhere held up in the Scriptures as the hope of the Church.

We desire to express ourselves with becoming diffidence: our shoes are off our feet; for the place whereon we are now standing is, emphatically, holy ground. Yet we will venture to add that what makes it appear still more unlikely that the 144,000 are identical with the wise virgins is the strong manner in which *Paul* indicates *the sum of his wishes* in Phil. 3 : 11. To have experienced the renewing power of the Holy Ghost would seem to be sufficient to put his partaking of the *first resurrection* beyond peradventure. He has himself told us that (all) the *dead in Christ* shall rise first. (1 Thess. 4 : 16.) It is true that the order in this passage (1 Thess. 4 : 16) refers not to the dead saints as distinguished from other dead, but from the living saints; and it might be supposed possible that the "dead in Christ" mentioned here do not include all, but that others shall rise at another time: yet this is not likely, because the *time* is defined by the expression that "the Lord himself shall descend from heaven* with a shout;" and we know from the Old Testament that this is simultaneous with the destruction of the armies of Antichrist, gathered in the Holy Land, and *before* which the Lord shall have "come with *all* his saints." To have thus apostolically longed for what will be the lot of *every* true believer, and to have looked upon it as the highest attainment, does not seem to be what Paul had in view. What he speaks of is evidently something *extraordinary*, which he continually kept in view, as the *grand object of life*, to be always sought after with untiring effort. It is this blessing (whatever its nature) which he calls the PRIZE of the high calling of God in Christ Jesus. For *this* he continually forgot those "things which are behind" (as having already left their record of his labors), and reached forth unto those "things which are before."

And that this prize was within the reach of others also, is evident from the exhortation, "Therefore let as many of us as be *perfect* be *thus* minded."

Now if only the *living* saints, the *wise virgins*, constituted the 144,000, and if the being numbered with them is the prize of which Paul speaks, he must, *from the nature of the case*, be excluded; and that he would have aimed at an impossibility cannot for a moment be supposed.

3. Judging from these premises, then, it appears probable that the 144,000 consist of the number of those entirely consecrated Christians (even if some of them are now asleep) who spent or are spending their lifetime IN THE MOMENTARY EXPECTATION OF THE APPEARING OF THE SON OF MAN, and who died with, or are cherishing, the fervent aspiration: "Come, Lord Jesus, come quickly." And we suppose they have this dignity because they have peculiarly honored the Lord in the matter which this word makes so prominent, and as it were the test of a holy walk; since this expectation, when it pervades the whole soul, brings with it the atmosphere of the Saviour's presence. Such souls walk before Him, walk with Him; they purify themselves as he is pure,—continually strive to walk as he walketh,—abide in Him, and have confidence. They *know* that when he shall appear, they shall be like Him for they shall *see* Him *as He is;* and hence again, they *purify* themselves as *He* is pure

* ἀπ οὐρανοῦ. Sky? Atmosphere? The usual article is omitted.

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And if it be true that the coming of Jesus is the culminating point of the Scriptures, then, in treating them thus, God would but carry out his eternal principle, viz., "Them that honor me I will honor." (1 Sam. 2 : 30.)

But while we venture diffidently to say that we are inclined to believe that the 144,000 of Rev. 14 and the wise virgins are not identical, this would not by any means *exclude* the wise virgins from the blessed number of those who "follow the Lamb whithersoever He goeth." It is highly probable, indeed, that the wise virgins, while not identical with the 144,000, *constitute an integral part of them.*

Our Saviour says (Matt. 19 : 30) that *many* (not all) first shall be last, and *the* last first; and the whole aim of the remarkable and (to most persons) enigmatical parable of the laborers in the vineyard (Matt. 20 : 1–16) is to show that "*the* last shall be first, and the first last:" and the *reason* given is that *few* are *chosen*, though many are called.* And that this peculiar "choosing" refers to a personal share in the *wedding* (γάμους, not wedding *feast*†) is evident from Matt. 22 : 1–14, where, in verse 14, the same conclusion is drawn.

The passage in Luke 14 : 15–24, is by no means a parallel one, as is generally supposed. Neither the wedding (οἱ γάμοι) nor the wedding garment (ἔνδυμα γάμου) is mentioned, but only a supper (δεῖπνον). The only point of resemblance is in the sending out of the servant (Luke) and the servants (Matt.) into the highways; and even here the narrative in Luke adds the word "hedges." Moreover this resemblance is only in the English translation; for, in the Greek, Matthew's "servants" are sent out into the crossways or crossings of the roads (διεξόδους τῶν ὁδῶν), whilst Luke's "servant" is sent into the roads and fences (τὰρόδους καὶ φραγμοὺς).

In Mark 10 : 31, our Saviour, speaking to Peter of the rewards at His coming, seems to single out the wise virgins; for, again using the definite article, he says that many first shall be last, and THE *last* first. He seems also to allude to it in Luke 13 : 30, in which connection he also distinctly mentions the shutting of the door (Matt. 25 : 10). The virgins go out expressly to meet the bridegroom: those that are ready *go in with him to the marriage*, and must therefore be with the bride.

And it seems meet that those who, in the last "perilous times" of abounding iniquity and unbelief respecting the advent, held fast to the hope of His imminent appearing, should, at least, not fall behind those who, in earlier days, instantly serving God day and night, waited for his Son from heaven.

Our conclusions, therefore, are: that the 144,000 and the wise virgins are not identical, but that the latter are a part of the former; and that the wise virgins are not *mere* advent believers (seeing the foolish virgins are the same, having also gone out to meet the bridegroom), but only *such* advent believers as shall be found personally and momentarily expecting the Saviour; and who, therefore, not only believe in, but *love* His appearing.

Let us dig for hidden riches in the inexhaustible mine of revelation; and let the brethren who imitate Daniel's example, in giving heed to the "more sure" word of prophecy, *bring forth out of their treasure* THINGS NEW AND OLD.

E. E. R.

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* It has been suggested that this difference between "calling" and "choosing" is very important, because it is often mentioned in the New Testament. We propose at another time to point it out more particularly.

† The word used in verse 4, ἄριστον, is remarkable: ἄριστον means both "best" and "dinner." It might, perhaps, be rendered: "I have prepared my very best," intimating that this is the highest privilege and joy in the universe.

ANALYSIS OF THE SCRIPTURES

ON THE MILLENARIAN FAITH.

(Continued from page 79.)

HAVING given the references to the passages relating to the most important and prominent *purposes and results* of Christ's return, we now proceed to give a list of those which describe THE MANNER of his coming.

He will come literally and personally as he ascended. Acts 1 : 9, 11; Heb. 9 : 28; Rev. 1 :

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7; 2 Thess. 2:8. The two words used in the last quotation to describe this return of Christ, are παρουσια and επιφανεια, which as strongly and directly describe a real, visible, and personal coming as any in the Greek language; and when used with reference to a person, they cannot mean anything but a real presence and advent of that person. "The *coming* of Stephanus, and Fortunatus, and Achaicus," means the personal advent and presence of these men. "The *coming* of Titus" is the personal advent and presence of Titus. And so "*Christ's own coming*" is the advent and presence of Christ himself, in his own proper person. The idea of a mere providential coming of Christ is a theological fiction, with not a single text of Scripture to bear it out.

He will most likely come first invisibly to steal away his waiting and watching saints, when "two shall be in one bed, the one shall be taken and the other left," &c.; at any rate "as a thief in the night." Matt. 24:43; Luke 12:39; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15; Luke 17: 34–36.

He will come suddenly, when people generally will not be expecting such a thing. Luke 21:34, 35; Mark 13:36; 1 Thess. 5:3; Rev. 3:3.

He will come, as to his visible manifestation (επιφανεια), in splendor and great glory. Matt. 16:27; 24:30; Luke 9:26; 21:27.

He will come in the clouds. Matt. 26:64; Mark 14:62; Acts 1:9; 1 Thess. 4:17; Rev. 1:7.

He will be revealed from heaven as the lightning shineth. Matt. 24:27; Luke 17:24; Zech. 9:14; 2 Thess. 1:8.

He will be revealed to every one's sight. Rev. 1:7; Numb. 24:17; Job 19:26, 27; 34:26; 1 John 3:2; Zech. 12:10; Rev. 22:4.

He will descend to the earth at the place from which he ascended. Zech. 14:4; Ezek. 43:2; Acts 1:11, 12.

He will come accompanied with the angel-saints, whom he will raise from among the dead and steal away from among the living for the purpose of having them with him. Jude 14; Matt. 16:27; 25:31; 1 Thess. 3:13; Deut. 33:2; Zech. 14:5; Rev. 14:4; 19:14. Compare, also, Matt. 22:30.

He will come clothed with irresistible majesty and power. Matt. 24:30; 26:64; Mark 13:26; Luke 21:27; 2 Thess. 1:7; Ps. 110:2; Rev. 6:17; 19:15, 16.

He will come in connection with some very marvellous heraldic demonstrations. 1 Thess. 4:16. Compare Exod. 19:16; 20:18; Isa. 27:13; Zech. 9:14; Matt. 24:31.

SPECIAL NOTICE.

☞ It is regretted, by none more than by the Editors, that this number is so late in its appearance. The reasons are, that the publisher had not the pecuniary ability to go on with the publication as he had contracted. For several months he held matters in suspense, hoping for help which he did not receive. Unwilling that our subscribers should be the losers by the non-publication of the three numbers which yet remained to fill out the year, the Editors applied for the subscription list, that they might, on their own account, arrange to supply what was about to go by default. It has been but a few days since their request was complied with. Hence the delay.

Having done all the editorial work of the year without compensation, incurred personal obligations for the publication of the preceding numbers, and compelled to issue this number at their own expense, the Editors beg leave to state, that *it will be necessary for other friends of the cause now to lend a helping hand.* We are willing to do what we can; but must decline the risks and responsibilities of continuing the publication, unless some benevolent friends, who love the Lord's coming, will consent to make donations towards meeting its printer's bills.

Shall, then, our work stop for want of means, at a time when everything is so full of signs that the end is near, and when the need of such a publication is so great and urgent? We await the answer.

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The Prophetic Times.

Vol. I. NOVEMBER, 1863. No. 11.

Special Contributions.

CLIPPINGS OF INTELLIGENCE.

THE STATE OF EUROPE.

THINGS are approaching a very critical condition in Europe. The most careful observers are satisfied that a great war is inevitable, and that its commencement is not far in the future. Says the London *Times*, "A single spark would kindle a conflagration from the Pyrenees to the Caucasus, from the Mediterranean to the Arctic Sea. It is scarcely possible to imagine how we could stand apart, and plume ourselves on our immunity between two worlds in flames. Yet who shall say how deep we should descend into the struggle, once begun—how long we should be involved, and with what changes we should finally emerge?"

A Paris correspondent of the *Standard* says: "I learn that notice has been sent to the troops quartered at the camp of Chalons to hold themselves in readiness to move at a day's notice, and that orders to prepare ambulances and wagons of the military train have been received at Metz and Strasbourg. The Imperial guard in Paris have not yet received any orders, but as they are always on the war footing, and their artillery, commissariat, and ambulances are kept in constant readiness, they are always prepared, and do not require a lengthened notice."

The Emperor Napoleon, in his proposal of a conference of the powers of Europe, makes the following significant remark:

"Must we eternally maintain a condition of things, which is neither peace with its security, nor war with its happy chances? Let us no longer lend a factitious importance to the subversive spirit of extreme parties by opposing ourselves in narrow calculations to the legitimate aspirations of peoples. Let us have the courage to substitute for a sickly and precarious condition of things, a situation solid and regular, even should it cost us some sacrifices. Let us assemble without preconceived system, without exclusive ambition, animated alone by the thought of establishing an order of things founded for the future on the well understood interests of Sovereigns and Peoples."

MOVEMENTS AMONG THE JEWS.

The foreign correspondent of *The Moravian* has the following:

"The Universal Israelitish Alliance held its general annual meeting on the 18th of June last in Paris. It shows progress, and is definitively organized. Its members number 1386. There was a touching allusion to the death of Sir Culling Eardley, to whom was 'rendered a last homage of pious gratitude' for his constant sympathy and energetic concurrence in the defence and protection of Jews suffering persecution. The Austrian and Swiss Jews have formed separate societies, working to the same end, and acting with and appealing to the Universal Israelitic Alliance. The President for the new year, M. Cremieux, has put into circulation an energetic appeal to the Jews to unite. '*Come to us*,' he concludes.—'*Send us thousands of adherents; form committees—English, Russian, Polish, Belgian, Dutch, German Jews;*—Jews from every state of Europe, Africa, America—*Jews from every point of the Universe* into which our religion has penetrated; count your

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numbers, and *unite in a fraternal bond to the Paris committee*, which you will always find ready to promote your best projects. French Jews in all our towns give the example of a devoted concurrence! *Let our numbers be a new power* for the Association so pregnant with promise, and which, *although of so recent a date, has already produced fruit beyond all hope.* Take courage, brethren, we are upheld in our noble task by the most exalted minds in all other denominations, and are advancing towards the true fraternity of mankind.'"

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TROUBLES BREWING IN THE EAST.

Mr. Barnvard, the artist, writes to *The Traveller* concerning affairs in the Holy Land, and respecting *the Holy Places* in particular, as follows:—"The question regarding the custody of the *Holy Places* is now assuming a somewhat threatening aspect, according to the late news from Europe, and it is not improbable that a war may be the result. While in Palestine, I visited all these sacred localities, and became familiar with their histories, and also with the questions now in dispute between their custodes, the Latin and Greek monks; and as these disputes have become serious political ones between two powerful European Sovereigns, it may be of interest to the public to know further regarding them.

"As many may not understand the distinction between the above mentioned sects, it will be necessary to say that the Greeks do not acknowledge the Pope as the head of the church, but the Emperor of Russia; they also differ materially in their forms of worship. The established religion of Russia is the Greek. The Pope is the acknowledged head of the Latin or Roman Catholic church—while the King of France is the 'Protector,'—which title the present Emperor Louis Napoleon has assumed;—hence his demand for the restitution of the Holy Places to the Latin monks. This demand, by some cause or other, no doubt weighty political reasons, induced the Porte to publish a Hattehymaynn (imperial decree) reinstating the Latins in their ancient rights. This aroused the Greeks, who have appealed to their 'Protector,' the Czar of Russia, and he immediately demanded of the Divan at Constantinople the abrogation of this decree; and here rests the affair at present; what the result will be, lies in the future."

"The Missionary Herald" for August, 1862, presents an article from Dr. Barclay, from Jerusalem, which furnishes some interesting facts bearing upon the same subject. He says that the Russians are engaged in erecting immense buildings at the north-west side of the city—buildings occupying a site of 157,000 square yards in area, and costing not less than £250-000 already, without being nearly completed. He says, "The location of the buildings is not far from the upper Pool of Gihon, near which Rabshakeh stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military."

It would seem from this as if war were in contemplation.

"The Romanists, like the Russians, not content with their place in the church of the Holy Sepulchre, are securing other property there, and are making provision for his Holiness, in view of any contingency that may arise."

We are reminded in this connection of a certain Poem, written on the return of Napoleon's ashes to France, from which we make the following extract:

"The day is coming—yea, is now at hand—
When wars shall struggle on the Syrian plains—
Wars such as ne'er before have been on earth,
Nor the sun seen in all his ancient reigns:—
The day is coming—yea, is now at hand—
When, urged by Heaven, to her old hallowed ground
Shall beauteous Solyma lead back her tribes,
While with sweet tones her Hebrew camps resound.

Then shall stand still Euphrates; then shall stop,
In fierce affright, Nile's many-founted river,—
Then, too, with whirl gigantic, shall the way
Of the Red Sea cleave wide apart, and sever.
Day of revival! then shall festal Zion
To her eternal God build shrine on shrine,—
High Lebanon and Hermon shout with singing,
While flowering olives crown their cliffs divine!"

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UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

No. 3.

"Behold, the Lord God will come, and his arm shall rule for Him: behold, His reward is with him, and His work is before Him." Is. 40:10.

THIS is our proposition: This coming Kingdom is to be personal, and not spiritual. Those who study the Scriptures in reference to the personal Kingdom, find so much that treats directly and specifically of it, that it is a matter of astonishment to them that all do not perceive it. It seems to some of them a work of supererogation to attempt to prove a thing so manifest. Yet many spiritualize these prophecies into "airy nothings." It is incumbent upon us to bring the sunlight of truth to bear upon their vapory imaginations, that they may be dispersed. If we are to take the Scriptures in a spiritual sense, how are we to know their meaning—since we have not the grammar nor lexicon of any spiritual language? True, the word of God is "spiritually discerned" by the spiritually minded. But that spiritual discernment does not see what is not, nor let loose the reins of one's own imagination, instead of an humble seeking of the guidance of the Holy Spirit, which is able to "guide us into all truth." (John 16:13; 1st Cor. 2:13, 14.) The spiritual discernment of which the Apostle speaks, is exercised to understand the word of God as it is—not to subject it to exegetical torture to make it appear what it is not. We are to "compare spiritual things with spiritual, by the wisdom which the Holy Ghost teaches"—collating the Scriptures in such a manner as to make one place explain another. The Saviour said of the Spirit, "He shall not speak of himself," but "He shall testify of me:" "Ye also shall bear witness." (John 15:26, 27, and 16:13.) Here the Spirit is represented as the testifier, and the Disciples as the "witness-bearers" of his testimony. And "the Spirit was not to speak of Himself," which he would do if he spoke of a spiritual coming, or a spiritual reign. He was to testify of Christ, and the Apostles were to bear witness to his testimony—of whom the Saviour said, "Ye are *my* witnesses,"—not the Spirit's witnesses. The Spirit has only to assist them understandingly to bear witness of Christ; not of the cross only, but of "the glory that was to follow." "He shall shew you things to come."—"He shall take of mine and shew it unto you."—"He shall not speak of himself." But the spiritualizing system has the Spirit speaking of himself, and testifying of his own coming; and, more unscriptural still, they have the Spirit coming in great power and glory to reign, and to sit on David's throne! The Spirit's throne is in the hearts of true believers; and why he should abdicate that to sit on David's throne, they have never explained. The Apostles were the most spiritually minded of all men; but in bearing witness to the Spirit's testimony, we never hear them speak of a spiritual second coming. This was not included in the promise that "He should shew them things to come,"—for "He was not to speak of himself." We might safely challenge any one to find a single passage in the whole teachings of the Apostles that speaks of a second coming of the Spirit. More than this, Peter declares, that the Spirit testified beforehand of the glory that should follow simultaneously with its predictions of "the sufferings of Christ." Accordingly, every where in the testimony of the Prophets, the sufferings and the glory are often embraced in the same predictions. Even in that magnificent prophecy of the child that should be born of a virgin, we have the Spirit testifying of His government, "the increase of which shall have no end." (Is. 9:6, 7.) And that this is the Spirit's testimony, no believer can doubt—for Peter definitely declares, "That the Spirit in them (the Prophets) did testify, *before hand* of the sufferings of Christ, and the glory that should follow at the revelation of Jesus Christ," when He shall show who is the blessed and only Potentate, the King of kings! "For I will overturn, overturn, overturn, until He come whose right it is; and I will give it Him." (1 Pet. 1:9–13; 1 Tim. 6:14, 15.) The Apostle Peter, in these texts speaks of the glorious coming as the end of their faith, and the grace to be bought them at the revelation of Jesus Christ, "as the things to be hoped for;" which could not be if they got their reward at death. It follows, then, that spiritualizers are

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not giving that Spirit's testimony, who never spoke of a second coming of his own. It should be called vaporizing; for it is not spiritual to attribute unscriptural offices to the Spirit—contradicting and perverting the Spirit's own testimony. See an exhibition of the origin and character of this spiritualizing system in Dr. Seiss' "*Last Times*," pp. 247–250.

Who does not see, also, that the remark—"O it's a spiritual coming, a spiritual reign," has become the mere pretext for indifference to the subject—a kind of soporific to the conscience—that those who use it may "slumber" on in the lap of worldly ease. But when "at midnight, *there was a cry made:* Behold the Bridegroom cometh," what was the fate of its unwise slumberers? "They that were ready went in to the marriage."—But while the unready ones went to bring oil, "the doors were shut;" and they were excluded, refused. We have an intimation of the continued history of these unready or unprepared ones in "the servant that prepared not himself," and was consequently "beaten with many stripes." "Therefore it is said, be ye also ready, for in *such an* hour as ye think not, the Son of Man cometh. (Luke 12:40–47.)

There is an Antinomian delusion into which some believers in the Advent doctrine have fallen, which is calculated to cast them into as deep a sleep as unbelief. Notwithstanding that the sole plea for the exclusion of these unwise virgins was unreadiness—they say, "Christ is our readiness," and give themselves no further trouble about preparation. Nothing could be more unscriptural, for it is never said that Christ is our readiness.—He is our salvation—and that is a finished work, with which we have nothing to do; but we have much to do with the work of preparation. There are things that "accompany salvation;" and these are our concern—aided, of course, by Divine grace. All doctrines that would have the effect to lessen our genuine Christian efforts, are "Satan's opiates," as the Author of "The Parable of the Ten Virgins" very truly calls them.

Let us examine Matt. 25; 10. "They that were ready went in to the marriage," and see if they were not the same as "the Bride that had made herself ready in Rev. 19:7. Here it is expressly stated that "the Bride made herself ready." Then let us examine Matt. 25:11, 12, in reference to the unready ones, and see if it is not identical with the unprepared servant of Luke 12:47.—(See also Luke 12:40–46.)—The fate of this class of unready servants, who neither prepared themselves for his coming, nor "did *according* to their Lord's will," is identical with those of 1 Cor. 3:15: "Saved so as *by fire, with the suffering of loss.*" Their lives must *be in very* strict accordance "with their Lord's will," to be in the high blessing of the "ready" ones.—"Bringing every thought into captivity to the obedience of Christ." (2 Cor. 10:5.) For since the Saviour finds moral character in the thoughts as well as in acts, one unholy thought habitually indulged, may put us in the class of those who are saved so as by fire, with "the suffering of loss" throughout all eternity. Who does not see from this, that all such Antinomian teachers are lulling their votaries into a "slumber" equally as injurious as the unbelieving spiritualizer. The sophistry of this class of teachers is often subtle, and would "deceive the very elect," if it were possible. And it is because they obey the command, "Go ye not after them," that they are not deceived. They call it "The Gospel of grace;" it is rather sin against grace. Any carelessness in reference to obedience is the sin of presumption, which the Scriptures represent as unpardonable, save by chastisement. We should remember who God is, and who we are; and if we could have a just perception of this, we could form a better idea of the self-abasement which becomes us, and of that humble God-fearing spirit which checks the rising thought of disobedience and every unholy emotion, as much as open transgression; "for all things are naked and open unto the eyes of Him with whom we have to do. (Heb. 4:12, 13.) Nothing short of this is a state of preparation which will ensure the "blessing of the ready virgins."

A. P. J[illegible]

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."

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Selections.

DIRECTIONS FOR CHRISTIANS

WITH REFERENCE TO CHRIST'S SPEEDY COMING.

By Rev. Ed. Bickersteth, D.D.

No warnings of the New Testament are more often repeated than those relating to the return of our Lord. It is brought before us in many of the parables; our Lord and his Apostles again and again renew their admonitions to be looking for and be always ready for his coming. We give a few practical directions for the fulfilment of these Divine inculcations:

1. EXERCISE FAITH IN THE DIVINE TESTIMONY CONCERNING THE LORD'S COMING, AS A CERTAIN, APPROACHING, AND NOW NEAR EVENT. The personal coming of our Lord from heaven, where he now is, in glorified humanity, to this our earth, is absolutely *certain*. Nothing in heaven and earth can be more so. Our Lord pledges his veracity for it in the most solemn manner: *Heaven and earth shall pass away, but my word shall not pass away.* (Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33.) It is often mentioned with a special call to attention, thus, *Behold, I come quickly: surely, I come quickly:* as if to remove any lingering doubts that the delay might occasion. It is one of the surest of all truths that our Lord will return from heaven in like manner as he ascended. (Acts i. 11.) The whole voice of the Church in its creeds, is here harmonious. And as it is certain, so it is ever *approaching* nearer and nearer. Each year, each month, each Sabbath, each day, and each hour, shortens the intervening time. Each sacrament, as it is repeated, tells us of its approach. The Lord's Supper is appointed to *show forth the Lord's death till he come.* Each baptism is a figure of the coming regeneration of the earth. Even in the days of the Apostles he tells the Roman converts, after they had believed but a few years, *Now is our salvation nearer than when we believed: the night is far spent, the day is at hand.* It ought, then, by us now especially to be viewed as very *near:* yes, considering the magnitude of the event, and all its issue, and the shortness of the interval as compared with the past 1800 years, as close at hand, even at the doors. Our chief guides here are the prophecies of Daniel and the book of Revelation, connected with the signs of the times. And let any one diligently read the opening out of these books in the writings of those faithful men who have patiently studied the subject in our own day, and whatever differences, more or less material, there may be in their views, he must see that they agree that little yet remains to be fulfilled before the Lord's appearance. Many who have deeply studied the subject fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is also, as many of us believe, nearly connected with the seventh seal, the seventh trumpet, and the seventh vial. We believe, also, that the chief prophetical dates that were to intervene have either run their course or are nearly closing. In the strength, then, of all these prophecies, and in the manifest peculiar signs of the times, continually awakening general attention, but needing the sure lamp of prophecy, shining in our dark world, to give us true light; we call you, my brethren, to exercise faith in the Lord's coming, not only as certain and approaching, but also as near. We believe that we may, with a strength of emphasis that could not before have been used, say to all, *Stablish your hearts, for the coming of the Lord draweth nigh. Behold, the Judge standeth before the door.*

2. REGARD THE LORD'S COMING, RATHER THAN DEATH, AS THE GREAT EVENT FOR WHICH

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YOU ARE TO PREPARE. No one can have studied the New Testament with reference to this subject, without discerning how seldom death is referred to as a motive for watchfulness and preparation, in comparison of the quick and sudden coming of Christ. Death, in this view, is not wholly lost sight of. We are assured *it is appointed unto men once to die, and after this the judgment.* But again and again we are charged to watch, to be also ready, to take heed, to watch and pray always, under the conviction that in such an hour as we think not the Son of Man cometh. This peculiarity in the language of the Holy Spirit must have a deep meaning and infinite wisdom. Our minds ought to be conformed to these directions. They do not imply that death is not decisive of our state for ever: the end of the time of probation and of the day of grace. These truths are made clear by other scriptures. But they do not manifestly teach us that it is more important and more practically profitable to our souls, to fix our eyes and our hopes and our aims on the Lord's coming, rather than on death. That if we would be quickened by the most powerful and stirring motives; if we would be animated by the brightest hopes; if we would have most prominently before our mind the final issues of everything in which we now engage, of every thought, word and work; we must be looking for, and expecting, and preparing continually, for the great day of his appearing. True it is, that it has been delayed season after season, in which Christians have thought that it would take place; true it is, that there have been periods in the past history of the Church when expectation of his immediate coming was general, and yet he did not come. But all this is provided for in the directions of our Lord. He tells us, *Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for your Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.* (Luke xii. 35–38.) In the time of our Lord the night was divided into four watches. In the night of his church, from his absence, he might have been expected at any watch. But special seasons when he was looked for having passed, we must not slumber, but increase our vigilance, if we would have this special blessing at his return.

3. VIEW THE LORD'S COMING AS INFINITELY DESIRABLE. Let it enter into all your best wishes, let it form a part of your constant prayers. In this way it is ever presented to the children of God in the Holy Scriptures. It is *the marriage-supper of the Lamb*, and *blessed are they which are called to it.* He is set before them in the most attractive of all characters, as the coming Bridegroom. The bride longs for the beloved bridegroom. We are told, *Unto them that look for him shall he appear the second time, without sin unto salvation.* They are described as *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: looking for and hasting unto the coming of the day of God.* The most careful discrimination in those passages which are full of terror to the wicked, is continually made, between the effect of his appearance on his enemies and on his people: *Say to them that are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompense, he will come and save you.* (Isa. xxxv. 4.) He is described as *mighty to save*, at the very time that he is described as *trampling on* his enemies *in his fury:* when the *day of vengeance* is in his heart, at that very time, the *year of his redeemed is come.* (Isa. lxiii. 1–4.) The day which burns *as an oven*, and in which *the proud and all that do wickedly shall be as stubble*, is the very time in which it is said, *Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.* (Mal. iv. 1–3.)

True it is, if we have the mind of God, we have no pleasure in the destruction of the wicked; we now yearn over them, we long for their salvation; we entreat them to be recon-

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ciled to God. But seeing that allowed sin and wickedness continually increase, and is the source of every kind of evil, and that in the mind of infinite wisdom and love there is no other remedy for those evils, and that this remedy will be effectual to subdue all iniquity and to bring in universally that kingdom, which is righteousness and peace, and joy in the Holy Ghost, we have in this also, oneness of mind with God. The honor of God's name and the welfare of his people being infinitely dear to us, and their sufferings at the last being, as we have reason to expect, peculiarly severe, this day becomes infinitely desirable for the putting an end to iniquity, for the hallowing of God's name, for the coming of his happy kingdom, and the doing of his will on earth as it is in heaven. It is the day of the full redemption of God's people, putting an end for ever, as it regards them, to death and sorrow and crying and pain and the curse: clothing them with the resurrection-body and the perfected spirit; admitting them for ever to the heavenly mansions and the innumerable company of angels, and the spirits of just men made perfect, and into that city which the glory of God lightens and the Lamb is the light thereof, for ever and ever. With regard to the mind of the Church on this subject, we have it beautifully set forth in some of the last expressions recorded in Scripture of that Church; addressing Christ, it is said, *The Spirit and the Bride say, Come,* and addressing every hearer around us, the Church says, *Let him that heareth say, Come;* and in this day of grace, while it continues, the Church addresses the whole human race, *Whosoever will, let him come and take the water of life freely;* let him share all our hopes and all our blessings. And yet farther, when the Saviour re-echoes again this testimony from heaven, saying, *Surely, I come quickly,* the Church reiterates the longings of a renewed heart, *Amen, even so come, Lord Jesus.* Thus the daily prayer, the chief request of each child of God, is, *Thy kingdom come.*

4. SEE THAT THIS WAITING FOR CHRIST HAS ITS RIGHT PRACTICAL INFLUENCE BY INCREASING YOUR SPIRITUALITY AND HEAVENLY-MINDEDNESS. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination, as an interesting and impressive subject, without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep scriptural truth. Its real use is to raise us continually heavenward, as the Apostle teaches. *Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.* (Phil. iii. 20, 21.) All Christians quickened together with Christ by the Spirit of God, are now *raised up together, and made to sit together in heavenly places in Christ Jesus.* (Ephes. ii. 6.) The Lord's coming is revealed to bring us to this state of mind. *Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.* (Col. iii. 2–4.) The Apostle John joins the same hope with more close abiding in Jesus and increasing purity. *He that hath this hope in him purifieth himself even as he is pure.* (1 John ii. 28, 29; iii. 1–3.) The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable and full of glory, and *the joy of the Lord shall be your strength* for every work tending to glorify his name and bless your fellow men.

Lastly, LET US CONFESS THIS HOPE OF OUR LORD'S COMING BEFORE THE WORLD. Why has

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it yet had so little influence! We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole Church of Christ. Our blessed Master has told us, *Let your lights be burning, and ye yourselves like unto men that wait for their Lord.* This implies an open confession of our hope of his return. *With the mouth confession is made unto salvation.* This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing Christians for this confession; let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for 120 years in building the ark; yet *by faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.* All the extravagancies which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge. There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. *Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.* Again, we are told, *Wherefore be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.* And again, *Let your moderation be known unto all men. The Lord is at hand.* Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sobermindedness, in the Holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now set before you. Let us not, then, be ashamed of our hope. Let us avow it before all men.

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and *shine as lights in the world, holding forth the Word of life.* This is the seasonable truth for the people of Christ now; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living, *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.* It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. *Confess him before men, and he will confess you before the angels of God;* yea, before his Father in heaven. Thus, *when he shall appear,* you *shall have confidence, and not be ashamed before him at his coming.*

FACTS WORTH REMEMBERING.

If we are led to expect a spiritual Millennium before the second advent of Messiah, and that his return will be only to judge the world at the dissolution of all things, we must give up our grammatical fulfilment of the prophecies and promises; because there would be neither time nor place for the literal accomplishment of that promise, towards which all the prophecies converge, and from which all the promises of the ensuing glories radiate. . .

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Those who hold that the Church's triumph will be during Christ's personal presence upon this earth, receive the prophecies, in the main, according to the plain tenor of their language; whilst their opponents, who expect the fulfilment of the prophecies respecting the reign of Messiah, all with regard to the restoration of Israel, and all relating to the renovation of the earth, prior to the literal advent of the Lord, must adopt a method of interpretation which they perhaps call *spiritualizing*, but which, in fact, throws ambiguity and mystery over language which to the literalist appears clear and explicit.—*The Finished Mystery*, pp. 243, 244.

THE MILLENNIAL REIGN.

FROM DEAN ALFORD'S "GREEK TESTAMENT."

Rev. 20:4–6.

"And I saw thrones, and they [the saints] sat upon them, and judgment was given to them, [*i. e.* they were constituted judges]. And I saw the souls of them who had been beheaded on account of the testimony of Jesus, and on account of the Word of God, and the which did not worship [during life] the beast, nor yet his image, and did not receive the mark [mentioned ch. 13:16;] on their forehead and upon their hand: and they lived [lived again] and reigned with Christ [took part in his kingdom] a thousand years. The rest of the dead lived not [again] until the thousand years be completed. This is the first resurrection."

It will have been long ago anticipated by the readers of this commentary, that I cannot consent to distort these words from their plain sense and chronological place in prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents.

As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain ψυχαι ἔζησαν [souls live again] at the first, and the rest of the νεκροι ἔζησαν [dead live again] only at the end of a specific period after the first;—if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain. But if the the second is literal, then so is the first, which in common with the whole primitive Church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope.

ADVENT HYMN.

BY J. A. SEISS, D.D.

See Titus 2:13; Phil. 3:20, 21; Rom. 8:19–23; 2 Tim. 3:1-5: Luke 21:28.

'Eternal Father, hear!
Haste to fulfil Thy word!
Let Israel's Hope appear!
Reveal to earth her Lord!
We wait for Jesus from the skies;—
When shall His glories greet our eyes?

How long shall Death yet reign,
And Hell our race oppress?
When shall earth bloom again
In Eden's blessedness?—
We wait for Jesus from the skies;—
When shall His glories greet our eyes?

The waves of ill are high;
The world with trouble reels;
All lands and creatures cry;—
Speed Judgment's chariot-wheels!
We wait for Jesus from the skies!—
When shall His glories greet our eyes?

The times are prophets now;
They preach impending doom;
Let each, repentant, bow,
And saints prepare for home.
We wait for Jesus from the skies;—
Soon shall His glories greet our eyes.

Hail to the dawning day,
By holy seers foretold!—
Hail to Messiah's sway,
And coming Age of Gold!
We wait for Jesus from the skies;—
Soon shall His glories greet our eyes.

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Editorial.

UNION MEETINGS DEVOTED TO PROPHECY.

It affords us pleasure to learn of the continued activity and successes of our friend, Rev. M. Baxter, author of the prophetic work on Napoleon, in his labors to awaken attention to the great subjects connected with the coming Kingdom. Not only has he been diligently addressing the people himself, but he has succeeded in securing several meetings in different places, in which various ministers have taken part with him in declaring their concurrent convictions on the subjects on which he has shown so much interest, self-denial and activity. We have particular accounts of one of these meetings, held in St. Lawrence Hall, Toronto, which is said to have been quite largely attended, and which was addressed by Rev. Mr. Brookman, Rector of Thamesford, Dr. Williamson, Dr. Robinson, Mr. Geo. Reynolds, and Rev. Mr. Baxter.

Dr. Williamson, on taking the chair, expressed the object of the meeting. He said, he was a firm believer in the immediate nearness of the Second Advent. The grand prophecy of Daniel relating to Nebuchadnezzar's image showed that there were to be four great universal empires—the Babylonian, the Medo-Persian, the Grecian, and the Roman—before the setting up of the universal millennial kingdom of the Lord; and as we were now living at the end of the Roman or fourth universal Empire, therefore the establishment of Christ's millennial monarchy must be close at hand. The four empires in question were respectively symbolized by, the head of gold, the breast of silver, the thighs of brass, and the legs of iron, terminating in ten toes of miry clay, upon which finally the stone cut without hands descended, and shivered the image into fragments. That stone represents not the progress of Christianity, but the personal descent of Christ at the battle of Armageddon, which would take place when the Roman earth should be divided into exactly ten kingdoms. With respect to the views and arguments brought forward by Mr. Baxter in his work called "Louis Napoleon the Destined Monarch of the World," he would say that his intellectual apprehension was fully convinced as to the correctness of the main positions upheld by them.

Dr. Robinson read from John Wesley, Dr. Bengelius, and Dr. Bickersteth; and proceeded to say that the signs of the times showed that the coming of the Lord draweth nigh. By studying the Revelation and the other prophecies, and taking notice of what was fulfilled, we could ascertain at what point we were. He considered, as did very many others, that we were now under the sixth vial, which is poured upon the river Euphrates, drying up its waters, evidently symbolizing the decay of the Turkish nation. That this was now taking place was so apparent, that it had long been the phraseology of the journalists, that the Sultan was the 'sick man.'

We are under the sixth vial, and cannot be far from the seventh. Now, what great event is declared to transpire between the pouring out of the sixth and seventh vials? The Lord Jesus says, between those two vials, 'Behold, I come as a thief.' The sixth vial then being nearly exhausted, because it has almost done its work, and, as the seventh is to be poured out to fulfil the wrath of God on an apostate world, we know that the coming of the Lord must be near. He acknowledged there was an uncertainty as to the precise hour, or day, or year, of that event. He would not insist upon a precise date, but he would say that the event must be near.

Dr. Robinson then referred to Mr. Baxter's view that Louis Napoleon is the personal Anti-

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christ, the eighth head of the beast in Revelation, who is to make war with the saints, and overcome them, and finally be destroyed by Christ at his coming. For some years he (Dr. R.) had been of opinion that this view was very probable. The beast was the Roman Empire, and the heads its various forms of government. Of these the Germanic Emperorship was the sixth, and when that was taken from the Emperor of Austria after the battle of Austerlitz, Napoleon I. became the seventh head of the beast. That head received a deadly wound at Waterloo, but as predicted in the Revelation, the deadly wound was healed when Louis Napoleon ascended the French throne, revived the Napoleon dynasty, and became the eighth head of the beast. Louis Napoleon answered to the description, 'The beast that was, and is not, even he is the eighth, and is of the seven.' Napoleon the nephew stood in the place of Napoleon the uncle, cherished the same designs, and was carrying out the same policy. The journals of the day were constantly bringing us fresh intelligence of the development of Napoleon's plans. He had just got possession of Mexico, and he saw by the remarks of the Globe of this very day, that he had long had his heart set on obtaining Mexico as a permanent possession for himself. He is clearly aiming at a universal monarchy; and the prophecies show that the Antichrist is to succeed in this aim.

As some commenced retiring at the close of one of the addresses, Mr. Baxter requested that none would withdraw, although the meeting had already continued long, as the opportunities for hearing on the subject of prophecy were very limited; that we are rapidly hastening to a crisis of unparalleled magnitude, and no one knew how soon the storm would burst, that was to do away with all the existing forms and constitutions of society. There were but few who from any pulpit spoke of prophecy. The prophetical parts of the Bible were almost wholly ignored by the ministry of the present day. Many of them, alas! even prided and plumed themselves on the fact that they did not preach on the prophecies, although God pronounced a special blessing on those who read and gave heed to the revelation and the prophecies of Daniel. The previous speaker had spoken about Napoleon, and there were no signs of the times more cogent than those which had reference to the present Emperor of France, as to the nearness of the close of the present dispensation. Dr. Robinson had spoken of Louis Napoleon having possession of Rome—of his always saying that the empire is peace, while his acts showed that he meant war; and of his being of an imperturbable countenance, answering to the title given to the Antichrist—the king of 'impassive' countenance, as it is in the Greek—but it should also be especially remembered that Antichrist was to make a seven years' covenant with the Jews, and that this period of seven years was immediately to precede the end.

Nearly all who considered that Napoleon was the Antichrist, believed that he must make this covenant with the Jews, to give them repossession of Palestine, that they might rebuild their temple and offer sacrifices—and his making this covenant would be the decisive test of his being Antichrist, or the Man of Sin. Many were surprised to hear that Napoleon was the Antichrist, and said they had always thought Popery was the Antichrist. Now Popery, no doubt, was *an* Antichrist, as Mohommedanism also was an Antichrist; but the one who is to overtop all other Antichrists, head and shoulders, so as to be *the* Antichrist—this monster of impiety and blasphemy—is to offer himself to the Jews as their Messiah, and be accepted by them, as Christ said, 'I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.'—This and other passages have been understood to mean that the Antichrist will offer himself to the Jews as a Messiah, and that his image will be set up in the temple and worshipped by them: being the abomination of desolation spoken of by Daniel the prophet. More than twenty eminent writers on prophecy had clearly shown that Louis Napoleon, being the eighth head of the beast, is the Antichrist and Man of Sin, and the beast, after its deadly wound was healed, was to gain power over all nations, and kindreds, and tribes, and tongues. This would take some years, and then the beast would go

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and make war with the saints for three and a half years, and overcome them. We could see how rapidly Louis Napoleon was attaining to great power throughout the world. Three years ago no politician expected that he would ever obtain a foothold in America, yet ten years ago the eminent writers he had referred to had predicted that this must be—for he was to be monarch over the whole world. According to the thirteenth chapter of Revelation, the Antichrist is to gain power over all tribes and nations; and who that observed the present tumultuous and revolutionary state of the world, could fail to see how favorable such a state of things was for any strong and vigorous monarch to step in, and so to manage all these and other approaching revolutions, by interposing between the various contending parties, as to make himself master of them all?

He said he thought the prophecies furnished a most convincing array of proof that Louis Napoleon was the seventh-healed or eighth head of the Beast or Roman Empire, who was to be manifested as the Antichrist, and then be destroyed by the brightness of Christ's coming at the final conflict of Armageddon. In addition to the fact of his name containing the number 666, and being in the Greek tongue Apoleon, according to *Rev.* 13:18, and 9:11, it was remarkable how he was gaining power over the ten horned kingdoms to Rev. 17:13; these ten kingdoms being England, France, Spain, Italy and Austria—the five in the western Roman Empire; and Greece, Egypt, Syria, the rest of Turkey and the north of Africa—the five in the eastern Roman Empire. These ten kingdoms would soon have their territorial limits slightly altered, and have ten kings elected over them by universal suffrage, just before the commencement of the final three and one-half years' great tribulation and persecution. These ten kings would unanimously give their power and strength to Louis Napoleon, whose predominance would arise from his power alone remaining unshaken, while every other nation would be convulsed to its centre in the impending revolutions. The victorious achievements of the present Napoleon were far to exceed those of his uncle, for he was predicted in Rev. 13:7, to gain power over all nations; and whereas the uncle failed to subjugate Asia, Africa, America, England or Russia, the nephew would in due time have all the monarchs of the various countries of the world as his vassals or tributaries. It was to be anticipated that having subdued Mexico, he would join with the Southern States, and subsequently during the internal commotions in the Northern States, would become supreme over them, especially being aided by the Romish church, which was depicted in Rev. 13:12, as ultimately causing the earth and them that dwell thereon to worship him during the last three and one-half years or forty-two months in Rev. 13:5.

He said it would be easy to tell when we had arrived within seven years of the end of this dispensation, because from Dan. 9:27, it appeared that the Antichrist was to make a seven years' covenant with many of the Jews, seven years before the end of this economy, and about ten months after the covenant, or 2300 literal days before the end (Dan. 8:14), the sacrifices would be restored in the Jewish temple, which would probably be the transformed Mosque of Omar on Mount Moriah in Jerusalem.

He further said, that the various signs of the times were also very admonotory. The Gospel was being preached for a witness to all nations. (Matt. 24:14). The Jews were beginning to return to Palestine (Ezek. 38; Rev. 16:12), and the mystic Euphrates or Ottoman power was being dried up. The Romish Church was beginning to lose its temporal power and secular possessions, (Rev. 17:16,) although its spiritual influence was perhaps increasing.—The hydra-headed monster of Infidelity was showing itself in new and more insidious forms, and revolutions and wars were spreading all over the world. (Rev. 16:14.) Many were emphatically running to and fro by the invention of railways and steam-vessels, and knowledge was being increased. (Dan. 12:4.) The words of the prophets were also being unsealed and unloosed by many prophetic expositions as the time of the end approached. In these last days God's Spirit was also beginning to be poured out upon all flesh, as seen in recent unexampled revivals. (Joel 2:28.) All these

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considerations should lead persons to prepare for the awful impending judgments, by giving up their hearts to the Lord Jesus, who had died in their room and stead."

We cannot reprint the report of the addresses in full, but give enough to show our readers the substance of what was elicited at the meeting, with the belief that they will be equally interested with ourselves, as well as profited by the reading of it. Let us all watch and be sober, for we know not what a day may bring forth.

N. B.—Any subscriptions or donations to the *Prophetic Times*, paid to Mr. Baxter, will be duly forwarded to, and acknowledged by us.

THE ADVENT,

AND THE DENOMINATIONAL RELIGIOUS PRESS.

For a succession of weeks a series of popular articles has been appearing in the *Western Episcopalian*, on the subject of prophecy, and its claims to our devout and constant study. It has given us great satisfaction to see these articles, and the promises they give of many more to come. Why do not our denominational religious papers have more to say upon this topic? We notice the professions of many to be "*Watchmen*" and "*Observers;*" but we do not find that they have so *watched* and *observed* "the signs of the times,"—at least not in the majority of cases—as fidelity to Christ and his predictions and commands seems to us to require. What is the reason that such a systematic silence is observed by the editors of the religious papers in general, on this great subject of the Saviour's speedy return?—a subject around which all the Christian's highest hopes cluster, and to which his most ardent desires should continually be directed. The *Western Episcopalian* presents an honorable exception to the common course of our denominational periodicals in this particular. We transfer the leading editorial from one of its recent issues, and commend it to our readers as a very simple and conclusive argument upon a most important question. It is as follows:

"Has the Lord Jesus Christ already completed and closed up his personal, visible relation to this earth, and to the race which populates it? or has this relation still other periods and phases to pass through?—and, if so, what is to be the character of those future periods and phases? Do we know, can we learn, anything about this?—Is anything revealed in the Word of Truth?

"For every Christian mind such questions must possess the strongest attraction; and they are of course naturally suggested by the recurrence of Advent Season.

"Now, looking at the first of them purely in the light of common probability and common sense, it seems to us, we confess, that the answer can only be in the negative.

"When the Sovereign of a revolted province undertakes to reduce it once more to its pristine allegiance, and visits it for the purpose of arraying his conquering hosts, assigning them their posts, and arranging their campaign, he will not consider his victory complete till he again gathers up into his own person all the attributes of sovereignty; till he sits *in person* on the usurped throne, and is *in person* openly and publicly recognized and accepted; and, in short, reigns again monarch, with complete and undisputed sway.

"Without this there would be a palpable want of completeness, of symmetry, in his operations. Why should he be at the pains to visit the rebel domain, arrange and put into operation a costly and toilsome campaign, if he does not purpose, when his conquest is complete, to instal himself anew and openly as sovereign? Exactly so; and it seems to us there would be a want of completeness and symmetry in the work of Christ, if He is not to be royally installed and openly, in His own proper person, reign supernal Monarch of the renewed earth and of the regenerated nations.

"And, as he has had from the very first, *personal* and *manifest* dealings and relations with the earth, and with its race, so it seems most natural, nay most necessary, to suppose that he will continue to have, until the complete and symmetrical round of those relations is filled out in his personal coming and reign.

"With regard to the *character* of Christ's future reign, the same argument of common

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sense and common probability seems to shut us up to the conclusion that it will be, in all its features, the contradictory of the long revolt, of whose overthrow it is to be the royal completion; and, moreover, that there will be no feature of that revolt of which it will not include the contradictory, whether the feature be spiritual or physical. That is to say, Christ's future reign would be just as much incomplete if it did not include the renovation of the *earth*, ruined by revolt, as if it failed to secure the renovation of the *race* which inhabits it; just as really a failure, if it did not restore Paradise to the one, as if it did not secure regeneration for the other.

"The reign of Christ, in other words, must be *the complete reversal of the pristine curse.* If that curse denounces spiritual death against the transgressor, the reign of Christ must usher in the triumph of Spiritual life to the believer; if that curse has introduced bodily disease and death, as the consequence of sin, the reign of Christ must bring in its abolition, and the renewal of primitive bodily vigor and longevity; if that curse brought in thorns and thistles, barrenness, and convulsion, toil, and hardship, and famine, the reign of Christ must bring back Eden, with its security, its beauty, its abundance, its blessed ease and sweet satisfaction. Whatever now goes to make up the long and dreary catalogue of mischiefs and evils, resulting from the entrance of sin, and the consequent establishment of an usurping Satan upon the throne of the world, the reign of Christ must sweep away and replace by its perfect antidote and contradictory. Surely, if it stop short of this, Christ's reconquest of His revolted territory pauses short of completeness.

"The race has, in the course of long generations and ages, become so sadly wonted to all these ten thousand minor outflowings of the curse, that even the Christian cannot so much as begin to conceive what a sombre shadow there is to be swept off, nor to conceive of a tithe of the glorious beauty and blessedness which this now cursed earth is capable of putting on, when once the curse shall have passed away, with its gloomy eclipse, and the undiminished sunshine of that creation which God pronounced 'very good,' shall again break forth from north to south and from east to west.

"But, though no man's thought can mount to this height of conception, the Redeemer's can, and his own divine, new-creating fingers will produce and perfect it all, to the last and least iota.

"Thus far even common probability seems, without strain, to conduct us; and here we are fain to rest the point for the present, entreating any of our readers, under whose eye these few words may fall, to pause and ponder the plain common-sense argument we have so briefly and imperfectly sought to set forth; bearing in mind the Master's own exhortation and warning—'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.'"

MR. THURMAN'S NEW BOOK.

"OUR BIBLE CHRONOLOGY ESTABLISHED."*

We rejoice in every contribution to a right understanding of the holy prophecies, and the more as we see the day approaching in which everything which God has spoken by the mouths of all his holy prophets, is about to be fulfilled. As Sir Isaac Newton said of the interpreters who had preceded him, that there was scarce one of note who had not made some discovery worth knowing; so we have found with nearly every new book upon the prophecies, which comes into our hands. We have read the interesting and elaborate work before us with satisfaction and profit, and believe that it settles some things of importance in prophetic interpretation, and raises points the pursuit of which must contribute to a better knowledge of what God has written in the Scriptures of truth. The first part of the book, which deals with mathematical and astronomi-

* "*The Sealed Book of Daniel Opened;* or, a Book of Reference for those who wish to Examine the 'Sure Word of Prophecy.' By William C. Thurman. Published by John Goodyear, N. W. corner of Seventeenth & Pine Streets, Philadelphia. 1864." 8vo., pp. 252.

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cal details, is altogether fresh and original. It demonstrates what we had often felt to be the fact, that the Canon of Ptolemy is not to be relied on implicitly in the adjustment of our chronological system. The author has been at the pains, by his own personal examinations and calculations, to make out a corrected list of astronomical tables, the accuracy of which he thinks incontestible, and which he regards as fitting so exactly with all the prophetic and historic dates embraced in the Scriptures, as to "discover a new internal evidence of the Divine inspiration of our Bible," and furnishing "positive demonstration of its heavenly origin, *never before seen.*"

Mr. Thurman claims that he has ascertained the exact starting point from which we are to date the commencement of the sixty-nine weeks of Daniel, viz.: Aug. 15, B. C. 488; and that from this he has come into possession of the key which completely opens the way to a clear understanding of prophetic chronology, establishes the age of the world since the fall at 6000 years, on the 15th day of the seventh month, A. D. 1875, and makes Daniel's 1335 days end in A. D. 1868, when the great Jubilee of jubilees is to begin. The reasonings and evidences with which he sustains these conclusions, have remarkable force and pertinence, and are well worthy of the careful and thorough investigation of students of the Bible and of sacred chronology. Mr. Thurman is fully satisfied of their absolute correctness; and if he has succeeded to the extent which he claims, he has done a great work in the solution of difficulties, and the demonstration of our whereabouts in the prophetic calendar, which must be of immense importance to the people of God, and for which he deserves their lasting gratitude. We cheerfully commend his book to the attention of all who are searching for wisdom on these important points. To show his method of reasoning, and the general style of his work, we may be permitted to quote a specimen or two. On pages 51–55, he thus discourses upon the text (Dan. 9:24, 25) respecting the commandment from the going forth of which the famous period of the "seven three score and two weeks" begins:

"We will first inquire who was to give it, and, second, to whom it was to be given. By reference to 1 Esdras 7:4, we learn that it was not to be given by the kings of the earth, but by the God of heaven. In the next place, to whom was it to be given? Not to the Jews; for they had no power to restore and build Jerusalem; and had they possessed the power, there would have been no use for a commandment, as all they wanted was the privilege. As none possessed the power except the kings of Babylon, and after them the kings of Persia, it is clear that this commandment must have been given to one of them. We must now ascertain to which. 'The Lord, the king of Israel, saith of CYRUS, HE is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid' (Is. 44:6, 7, 28): and 'I will direct all his ways, *he shall build my city, and he shall let go my captives*' (Is. 55:13). We now inquire whether Cyrus ever received this commandment. 'Thus saith Cyrus, king of Persia, *The Lord God of heaven . . hath charged* ME *to build him a house at Jerusalem*' (Ezra 1:2). . . . . By comparing Ezra 1:1–4 with 6:34, we learn that he has not given us the full edict as issued by Cyrus; but, the full copy having come down to us through Josephus, we find that as much was said about building *Jerusalem* as the temple. Josephus not only declares that Cyrus 'gave them leave to go back to their country, and to rebuild their city Jerusalem;' but, by virtue of that privilege, we find them employed on that very work. (See Ezra 4:12). This commandment therefore properly went forth, accomplishing the object of its original design, when Cryus granted the Jews the full privilege of restoring and building their city. So far from the least hint being in the Bible of 'the Lord God of Israel' (Esdras 7:4), ever commanding any one except Cyrus 'to restore and to build Jerusalem,' He 'saith of Cyrus, HE is my shepherd, and shall perform all my pleasure' in this, 'even saying to Jerusalem, Thou shalt be built.'

"Is it not strange that those who set themselves up as masters in Israel should yet contend, that there were three other command-

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ments for the building of Jerusalem, and that Darius or Artaxerxes performed the most essential part of that pleasure of the Lord which he declared should be performed by Cyrus? The one called a commandment, as given by Darius, was only a prohibition written to the adversaries of the Jews, who were trying to hinder them from accomplishing that which Cyrus had granted them the privilege of performing. It was, 'Let the work of this house of God alone.' (Ezra 6 : 7.) That by Artaxerxes Longimanus, in the seventh year of his reign, so far from having the least appearance of a command, either to build Jerusalem or anything else, was a mere grant of Ezra's request. (Ezra 6 : 7.) There is not a word here about Jerusalem, which had been built long before."

Again, on page 106, he says:

"The time of the beginning of the seventy years' captivity, being such an important point in chronology, we will in conclusion call the attention of the reader to the undeniable authority we have for commencing it in B. C. 558. The eclipse of the sun, as recorded by Jeremiah, and found to have occurred B. C. 594, prevents our beginning the captivity a single year lower, or more than one higher; and the one foretold by Amos, forbids our commencing it a single year either lower or higher, without adding or diminishing a year more than we have inspired authority for doing. Again, through Ptolemy and Berosus we have settled the chronology of the Kingdom of Babylon from the time of Nabonassar, their first king, to the end of the reign of Nebuchadnezzar, which we have proven to be correct by five eclipses of the moon; hence we cannot begin with the reign of Nebuchadnezzar a single year higher or lower,—and in the eighth year of Nebuchadnezzar the captivity began, (2 Kings, 94 : 12.) At B. C. 666 and B. C. 510 we have adjusted both the beginning and the end of the Kingdom of Media with Bible chronology. That we have the chronology of that kingdom properly arranged, we prove by the eclipse of the sun, which happened during a battle between the Medes and Lydians, as recorded by Herodotus. With this combined authority, it may be considered certain, that our chronology cannot be far from the truth; and if not, it must be strictly correct; for the captivity commencing in the fourth year of the Jewish cycle of seven, forbids any change as to the arrangement of our table of chronology, except by entire cycles of seven full years, which clearly proves that B. C. 558 was the year in which Nebuchadnezzar 'carried away all Jerusalem to Babylon.' From this epoch, B. C. 558, there must be just seventy years to the end of the captivity, when Cyrus issued the edict for their restoration. (Is. 44 : 28.) Seventy subtracted from 558 leaves 488; hence, it must have been issued B. C. 488. We are required to 'KNOW AND UNDERSTAND, that from the going forth of this commandment to restore and build Jerusalem unto Messiah the Prince,'—that is, to the birth of that Prince, who was 'born King of the Jews,'—there were just 'seven weeks and three score and two weeks,' of years. (Dan. 9 : 25.)"

We are satisfied, and agree with Mr. Thurman, that we are now living in the time of the end, and that it will be but a few years at most until this whole mystery shall be finished. We hold this, however, on other grounds than those to which he refers in his chapter on the signs of Christ's coming and of the end of the world. The darkening of the sun and moon in 1780, and the "falling of the stars" in 1833, may be embraced in the Savior's prediction (Matt. 24 : 29), but we look for its much more complete fulfilment at the time of the Savior's revelation.

As to what now lies directly before us, we copy a few more statements. He says (p. 210), "that A. D. 1868 is the 49th sabbatical year, in which, on the 10th of the 7th month, the year of Jubilee begins, at which time the type—'Then thou shalt cause the trumpet of the jubilee to sound'—must reach its antitype in the proclamation of the great Jubilee.'" Ezekiel's seven-years war (Ezek. 39 : 9) he says, will have its "beginning after the coming of Christ, in A. D. 1868, and end in 1875." "The saints are to be caught up in the clouds to meet the Lord in the air, in A. D. 1868, but will not until 1875 enter the holy city, New Jerusalem." "The Great Sabbath, during which the Christians shall live and reign with Christ a thousand years, commencing A. D. 1875."

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The Prophetic Times.

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Special Contributions.

THE CHURCH'S PROSPECT.

BY THO. GEO. BELL, LL.D.

Walworth, England.

(Transcribed for the "Prophetic Times.")

Read 1 Cor. 15:51; Phil. 3:20, 21; 1 Thess. 4:13.

I WOULD make a few remarks on these Scriptures. What we call *dying*, the Apostle calls *sleeping*. Of the Church, a certain part shall sleep in Jesus. They have passed death in Christ, but they must drop the clay tabernacle. Men say they die—better to say they sleep. What part of them sleeps? Only the body. The spirit never sleeps. Absent from the body, it is in an instant, as I believe, present with the Lord. Before the weeping widow can put her finger on the eyelid of the departed husband, the spirit of that husband is with Jesus, to wait the morning of the resurrection, when his body will rise again. But, says the Apostle, we shall not all sleep. There is a text often misquoted: "It is appointed unto *all* men once to die." The word *all* is not there. It is *not* appointed unto *all* men to die. It is appointed by God's justice that *Man* should die; that is, the Adam family. It is appointed by God's grace, that some men, yea, many of the family of Adam, should never see death; that is the new and living family, going through death in their glorious Head, should now, and that only part of them, sleep in Jesus, the remainder of them being found alive at Christ's coming, should never sleep, but be changed. When all the purposes of God in this present dispensation shall have been accomplished, Christ will come, according to his promise. When he comes, he will find many believers alive on the earth. Paul himself has long since slept; yet he said, *We* shall not all sleep. He refers to those who are alive, and remain at the Lord's coming. The *we* refers to the Church.

Nor is it possible to say what generation may prove the truth of the word. It might be you and I. If the Lord were to come to-night, we should be among those who would not sleep, but be changed, in a moment, in the twinkling of an eye, at the last trump. So all who are scattered up and down this world, being changed, would be caught up, and yet they would not *prevent*, or go before those that sleep; for the Lord, when he comes, raises their bodies. Thus, the raised ones, and the changed ones, are all caught up together—together meet the Lord in the air, and are forever with him. This is all so plain in the scriptures referred to, that we wonder any of the Lord's people, reading God's blessed word, should fail to see it. The world goes on, and men think it will go on, like perpetual motion. Worldly men may think of death; they never seem to think of a sudden stop being put to all present affairs. This is not so strange, as that some even of God's people should join the cry: "Where is the promise of his coming?" They say: "All things continue as they were from the beginning." God keeps his own reckoning of time. All times and seasons are fixed by him. He has only to take away his hand—to point to his own clock—and the day has come, the hour, the moment. He lifts his finger, and, in the twinkling of an eye,

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there comes the shout—the voice of the archangel and the trump of God. *Then* the sleeping saints arise. *This is the first resurrection.* The wicked dead rise not until the end of the thousand years. And for this great event, of Christ's coming to take to himself them that are his, we are exhorted to be prepared. Watchfulness is our present duty and privilege. There is such a thing as being ashamed before him at his coming. This will be the experience even of some of his own dear people.

Have you anything from which you can prove that he will not come to-night? Some see certain things to be accomplished before he comes. If it was so, why exhort the Church to watch? If he cannot come until these things are accomplished, I need not watch till then. If the Lord is not to come till the end of the thousand years, I need not watch till then. But I find these exhortations written in the blessed Scriptures; therefore I judge that my Lord may come at any moment, and I watch for his appearing.

Some consider this coming of Christ a spiritual coming. I call it a literal coming. I could bring forward fifty Scripture texts wherein the word *coming* occurs, and in each it would be seen that a personal and literal appearance is referred to. You get a letter from a friend. He says in it, "I am coming to visit you." It is not another letter that you look out for, but your friend himself. You hear a knock at your door. You say, "There he is." You open the door, set him down by your side, and gladly say, "You have *come*, my friend!" So the Lord will come. So the whole Church shall see him, and know that he has come.

The word speaks also of *revelation*, and of *manifestation*. "The revelation of our Lord Jesus Christ;" and "the manifestation of the Son of God." Both of these words refer to something which has been hidden, but then opened to view. Suppose a beautiful picture hung against the wall, and a large dark curtain before it. I stir up your curiosity by describing it. Then I say to you, "Wait a minute, and I will reveal it to you." Do you expect me to draw the curtain closer? No; you expect that I will draw the curtain aside, and expose the whole picture to your view. Then you look upon it, and examine its beauties. Some say our Lord is now behind the curtain. He has drawn around him all these clouds above us, and that deep blue sky. Up there the Lord prepares our home. We are waiting to see him revealed; when both clouds and sky shall open, and he will stand to receive us, manifested before our eyes. Thus he went up, and the clouds received him out of the sight of the gazing disciples. Thus will he come "in like manner," and we shall behold him; and he may come before the week is out!

Is there, then, a weeping one, cast down and troubled by present trial? It is only "a little while." Your Lord is coming. His word is, "I will see you again, and your sorrow shall be turned into joy." Is there a worldly-minded Christian, with his heart divided, and engrossed with the world's cares, let him consider how he would stand if the Lord were to come this night. There will be both Abrahams and Lots in the Church in the last days. Abraham stood on the mount in fellowship with his God, whilst Lot had to be dragged out of Sodom, that he might only escape the judgments of the Almighty. "Watch and pray always."

UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

No. 4.

"Behold, the Lord God will come, and his arm shall rule for him: behold, his reward is with him, and his work is before him." Is. 40:10

THIS kingdom is to be Personal and Premillennial. The coming spoken of cannot by any system of spiritualizing be made to apply to the first advent. It is the time of the comforting of Israel, at the period when the warfare of Jerusalem is accomplished,—"for she hath received double for all her sins." It is the time also when "every valley shall be exalted, and every mountain and hill shall be made low, when the glory of the Lord shall be revealed, and all flesh shall see it together." The time, too, when it shall be said unto the cities of Judah, "*Behold your God.*" (Is. 4:1–9.) To what period in the history of the past can this language be applied? Was there ever a time when "the glory of the Lord was revealed" in

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such a manner that "*all* flesh" saw it "*together?*" If so, at what time, and in what manner was this grand display manifested? It never has been. All history denies it. And when was "*every* mountain and hill made low, and every valley exalted," and "the crooked places made straight, and the rough places plain?" Even if you attempt to spiritualize it, by attributing it to some moral rectification of things, when was "*every*" mountain of iniquity made low, and *all* moral crookedness made straight? We can no more find a spiritual analogy for it in the past, than a literal fulfilment; for *all things* have never been levelled or straightened, either in a moral or physical sense. These events are identical with the prophetic history of them in the fourteenth chapter of Zechariah. There we see the agency by which this levelling process is accomplished. The Mount of Olives is divided by an earthquake, and "*all* the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it (the valley) shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses." "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." (Zech. 14:10, 11.) It is impossible to spiritualize these passages,—the mention of "Geba and Rimmon, Benjamin's gate, the corner gate, and other familiar localities, establishes their literalness. These localities are also unmistakably designated. They are "south of Jerusalem." And the past cannot be what is meant; for from this time "Jerusalem shall know no more utter destruction;" whereas she is even now in ruins.

But these are among the smallest proofs that mark the period; for there are definite statements concerning it, the literalness of which cannot be controverted. His feet are to stand upon the Mount of Olives *in that day*, and all his saints with him. "And the Lord shall be *king over all the earth* IN THAT DAY." (Zech. 14:4, 5, 9.) Here we see that his kingdom and the day of his coming are synchronical; and consequently the Kingdom is not yet, nor to be established by any spiritual millennium, or any mere outpouring of the Spirit,—nor to take place by any means until his "*feet* shall stand upon the Mount of Olives," accompanied by "all his saints." It has been said that the second advent can be proved by the fourteenth of Zechariah alone, for nothing like what is there described has ever occurred, and it is impossible to spiritualize it. In what sense could the pouring out of his Spirit in conversion be said to have "*feet?*" And if so, why should his spiritual feet stand in a specified locality? Why should his Spirit stand on the Mount of Olives any more than another place; and why on the east of Jerusalem more than the west? What idea can we have of a spiritual coming in any single prescribed locality like this? "In that day his *feet shall* stand upon the Mount of Olives, which is before Jerusalem on the east." Can we in all candor make this anything but a personal coming? And this is on the literal Mount of Olives, "before Jerusalem on the east;" and not in heaven, as some who have never examined even the first principles of prophetic truth, say. It cannot be in heaven, unless there can be earthquakes in heaven. "For the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west; and there shall be a very great valley, and half of the Mount shall remove toward the north, and half of it toward the south." "And ye shall flee to the valley of the mountains, like as ye fled from before the earthquake in the days of Uzziah king of Judah, and the Lord my God shall come, and all the saints with him." "And Enoch also, the seventh from Adam, prophesied *of these*, saying, Behold the Lord cometh with ten thousand of his saints," "To execute judgment upon all." (Zech. 14:3, 4; Jude 7.)

The personality of the appearing in the fourteenth of Zechariah once admitted, it also establishes the premillennial coming; for he does not find the world in a peaceful state of millennial righteousness, but in a general war, in which "*all nations*" are said to be engaged. "The Lord goes forth to fight them:" and do not lose sight of the fact that "*in that day*"—that very day—"*his feet shall stand upon the Mount of Olives.*" This battle and several

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other points of similarity establish the identity of the fourteenth chapter of Zechariah with that of the nineteenth of Revelation. There also we see the Lord coming out of the opened heavens, with his armies, and descending for the overthrow and destruction of the Beast and the false Prophet, and their armies. Do not say that that is a moral conflict between good and evil; for we have seen in these analogous Scriptures, that it is a literal, personal coming of our Lord, attended by all his saints. (Zech. 14:1–9; Rev. 19:11–21.) Examine these Scriptures together, and see how completely they are identified, and also with the coming in Is. 40:16, where it is said, "His own arm shall rule for him." In Is. 30:30, this personal battle is also mentioned as "the lighting down of his arm." It also speaks of his *showing his arm.* This is said to be in "the day of the great slaughter, when the towers shall fall," "when the Lord *cometh* from far, burning with his anger." "And the Lord *shall cause his glorious* VOICE *to be heard,* and shall show the lighting down of his arm, with the flame of a devouring fire, with scattering, and tempests and hailstones." "So shall the Lord of hosts *come down to fight for Mount Zion and for the hill thereof.*" (Is. 30:25–33; 31:34.) Could language be more literal? The Lord shall "*come down,*"—"He cometh from far." And Is. 30:33 identifies this with the judgment, when all admit that there will be a personal coming. And also verse 30, where "the flame of a devouring fire, and tempests, and hailstones," are mentioned. This also identifies it with Ezek. 38:21, 22; and with the battle-scenes of the 38th and 39th chapters of Ezekiel, where it is said, "I will call for a sword against him throughout all my mountains, and every man's sword shall be against his brother; and I will rain upon him, and his lands, and upon the many people with him, an overflowing rain, and great hailstones, fire, and brimstone." And this was not to make an end of all things, but that "He might be magnified, and known in the eyes of many nations." For "when thy judgments are in the earth, then will the inhabitants of the world learn righteousness." "For now all nations will come and worship before thee, *for thy judgments are made manifest.*" (Is. 26:9.)

These judgment scenes are also connected with the first resurrection, when "they that are Christ's at his coming shall rise," "for the Lord cometh *out of his place* to punish the inhabitants of the earth for iniquity." Where is the Lord's place? In heaven. But he comes "out of that place." "For *the Lord himself* (not his Spirit) *shall descend from heaven;*" and "the dead in Christ shall rise first." "This is the first resurrection." (1 Thess. 4:16, 17; Rev. 20:4, 6; Is. 26:19–21.) "And we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." This is exactly identical with the first resurrection and translation scene in Is. 26:19, 21; 1 Thess. 4:16, 17; Rev. 20:4–6. One says, "The Lord himself shall descend from heaven;" another, that "The Lord shall come out of his place;" and another, that an "angel came down from heaven, having the keys in his hand." This Angel is identified as the Saviour by the possession of "the keys." (Rev. 20:1; 1:18.) All of these three Scriptures mention the first resurrection, also, in literal terms. 1 Thess. 4:16, says, "The dead in Christ shall rise first;" Rev. 20:4, 6, "This is the first resurrection;" and Is. 26:19, "Awake and sing, ye that dwell in the dust, for the earth shall cast out her dead." The first translation, also, is literally set forth in these passages. 1 Thess. 4:17, says, "We which are alive, and remain, shall be caught up." Is. 26:20, says, "Come, *my people,* enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a *little moment,* UNTIL *the indignation* BE OVERPAST." This calling "into the chambers," is the same as "the mansions" which the Saviour went to prepare for them, and into which he promised to receive them at his second coming. (John 14:23, 28.)

There are other points of identity in a portion of these Scriptures that are equally interesting and important; for instance, "the binding of the serpent" in Rev. 20:2, and the "punishing the serpent" in Is. 27:1. And this resurrection of the dead and judgment scene is not at the end of the world; for after that it

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is said, "He shall cause them that come of Jacob to take root; and Israel shall bud and blossom, and fill the face of the world with fruit." (Is. 27 : 6.) This allusion to the mission of Israel in the conversion of the world accords with Paul's statements in reference to it. "For if the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead." "For if the fall of them be the riches of the world, how much more their fulness." So all Israel shall be saved: as it is written, There shall "come out of Zion a Deliverer, and shall turn ungodliness away from Jacob:" "For this is my covenant when I shall take away their sins." (Rom. 11 : 12, 15, 26, 27.) This is the period when "a nation shall be born in a day." "The house of David and the inhabitants of Jerusalem shall look upon me whom they have pierced, and they shall mourn, as one mourneth for his only son." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem." By comparing Rev. 1 : 7, and Zech. 12 : 10; Zech. 13 : 1, and Is. 66 : 5, 8, we will see that the time when "they that pierced him shall mourn," is when "every eye shall see him,"—when he comes with clouds, which always mark his coming in glory; otherwise men could never look upon him. The disciples were dazzled and almost blinded by the sight of his glory at the transfiguration, even when enveloped in clouds. And we see that after he thus cometh with clouds, when *every eye* shall see him, and "they which pierced him shall mourn," that after this, they are to "fill the face of the world with fruit." Truly, "he does not come to depopulate and destroy the world,"* but to convert it. Over whom would he reign if he depopulated it? His glorified ones that he brings with him are to reign with him, and these must be his subjects. The heathen are mentioned as his peculiar "inheritance," and it is at the time when he sits as a king on the hill of Zion. (Ps. 2 : 6, 8.) "The heathen shall know that he is the Lord." And this is at the period when he sanctifies Israel, and builds up their ruined places (Ezek. 36 : 23, 24, 36); which is when "He reigns king over Israel forevermore." (Ezek. 37 : 24–28; Acts 15 : 14–17.) It is not until after he "builds again the tabernacle of David and sets up the ruins thereof, that the residue of men and all the Gentiles seek the Lord." And of course there can be no millennium until they do seek him.

One word more about spiritualizing interpreters. We have noticed in a former number, that it was not spiritual but carnal mindedness that caused the rejection of the first Advent, by their moral prototypes; and that the Apostles, the most spiritually-minded of men, did "discern" (by that very spirituality) the personal presence of their Saviour. Nor did they ever speak of his first Advent in humiliation as carnal; much less did they attach any carnality to his second coming in regal glory, surrounded by a retinue of glorified beings. Nor were they intimidated from proclaiming it by opposition or persecution of the most powerful and malignant kind. Jeremy Taylor thus describes these early conflicts, in language as beautiful as it is true.

"God chose for his Apostles preachers who had no learning;—women and mean people were the first disciples, and they had no power. The Devil was to lose his kingdom,—he wanted no malice; and, therefore, he stirred up and made active all the powers of Rome, and all the learning of the Greeks, and all the malice of the barbarous people; and all the prejudice and obstinacy of the Jews, against this doctrine and institution, which preached and promised, and brought persecution along with it.

"On the one side, there was 'scandalum crucis;' on the other, 'patientia sanctorum;' and what was the event? They that had overcome the world could not strangle Christianity."

But the carnal receivers of the word did strangle it. For the good seed "was choked with *cares*, and riches and pleasures of this life, and brought no fruit to perfection." "That which fell on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8 : 14, 15.)

Another word, also, about "the vail that is upon their heart." Here is the remedy:

* "The Last Times," p. 78.

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"When it shall turn to the Lord, the vail shall be taken away." It is, then, by turning away from the world and receiving the love of Christ, that people will learn to love his coming; for while the love of the world has precedence, the cares, and riches, and pleasures of the world will choke out the good seed of the second coming as effectually as the first, and they will still go on making all sorts of pretexts to obscure and reject it, because they prefer worldly emoluments. "They that after the flesh do mind the things of the flesh." (Rom. 8:5, 6.)

"This prayer and this ambition mine,—
Living or dying to be thine;
For while I count as gain each loss,
Reproach for Him renown;
Well may I glory in his Cross,
While he prepares my crown."

A. P. J[illegible]

THE BRIDE THE LAMB'S WIFE.

Along the jewelled pathway, Christ shall bring
His chosen bride, decked in her radiant robes,
More chaste and beautiful than the full-orbed moon,
When rising low at eve she sends her mellow
Light upon the distant hills, and floods them
With her glory. In the eve of time and
Waiting for his coming, she will catch the first
Faint footfall of his near approach, and feel
Her heart a-throbbing to her lips, and cry,
"He comes! he comes! haste, my beloved, haste!"
Never shall bride have such home-bringing as
The Lamb's wife! Incense-burning lamps, swinging
By angel hands along the empyrean
Farther than eye has ever seen, mark out
The sapphire way; perfumed dews dropt from the
Purest heavens, exhaling all the sweets
Of an untainted Paradise, sprinkle
The polished pavement; all along the line
The stately forms of cherubim are standing
With folded wings and starlit eyes, gazing
Afar, to herald to their peers the coming
Bride, and shout her welcome to the courts above!

J. C.

Selections.

PALINGENESIA AND THE KINGDOM OF GOD.

BY THE LATE JOEL JONES, LL.D.*

The Regeneration (or Palingenesia) and the Kingdom of the Heavens are related ideas (Luke 22:28, 30); the former denoting the order or condition of things over which the latter is to be established. They are not strictly synonymous terms, but as they signify synchronous or coexisting things and events, they may be interchangeably used. The *Palingenesia* is another name for the new heavens and new earth (Is. 65:17; 2 Pet. 3:13), or for the world to come (Heb. 2:5), in which all things shall be created anew (Rev. 21:5). When this expectation shall be realized, then the Kingdom of the Heavens will embrace and bless the earth again as it did before sin entered it, and as it now does, and ever has, myriads of unfallen spheres. (See Rom. 8:21.) More particularly, our conception of the regeneration and of the Kingdom of the Heavens, includes:

(1.) The resurrection, exaltation, and glorification of the Church of the first born or the elect; their installation as kings and priests of the Messiah, into the places of honor prepared for them by the Father in the wide domains of his universal kingdom. (Rev. 2:26; 5:10; 20:6; Luke 19:17, 19; Matt. 20:23; 19:28; John 17:20, 21, 22–26; Phil. 3:21; John 5:2.) Some authors seem to consider the resurrection and glorification of the elect as all that is intended by this term; others seem to include also, as we do,

(2.) The renovation of the world, and its

* Notes on Scripture, by Joel Jones, LL.D. Philadelphia, Wm. S. & Alfred Martien, No. 606 Chestnut Street. 1861. pp. 584.

We take great pleasure in recommending these "Notes" by Judge Jones, as the product of an earnest and scholarly mind, and as furnishing much that will help to a right understanding of the word of God.

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restoration to the perfection and glory of Paradise, which, of course, implies the expulsion of Satan, of sin, and of all physical and moral evil,—in one word, of the curse, and the full realization of the many prophecies predictive of every conceivable good, both negative and positive, of a terrestrial kind. See *Greswell on the Parables*, vol. i, Introd. part i, chap. xii, pp. 234–252, for a summary of these prophecies.

(3.) It includes also, as we conceive, the restoration of the twelve tribes of Israel to the land of the covenant; their conversion and complete sanctification; the re-establishment of the Theocracy over them, and consequently their pre-eminence among the nations of the earth; for, from Jerusalem shall then go forth the law and the word of the Lord to all the earth, with irresistible energy and power. (Isa. 2 : 60.) The theocracy from that time forward will not be limited to a single nation, and that a sinful and rebellious one, as the Hebrews were during the Levitical economy; but it will embrace and sanctify all the nations of the earth, subordinating them to Israel (Isa. 60 : 11; Mal. 1 : 11), now made perfectly holy (Isa. 60 : 20; 61 : 3; Acts 3 : 23), while Israel in the flesh in turn, as well as (*τα ἐθνη των σωζομενων*) the nations who shall survive the judgment of that day (Rev. 21 : 24). will be subordinate to the Israel of God, or the Church of the first-born, the glorified elect, among whom the apostles will have a peculiar office, Matt. 19 : 28, gathered by Christ their head (*ἐν τοις ἐπουρανιοις*, John 3 : 12; 1 Cor. 15 : 40, 48, 49; Eph. 1 : 3, 20; 2 : 6; 3 : 10; 2 Tim. 4 : 18) to dwell with him forever in heavenly places, exalted far above all angelic natures, and clothed with spiritual, immortal bodies, like the Saviour's, of surpassing beauty and strength. (John 14 : 2, 3; 1 Thess. 4 : 17.)

Thus the *palingenesia*, a word expressive of the great purpose of redemption, embraces the complete reparation of the evil done by the prevarication and fall of Adam; the restoration of man, *as the inhabitant of the earth*, to the dignity and excellence in which he was created, thereby making him a fit subject of the kingdom of God, as it was originally established over Adam, and as it now prevails in all worlds into which sin has not entered; and besides all this, an accession of accumulated glory in compensation, so to speak, for the immense cost of the Divine achievement, in the elevation of myriads of our race immeasurably above the rank originally assigned to man in the hierarchy of created natures.

(4.) It is implied also, as we conceive, that this new creation, being a fruit of the redemptive work of Christ (1 John 2 : 2), will forever remain before the Lord, perfect and glorious, and continue to be forever the dwelling-place of holy, happy beings, through an unending series of generations, under the headship of the Second Adam. But, as remarked by Olshausen, the word (*palingenesia*) does not distinguish the steps of the process through which the final result will be reached. The great Sabbath of the world, or the millennium, is blended in this expression, with the glory which (*ἐν τοις αἰωσι τοις ἐπερχομενοις*, Eph. 2 : 7) shall follow it.

(5.) Again: as the first creation was wholly God's work (Gen. 1 : 1; Job 38 : 4; Prov. 30 : 4), so will the new creation be. This is implied in the term (*γενεσις*) *palingenesia*. Whether we regard it as the second generation of Man (the microcosm), or of the earth and the heavens connected therewith (the macrocosm), nothing but the creative power of God can accomplish it. Man cannot even commence the work on his own soul, any more than he can consummate it in the resurrection and glorification of his body. Both the beginning and the end of the work are of God. Yet the divine plan required that the offer of the kingdom and its blessings should ever be made under specific conditions, the rejection or violation of which only would or could prevent its immediate outward manifestation and realization. In this manner the kingdom was promised to Israel at the foot of Sinai (Exod. 19 : 5, 6), offered to them when they were introduced into Canaan, and again in the fulness of time by John the Baptist and our Lord, but in every instance with the same result. In this way God has shown to the universe the impotency of corrupted nature to recover itself; the utter insufficiency of a dispensation of law to save man, and restore the world he made for him

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(Ps. 115 : 16), to its lost place in his kingdom. This view of the subject shows the ground and the reasonableness of such passages as Rom. 9 : 20, 21; Eph. 2 : 8, 10; Isa. 45 : 9; 64 : 8; 29 : 16; Jer. 18 : 6; Prov. 16 : 4; Job 38 : 5; (Wisd. 15 : 7; Sir. 33 : 13); Prov. 16 : 4; Job 33 : 13.

(6.) Finally, many persons stumble at the idea of the personal reign of Christ, as the Son of Man or Second Adam, simply because they conceive of it erroneously. The proper idea of it may be gathered from the preceding observations. No believer doubts that our blessed Lord, in his Divine nature, now exercises personal and direct dominion over all unfallen creatures in all worlds. That he does so, is most clearly and unequivocally taught in the Scriptures. (Col. 1 : 15–19; Phil. 2 : 9–11; 1 Cor. 8 : 6; John 1 : 3; Rom. 11 : 36; Rev. 1 : 5, 6.) But when all things on earth shall be restored (Acts 3 : 21), and this world shall resume its original place in the kingdom of the heavens, why should not our Lord, as God-Man, also exercise personal and direct dominion in this? The personal reign of an earthly monarch does not imply his constant, visible, personal presence, at all times, in every part of his dominions. No more does the personal coming and appearance of Christ involve his personal continuance on earth in his human nature at all times, and his personal absence from all other parts of creation. Nor does the proper idea of his personal reign exclude the ministry of creatures, whether angels or glorified men. But it does imply the acknowledged supremacy of Christ as king by all (Eph. 1 : 10; Dan. 7 : 27; John 18 : 36, 37; 1 Cor. 15 : 23–25; Col. 2 : 10; Phil. 2 : 10), the administration of his laws as the only authoritative rule of conduct, and such abiding tokens of his presence as will render his power manifest and his government exceedingly glorious. (See Is. 4 : 5; *Deschamp's* translation; *Mede's Works*, folio 603, 4; *Jerusalem's Glory*, by Jeremiah Burroughs, p. 65.)

The word (παλιγγενεσια) *regeneration*, does not occur in the LXX version, and only in one other place in the New Testament. Yet the meaning of it is plain. It signifies the new creation. The verse we regard as parallel in doctrine to Acts 3 : 21; 2 Peter 3 : 13; Heb. 2 : 5; Rev. 21 : 5; Isa. 65 : 17; 66 : 22; 43 : 19; Rom. 8 : 18–23, with this difference, that the Saviour here assumes what in most of these passages is directly taught. If the doctrine of the physical new creation or regeneration of the earth were not elsewhere taught; on the contrary, if it were clear, by the Scriptures, that it is the purpose of God to let the earth droop and wither under the blighting influence of the curse, until he shall have completed the number of his elect, and thereupon to annihilate it; then, indeed, we could not ascribe to this word any such meaning. On the other hand, if the Scriptures assure us that it is the Divine purpose to remove the curse and restore the earth to its original beauty and glory, it is much worse than useless to pare down the natural and proper meaning of the word, or wrest it from its proper meaning, in order to show that the Saviour did not employ it in its full and proper sense in the promise we are considering. Let us pause, then, to consider briefly some of the passages in which the physical regeneration of the earth is taught.

In Acts 3 : 21, the apostle Peter speaks of the restitution of all things implicitly as the effect or result of the (παλιγγενεσια) regeneration or second creation of all things, because such a work includes, as a necessary effect, the removal of the curse and the rectification of all physical and moral natures. The fundamental idea the apostle expresses in his second epistle. (2 Peter 3 : 13.) In both these passages he had a reference, no doubt, to Isa. 65 : 17, and 66 : 22, to which we will now turn. In these prophecies we find that the prophet plainly describes a state of things on the earth; for he refers to a city on earth, to people on earth, to employments on earth. He speaks of the building of houses, the planting of vineyards, the propagation of inhabitants, different stages of human life, infancy and old age. He speaks of a change of condition in words which imply identity of place. "The voice of weeping shall be no more heard in her," implies that, in former times, the voice of weeping had been heard in her. He speaks, also, under the same conditions, of the perpetuity of the people. The

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seed and the name of Israel, he assures us, shall forever afterwards endure, and be as permanent as the new heavens and the new earth. (See Jer. 31 : 35, 37 ; 33 : 25, 26.) These new heavens and new earth are, we doubt not, the regeneration to which our Lord refers ; and the thrones of judgment he promised his apostles over the twelve tribes of Israel are to be enjoyed in this new and blessed condition of all things.

The apostle Paul (Rom. 8 : 18–23), evidently refers to the same era. He describes the earth as travailing and groaning now ; but waiting, nevertheless, with intense expectation for a glorious change. For the creature, that is, the physical creation itself, he says, shall be delivered from its present bondage of corruption, and made to share in the glorious liberty of the children of God. This deliverance, we conceive, will be accomplished by the regeneration of which our Lord spoke.

We understand Isaiah 6 : 3 ; 11 : 9 ; 40 : 5, as referring to the same era and condition of the earth. Rev. 21 : 5 seems to be a repetition of the prophecy of Isaiah ; at least the language is so similar that the writer must have had the words of the prophet in his mind.

Those who restrict the word to the resurrection of the bodies of the saints, curtail its meaning. It includes physical nature, as the passages cited prove ; to which we may add, Isaiah 32 : 14, 15 ; 41 : 18, 19 ; 43 : 19, 20 ; 51 : 3 ; 55 : 13 ; 11 : 6, 8 ; 35 : 9 ; 65 : 25 ; Hosea 2 : 18. Even the lower orders of animal nature will share in it (Isa. 11 ; 65 : 25 ; Ezek. 34 : 25 ; Rom. 8 : 19–22) as well as man, and the whole body of the elect church. (Matt. 25 : 31–40 ; 1 Cor. 15 : 43–52 ; Philip. 3 : 20, 21.)

"When the Son of Man shall sit on the throne of his glory."

In this expression we have a note of the time appointed for the fulfilment of the promise. The Saviour promised his apostles that they should sit upon thrones in the regeneration, at the time when he should sit upon the throne which belongs to him as the Son of Man. The *regeneration* or *palingenesia* he spoke of is, therefore, still future. The precise epoch of its commencement, as we learn from Matt. 25 : 31, will be reached "When the Son of man shall come in his glory and all the holy angels with him ;" for then will he sit upon the throne of his glory. This is a promise, therefore, for which the apostles still wait, depending on the faithfulness and the power of their Lord and Master. Nor are the twelve tribes of Israel yet gathered. This is another note of time, which serves to establish the futurity of the regeneration. Many interpreters deny that the twelve tribes of Israel ever will be restored, but although the Saviour does not here expressly declare that they shall be, yet he assumes it as a purposed event. His words are :

"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

All the terms in which this promise is expressed are very striking and significant ; thrones—sitting on thrones—judging, or ruling over, the twelve tribes of Israel—in the *palingenesia* (the regeneration), when the Son of Man shall sit on the throne of his glory. The promise hinges on greater events than the world has ever yet witnessed. The Saviour assumes that they are all unalterably fixed in the Divine purpose, and the very fact that he assumes them as certainties, shows his interpretation of the Scriptures which predict them. He observes the same method in the promise he gave them at the institution of the Supper. (Luke 22 : 28–30.)

Those who refuse to receive these promises in their full and literal sense, commit themselves to the work of explaining the most important prophecies relating to the destiny of Israel, in opposition to the plain and obvious meaning of the language in which they are expressed. But all difficulties of interpretation disappear, if we but admit what the Scriptures plainly teach, that the present is not the final dispensation of God's government over men on earth (see note on Acts 3 : 21), but designed chiefly for the preparatory work of the gathering of the Church. This done, the dispensation will be closed, and the close of it will be signalized by the restoration of Israel to the land God covenanted to give Abraham for an *everlasting* possession—the coming of the Son of Man for the judgment of all nations (Matt. 25 :

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31); the resurrection and glorification of the elect Church, and the inauguration of a new dispensation, variously called the restitution of all things (Acts 3 : 21), the new heavens and the new earth (Isa. 65 : 17; 2 Pet. 3 : 13), the world to come (*την οἰκουμενην την μελλουσαν*, Heb. 2 : 5), and in this place the *regeneration*, during which the apostles, in fulfilment of this promise of the Saviour, will be intrusted with the government of the twelve tribes of Israel, but in what manner it is impossible for us to conjecture.

There is nothing preposterous or degrading in the idea of the apostles reigning over Israel in the new earth. The reign of Jehovah over Israel during the theocracy was personal. (1 Sam. 8 : 7.) He appeared at times in human form, and he gave them symbols of his presence in his temple. But the earth was not then what it will be in the regeneration of it. How can it be degrading to the apostles or detract from their happiness to serve God as kings in the way of his appointment? To depreciate the rewards which the Saviour promises, or to argue that they are less glorious or desirable than those which he might bestow under some different arrangement or ordering of things, betrays not only great presumption, but a spirit not unlike that which the Lord often rebuked. (Mark 9 : 33; Matt. 20 : 21, 26, 27.)

STUDY OF THE PROPHETS.

A WORD IN SEASON.

BY WILLIAM LEASK, D.D.*

THE rectification of one error is a great thing; the redemption of one forgotten truth from beneath the pile of human tradition is a greater still; and the successful appeal to men to rally around Christ the Saviour-King is the greatest of all. May this loftiest of honors wreathe the brow of every man who is holding out the Bible to poor wandering humanity, and crying, "Lo! it is the proclamation of God, that he intends setting up a glorious kingdom upon this long-distracted and bleeding planet."

Happily the number of such men, though still few, is rapidly on the increase. Great and long-forgotten truths are beginning to reappear. Thoughtful men have been for many years ill at ease. Results at efforts to evangelize the world have been sadly out of proportion to the efforts themselves. What does God intend to do with this world,—this great, beautiful, and populous world, the scene of so many miseries, so many mighty acts, so many Divine miracles, and so many and such long-continued struggles between the powers of good and evil? Shall it be converted? If so, by what instrumentality, and when?—and that "when?" has come back from every idol-temple and lofty mountain in a long and sickly echo. And again the dreary "when?" has gone up to heaven from the prayer-meeting, fallen doubtfully from the preacher's lips, rolled heavily in the large missionary meeting, and passed around the globe like a desolate thing seeking a resting-place, and finding none. Or, does God intend suddenly to destroy the works of his hands, to set fire to the earth, and sweep it to destruction, just at the time when multitudes were beginning to hope that signs of better days were budding forth to gladden the eyes of the nations? Shall the earth—Adam's earth, man's earth, CHRIST'S earth—speedily be seen by startled angels flying in its orbit through the heavens, one vast globe of intensely heated fire, like the steamship in flames rushing madly through the hissing sea? Such awful questions as these have long engaged the thoughts of devout thinkers, but no satisfactory answer was obtained. Some few men, however, hinted that it might be well to open the books of prophecy, and to try to realize the import of the visions of holy seers. But the habits, prejudices, and theories of the churches and pastors were all against that. "Meddle not with prophecy." "It cannot be understood." "Preach the Gospel." "Let prophecy alone." Such were the precepts of our teachers. Well, but we may ask, What *shall* we read, if not prophecy? How much Bible will be left to us, if all its predictions be excluded? Does it honor the Holy Spirit to say

* HAPPY YEARS AT HAND: Outlines of the Coming Theocracy. By William Leask, D.D., London. Ward & Co., 27 Paternoster Row, 1861, pp. 214.

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that prophecy cannot be understood? Is it not far more likely that he intended us to be made acquainted with leading facts, by presenting them in appropriate language, than that he designed to speak so obscurely that in effect it should amount to entire silence? Surely he is the Revealer, not the Concealor. Hath not God revealed them to us by his Spirit, that we might know the things that are freely given to us of God? Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voice of the prophets which were read every Sabbath day? Does not Peter say that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place? Does not John, in his preface to the Apocalypse, say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand?" Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of the captivity in Babylon were nearly expired? Does not our blessed Jesus, the Prince of the prophets, give us signs, and command us to watch them, and attend to them, and lift up our heads when they appear? Are not the children of Issachar celebrated as men who had understanding of the times, to know what Israel ought to do? Is not the testimony of Jesus the spirit of prophecy? Is it not the design of prophecy to bear testimony to Him? How should we know that Jesus is the Christ but by comparing his life, doctrines, deeds, and sufferings with the prophecies that described them so long before? And as to preaching the Gospel, why, you cannot do that faithfully, nay, you cannot do it at all, if you resolve to have nothing to do with prophecy; for the Gospel is itself the fulfilment of one series of prophecies, and the utterance of another; the Gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.

But then it is objected that certain students of prophecy have made calculations of dates and periods which the event has falsified. Nothing more likely; and yet we see not much more harm in making calculations from prophecy, than in making them from the results of the missionary efforts of the last fifty years to ascertain how long it will be before the world shall be converted at the same rate, which a celebrated missionary did not long ago, and gave us as the result the astounding answer of a million of years! So far as the hopes of men are at present concerned, he might just as well have said "Never." But we do not plead for calculations, but for *facts*. God will take care of "the times and seasons;" let us believe the facts, and go cheerfully to work just as he has bidden us, and all will shortly be well. The kingdom *will* come.

Still further, it is objected that students of prophecy have taught such wild and extravagant things, that sober-minded men must avoid the danger. Of course, to the travellers on the beaten path those theories do appear wild and extravagant; but the proper question seems to be, Is the beaten path the right one? Everything is extravagant which crosses our preconceptions, and disturbs the traditions of our fathers; but it does not follow, because it presents to our vision a field of whose existence we were ignorant, that it is not therefore true. But the objection, if it has any force, has too much: for some men, who carefully shunned prophecy, have formed wild and extravagant notions of the doctrines of Christianity; and shall we, therefore, cease to read the Gospel of our salvation, and abandon all hope of ascertaining what its leading doctrines are? Surely not, especially when that Divine gem, the Lord's Prayer, stands in the middle of the Gospel like a mountain of light in a very fruitful field, assuring us that God our father intends that his *will* shall be done on earth as it is in heaven. Our Lord would never have taught us to pray for a thing which it was not the intention of God to perform. When the will of God shall be done upon the earth as it is done in heaven, then earth will be like heaven. Most earnestly, therefore, do we pray: "Our Father which art

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in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth;" and the answer will be graciously given, first, in the hidden principles and laws of this kingdom within us, subduing our thoughts to holy loyalty to our sovereign Lord; and in due time in the establishment, over all the earth, of the visible, powerful, and glorious kingdom of Christ, when all kings shall fall down at his feet, and all nations shall serve him. That kingdom prayed for, is not the Gospel, not the Church, and not heaven; but something which we must find from the prophetic page.

A STRIKING INDICATION.

We have just received the December number of "The Last Vials," by Rev. R. A. Purdon, of Torquay, England. It is devoted to an exposition of some of the "signs of the times," in connection with the doings of Napoleon III. For the benefit of our readers we extract the following remarkable passage:

"For more than half a century a statue of the great Napoleon has stood on the summit of a triumphant column at Paris, in the ordinary dress of the original,—the well-known riding coat and the hat. That statue has just been removed, and is to be replaced by another in the costume of an ancient Roman emperor. One part of that costume is the memorable laurel crown, the 'Stephanos' of the book of Revelation. (Rev. vi.) By this means the Napoleonic dynasty will be exhibited as the direct representative of the ancient Roman emperors, and as the continuation of the Roman line, which was snapped asunder 1400 hundred years ago by the Gothic invasion. The line fell to the ground, and was trailed in the dust of fourteen centuries. The first Napoleon raised it from the dust, and the third Napoleon has received it from the hands of his great predecessor. He now exhibits the Roman dynasty, revived in the Napoleonic line: and he does this at the central point of power, civilization, and intellect, in PARIS,—the political capital of the world. The statue wears the Roman crown, or 'Stephanos;' the coins and the medals of Napoleon the third bear the same crown upon their obverse; and it may be said, with truth, that now, at last, the 'Stephanos' of the First Seal has been given to one man, who has both the WILL and the POWER to go forth conquering and to conquer. (Rev. vi.) What may actually happen we do not at present inquire; but the facts which we have stated are well worth noticing, and are in complete accordance with prophecy. At present we have to view this subject in a different light. A few days ago the statue of Napoleon was removed from its pedestal to make room for the new one in the garb of a Roman emporer. The good taste of this change was very much questioned in Paris; upon which an article appeared in the French journals assigning the reason of the change. And what was the reason assigned? That the Roman dress was necessary for the 'APOTHEOSIS' of the emperor. Nothing less than the Apotheosis! The ancient Roman emperors, after death, were raised to the rank of gods by the servile flattery of the Senate. They were worshipped as gods, and sacrifices were offered to them. Now we are told that the first Napoleon is to be honored with an 'Apotheosis,'—that is to say, that HE, like the Roman Cæsars, is to be regarded as a GOD. 'The new dress is necessary for the Apotheosis.' So that the deity of Napoleon is publicly announced at Paris. The dead emperor is declared to be a god already; and the LIVING emperor is only the continuation of the DEAD one. The next step will be the deification of Napoleon the Third, as the immediate consequence of the deification of Napoleon the First. We see how the world is being prepared for the worship of a MAN. First the dead man is deified, which is a wise and cautious beginning. The dead are out of sight. We may *fancy* them to be gods. Being thus habituated to man-worship in one form, we are brought to endure it in another form more direct in itself, and more likely at first sight to shock our feeling of propriety. We are brought to endure it in the case of a LIVING man. Immense military power and a series of victories will greatly *assist* the imagination; and as Napoleon the Third hopes and intends to conquer on all sides, he reckons equally on the deification of HIMSELF as the representative of Napoleon the First."

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Editorial.

"THE KNIGHT OF THE FUTURE."

In Victor Hugo's recent work, *Les Miserables*, there occurs this remarkable passage (vol. iv, p. 97):

"Alas! will none come to the help of the human soul in this gloom? Is it its destiny forever to await the mind, the liberator, the huge rider of Pegasus and the hippogriffs, the aurora-hued combatant who descends from the skies with wings, the radiant knight of the future?

"Shall it always call to its aid the gleaming lance of the ideal in vain? Is it condemned to hear the Evil coming terribly through the depths of the abyss, and to see nearer and nearer at hand, under the hideous water, that dragon head, those jaws reeking with foam, that serpentine warring of claws, distensions, and rings?

"Must it remain there with no ray, no hope, abandoned to that horrible approach, vaguely scented by the monster, shuddering, dishevelled, wringing its hands, forever chained to the rock of night, hopeless Andromeda, white and naked in the darkness?"

Such is the confessed weakness of the world's boasted might. Such its feeling after the Great Deliverer, if haply it may find him, its blind yearning for the Lord from heaven.

Les Miserables is a remarkable book. It is the effort of a great intellect to depict the vices and disorders of our social systems, and to grapple with the problem of their cure. The first part of the task, however, is far more successfully performed than the last. The diseases of society are exposed with marvellous skill. Its corruptions are laid open with a keen lancet. But the author breaks down in the attempt to suggest a cure. His remedy is simply "*light*." "The true division of humanity," he says, "is into two classes, the luminous and the dark. To diminish the number of the dark, to increase the number of the luminous, behold the aim! This is why we cry: education, knowledge! to learn to read is to kindle a fire; every syllable spelled sparkles."

Throughout the book there is an incessant clamor for light. Were the light he craves that true Light which came down from heaven, there would be hope. But it is rather the culture of native powers, and knowledge to determine and apply all social forces to the elevation of mankind. "All progress is tending toward the solution. Some day we shall be astounded. The human race rising, the lower strata will quite naturally come out from the zone of distress. The abolition of misery will be brought about by a simple elevation of level."

And yet now and then we detect secret misgivings, lest, after all, the remedy should prove inadequate.

Here is another sigh for relief.

"Nevertheless, he who follows the social clinic shakes his head at times. The strongest, the tenderest, the most logical have their moments of fainting.

"Will the future come? It seems that we may almost ask this question when we see such terrible shadow. Sullen face-to-face of the selfish and the miserable. On the part of the selfish, prejudices, the darkness of the education of wealth, appetite increasing through intoxication, a stupefaction of prosperity which deafens, a dread of suffering which, with some, is carried even to aversion for sufferers, an implacable satisfaction, the *me* so puffed up that it closes the soul. On the part of the miserable, covetousness, envy, hatred of seeing others enjoy, the deep yearnings of the human animal towards the gratifications, hearts full of gloom, sadness, want, fatality, ignorance, impure and simple.

"Must we continue to lift our eyes towards heaven? Is the luminous point which we there

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discern of those that are quenched? The ideal is terrible to see, thus lost in the depths; minute, isolated, imperceptible, shining, but surrounded by all those great black menaces monstrously massed about it; yet in no more danger than a star in the jaws of the clouds." (Vol. iv, p. 101.)

The thoughtful Christian, whose hopes for the human race are founded on that sure word of prophecy, which is his light "shining in a dark place, until the day dawn," on reading such passages, is impressed with pity at the spectacle of a noble mind thus hopelessly wrestling with the spectral forms of evil, and wailing out of the darkness for help that never comes.

He needs not to be assured that the remedy proposed is utterly inadequate. The "light" in men is but "darkness;" and the more of natural light the greater the darkness, because it blunts the soul's power to receive the true light, and destroys its sense of insufficiency.

Even the Church does not always perceive that the brightest splendor and purity of which this present evil world is capable, is, after all, but darkness. It seems, indeed, the plan of God to allow the human race to develop to the utmost all its resources, to propound all theories, and try all experiments, until it learns its own weakness.

This giant conflict with evil must prove a failure; and yet who can tell how important to its future is this preparatory discipline? When man's wisdom and power have failed in all respects, then will the Lord appear, "to destroy the face of the covering cast over all people, and the vail that is spread over all nations." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation." (Isaiah 25: 7, 9.)

But mark the world's unconscious testimony to its own need, and to the truth of the only solution possible for this great problem. The word of God assures us, that what the world, in its wisdom and might, cannot do, shall be done for it. The Lord Jesus is the One appointed from the foundation of the world to lift the curse from man and weary nature. Even the world sighs for his coming, albeit its ignorant longing for a "knight of the future" is but a caricature of the Christian's blessed hope. Paul describes the heathen world as feeling after God. So does the Christianized Paganism of modern times grope after the Great Deliverer.

And yet, however mingled with devout aspirations and a sincere philanthropy, we detect here the spirit of Antichrist. This humanitarian philosophy denies the world's need, and the Christian's hope of the coming of the Lord. And have we not here a key to the true conception of Antichrist? He is one who shall put himself in the place of God, by proposing to do for mankind what Christ alone can do. Satan's highest effort is to dissemble and counterfeit the office and work of Christ. Antichrist will be his crowning effort in this direction, the masterpiece of his strategy and prowess. And all the world shall wonder after him. It will be dazzled by his daring and, for a time, successful projects, and flattered and cajoled by his deceitful promises.

There is ground, therefore, for the suspicion that the French Emperor may develop into this character. If not Antichrist, he is at least a prophecy of him. The great duty of to-day, says Victor Hugo, is "to auscultate civilization." This Napoleon is doing, as no living statesman. He tells the sovereigns and their subjects that the fabric of European nationalities is unsound to the core. He proposes reconstruction, on the basis of the liberty and happiness of peoples. He puts himself in the van of social progress. He becomes the champion of the catholicity of religions and of states. He professes to know and to be inspired by the "spirit of the age." He seems to conceive it his mission, as it is his ambition, to solve the great problems of social evil, not, as we believe, from motives of true benevolence, but he is wise enough to know that even partial success here will command for him the homage and the empire of the world. Soon he, or, it may be, some still bolder and more successful schemer, of whom he is the forerunner, will palm himself off upon mankind as that "radiant knight of the future,"

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for whom the world, speaking through Hugo's lips, wearily sighs. This will be Antichrist, the highest embodiment of the world's genius and culture, summoning to his aid all social forces, and all the elements of power a corrupt church can furnish, armed with all the maxims of the world's wisdom, and with the plenitude of its might, artfully combining all and directing all to the success of his great experiment, and helped on by the god of this world, until the very elect will be almost deceived.

But the grand experiment shall come to its failure, just at its consummation. The world-drama shall reach its crisis. Raised to its loftiest pitch, it shall fall to rise no more. He that assumed to be the world's anointed, shall be destroyed by the brightness of Christ's coming. The darkness of this present world shall be rent by the glory of his appearing, and the earth be bathed in the splendors of the world to come. Blessed is he whose hope is not in a "radiant knight of the future," but in the coming and kingdom of our Lord Jesus Christ!

L. C. B.

ANOTHER WITNESS TO OUR HOPE.

"The Second Coming of Christ, the Restitution of All Things, *and Our Lord's Personal Reign with his Glorified Saints in his Millennial Kingdom on the Earth.* By J. C. Waller, Louisville, Kentucky. John P. Morton & Co., Printers, 1863." 12mo. pp. 297.

We have here another earnest protest against that rationalistic spiritualizing of the Holy Scriptures which has drifted the Church of Christ so far from the primitive faith respecting things to come. It is a neatly printed volume, written by a Baptist clergyman of Louisville, Kentucky. It treats of the trial and fall of man; his recovery and exaltation in Christ; the second advent of Christ to complete the great redemptive process; the personality of the second advent; the coming of Christ before the millennium; the twofold resurrection; the restoration of the descendants of Abraham to the land covenanted to their fathers; the signs of the speedy second coming of the Saviour; the millennial kingdom with its annexed covenant of promises, and the prophetic dates and chronology of Scripture. The discussions are elementary in their character, but show very clear convictions, based directly on the word of God. It is a book which shows the growing interest upon the great theme of the coming and kingdom of our Saviour, now so near at hand, and which will contribute wholesomely to increase that interest, and to disseminate information as to what God's purposes are. It does not treat all the questions involved, and is not at all exhaustive in its scope; but we welcome it to a place among the numerous valuable books which are from time to time appearing, and by which the slumbering Church and world are being called to look at what is coming upon the earth. Mr. Waller believes "that the world's great crisis is upon us; and that the lines of the prophetic periods, terminating with the end of this and the beginning of the millennial age, all converge to a point only a few years in the future." He thinks we may date "the commencement of the glorious millennial Sabbatic rest about the year 1868." He agrees in this with a large number of the students of prophecy in this country and in Europe.

WATCH AND BE SOBER.

As we near the end, dangers of all kinds thicken around us. We speak not merely of the Christian. So much is said of the dangers of the way to Mount Zion, and of the foes, the snares and perils that beset the weary pilgrim, that we might almost be led to think that he was the only one, and his the only path, subject to these evils. But it is not so. While the pathway of the child of God lies through the perils of earth's closing scenes, perils tenfold more fearful in their nature gather around him who has no arm of Jehovah upon which to lean. Tenfold more deplorable is his condition who has to meet these things unaided by succor from on high. And there are perils not to individuals merely, but to communities, states, governments, and nations. The thrones of monarchs and the institutions of republicanism are alike in danger. Unforeseen complications

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suddenly threaten them with destruction on this hand and on that, resistless and without remedy. In short, the whole world is jostling and surging and beating about, amid the shoals and breakers of those perilous times which the apostle forewarned us should be here when the last days were come. Nor is there any hope for the better left, but that which connects with the sovereign rule of God, and the coming of the Lord Jesus, the Prince of peace, in the glory of his kingdom. For that coming, then, let each look, and prepare to meet his God.

CLOSE OF THE VOLUME.

ANNOUNCEMENTS FOR THE FUTURE.

At length the first year of our experiment, with all its duties, cares, anxieties and vicissitudes, has reached its termination. The records of our first volume have been made, both on earth and in heaven. Many imperfections and weaknesses doubtless may be traced in them; but we have made them what we could, and have devoutly offered them as our testimony respecting the great doctrines to which our serial is devoted.

Our work, however, is not yet done, but only commenced. We have yet many things to say. And encouraged by the evidences of the good accomplished in the past, we have resolved to go forward in hope of doing much more in the future. Such are the signs of the times, the ignorance and stupor of the masses with reference to what is coming upon the earth, the scarcity of means and facilities for the dissemination of knowledge upon these themes, and the earnestness of solicitation from our friends not to permit this serial to stop, that, in reliance upon God and the cooperation of his people, we have decided to venture upon the untried sea of 1864, and hereby announce that the *Prophetic Times* (D.V.) *will be continued another year.* Our circulars to this effect have been issued, and will be sent to any who may request them, or who will assist in distributing them.

Let it be understood, however, that we are incurring considerable risks and responsibilities in this decision, and hence hope that all our patrons will renew their subscriptions, and each, if possible, make the effort to secure for us one or more additional subscribers; first, that we may not be left to bear too much of the burden of supporting this publication; and, secondly, to assist in extending the sphere of its influence, and thus making it more effective. Many, perhaps, have friends to whom they would be willing to have the Prophetic Times sent; many a church member would confer a favor upon his minister by ordering a copy to his address; and pastors, who sympathize with our views, will find our publication a great help to them in removing prejudices from the minds of inquirers, and in furnishing information on the subject to their people. In all such cases we shall be happy to answer orders.

Our desire is also to distribute gratuitously to literary and theological institutions, military hospitals, and such as may apply for copies for special benevolent uses. But, in order to do this, we must ask our friends to help us by donations, as, at present rates, our income from subscribers is not sufficient to pay the expenses of printing and mailing, everything else being done gratuitously.

We have thought, in this connection, if our subscribers, or other friends of the cause who might be so disposed, would send us but ONE *dollar each* by way of donation, it would enable us to do all that we wish, and to go on with our work free from all embarrassment of debt or want of means.

We are happy to be able to say, that we are encouraged to believe the desired responses will be given to our requests, and that the good Lord, whom alone we desire to serve and honor in these and all other things, will provide the necessary supplies for all our wants.

And now, having fulfilled our engagements for the year that is past, and announced our purposes and desires with reference to the next, we leave the matter, simply requesting of those who have not yet paid for the numbers which they have received, to remit what is due us without further delay.

☞ Our terms are, *Cash, strictly in advance.*

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THE

PROPHETIC TIMES.

A New Serial.

DEVOTED TO THE EXPOSITION AND INCULCATION OF THE DOCTRINE OF THE SPEEDY COMING AND REIGN OF THE LORD JESUS CHRIST, AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. II.

"Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."—2 PETER, 3 : 14.

PHILADELPHIA:
SHERMAN & CO., PRINTERS.
1864.

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"Behold, I come quickly."

REV. 22 : 12.

"It is a very awful and solemn thought, that every one of us must stand before the judgment-seat of Christ. And yet how very apt are we all to forget it. The scoffer says, "Where is the promise of His coming?" and we justly condemn him, but practically we too often act as if He were not coming—as if the Lord Jesus Christ had gone, never to return, never to come again to judge the quick and dead! Yet, 'The Lord is not slack concerning His promise.' He has promised, and He has not forgotten His promise, as some men think He has forgotten it: He is simply 'Long suffering to us-ward, not willing that any should perish.' "

"Even so, come, Lord Jesus."

REV. 22 : 20.

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The Prophetic Times.

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Special Contributions.

THE PROSPECT FOR 1864.

"And ye shall hear of wars and rumors of wars: for nation shall rise against nation, and kingdom against kingdom." "And there shall be... upon the earth distress of nations, with perplexity."—MATT. xxiv. 6, 7; LUKE xxi. 25.

THE New Year has come. It opens with "wars and rumors of wars." The summary of news from the four winds is, "There is strife, or its coming shadow, in every part of the world." On our own soil, the great civil war, which has slain its millions, and has already lasted three years without a moment's respite, still continues. "More men for the field," is the call of the authorities; and additional thousands are about to be marched to the scene of carnage.

A little south of us, in a neighboring republic, another bloody contest is being waged. The subtle Emperor of the French has thrown an army into Mexico, and is changing the whole system of government there, by overthrowing the republic, and erecting an imperial establishment upon its ruins. An empire has been proclaimed and an emperor elected, and the sword is being glutted to sustain that empire against a bloody resistance which may take years to overcome. Napoleon, having gained possession of the silver-fields of Potosi, is most probably aiming at the annexation of California and Sonora to the French dominions. He is desirous of a French colony and foothold on the coast of the Pacific, and will doubtless make efforts to accomplish it. Having set at defiance the decrees of the "Holy Alliance" of the Old World, he has not hesitated to tread under foot the "Monroe doctrine" of the New. It would seem, also, as if these French movements on this continent were about to involve still further hostile complications. The motion has been offered and entertained, in our Congress, to declare these aggressions in Mexico unfriendly to the United States, to insist on the withdrawal of the French forces from Mexican territory, and, unless this withdrawal takes place before the 15th of March next, to declare war against France.

The Emperor is also largely involved in the contest in Cochin-China. And the failure of his proposition of a grand congress of European sovereigns at Paris, in consequence of England's refusal to enter it, has caused her to be branded as an enemy to liberty and the happiness of the human race, and is extensively announced as the forerunner of "a universal war of the peoples against their sovereigns."

The proposed congress itself was the product of a great plan to compromise lawless revolution with existing despotism. The people of all the nations have for a long time had a growing determination to be free. But the notions of freedom which look to the abjuration of all bonds of religion and government, society and order, have more than once proven themselves the breeders of worse evils than those against which they protested. Revolutionists have grown wiser since their first experiments. They are now for compromise. They say to the existing régime: "Let us come to terms. Let democratic principles prevail, and we will agree to have them sustained and protected by a strong central dictatorship." Hence the idea of "the liberty of peoples" under one

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great confederate empire over all Christendom, with the democratic Emperor of France at its head. Hence the proposed congress, which was simply a bid to legitimate and enthrone revolution,—a thing which has now been determined, and which its projectors are bent to accomplish by one means and another, proclaiming peace and liberty with the sword unsheathed, and with vengeance and chains for all hinderers of their purposes. Such is now the spirit of the most vigorous movements in the world of European politics.*

On the 5th of November last, the day on which England celebrates her deliverance from the Gunpowder Plot and popery, Napoleon III. delivered his imperial address, which may justly be taken as the inaugurative manifesto of the new alliance. He then said, "The treaties of 1815 have ceased to exist." He thus expressed a literal and momentous fact, which he shows he appreciates, and upon which he indicates his purpose to proceed. That one little sentence covers the political history of a century, and puts Europe back into the days of the French Revolution and the first Napoleonic empire. We may, therefore, look for the putting forth of those same revolutionary ideas, guided by that same Napoleonic mind, made wiser by experience, and sustained by a wider influence, deeper schemes, and a firmer compact. Says one of the London journals, "The Emperor has crossed the Rubicon; and he has crossed it with the Revolution for his ally. We are on the eve of momentous events."

And besides the dangers which are investing England from this source, with her vast colonial possessions, she is seldom without some military contest on hand. There is her continued periodic war in South Africa. There is the rebellion in New Zealand. There is the revolt in India, which, so far from being settled, is becoming much more serious than was expected. There is entanglement still with China. And there is actual war with Japan.

There is a lull in the disturbances in Italy; but she is endeavoring to place her finances in a safe condition, without diminishing her defences. Her army is four hundred thousand strong. Her fleet is being increased. And things are ripening for more bloodshed and trouble there.

Accounts from the East tell us that Turkey is to be invaded. Russia is throwing half her army into the provinces bordering on the Black Sea, preparing to invade Armenia and to conduct an expedition to the Caspian. She has formed an alliance with Servia and the Principalities for the invasion of Bulgaria, and placed her best general in command of her southern armies. France, instead of undertaking to hinder her now, may rather be expected to combine with her in her Eastern schemes. Austria is really with her.

Poland is being desolated by bloody, civil war, which has already continued for a year, and which has but little prospect of success to the insurgents, or interference from abroad to put them down.

A revolutionary manifesto has been recently placarded in the principal towns of Hungary, also, announcing the establishment of a new organization for the independence of Hungarians, of which Kossuth is said to be the head, betokening another bloody uprising.

In Germany, the Schleswig-Holstein ques-

* Read in this connection the letter of Prince Lucien Murat, dated Paris, November 7, in which he says, "You have doubtless read the discourse of the Emperor at the opening of the Chambers. The initiative which he has taken, and the simplicity with which he has exposed his gigantic project, place him at the head of all European sovereigns. If they misunderstand him, let them look to their own acts. The people will comprehend him; and woe to those who force him to drag them before the tribunal of public opinion, which will judge without appeal. Before a congress which will have Napoleon at its head, the people have nothing to fear. Their interests will be protected, and their civil wars will cease. All parties will disappear. All private interests will appear too small to dare to show themselves.

"The heads of parties will no longer have a plea for their existence, save the hope of being useful to the public weal, and from the moment they cease to be so their continuance becomes a crime. Tell those who love the memory of my father to wait and hope in the justice of Napoleon III."

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tion is causing much anxiety, and is very likely to end in war. Measures are being taken at Berlin for calling under arms the Sixth and Tenth military divisions, as their radius of recruiting and garrisoning is the nearest to Holstein. And everywhere the spirit of war is rife.

Surveying, then, this excited, exciting, and threatening state of things the world over,—the multitudes of men engaged in deadly strife, and the multitudes more in arms and at the command of leaders preparing to give the word which at any moment may make the vast world one field of blood,—the fearful activity of agencies and elements which have been the deprecation of wise and good men of all ages,—the disintegration, revolution, impiety, selfishness, and treachery, enfeebling and destroying all the fabrics and ties by which society has hitherto been preserved,—and a cunning, ambitious, and unprincipled adventurer, leagued with revolution, rising to the head of earthly power, and promising the world liberty and peace by means of his own universal, despotic dictatorship, which troubled and restless peoples seem at any time ready to accept,—what conclusion can we draw, but that unexampled changes are at hand, and that all that Christ and his prophets have spoken respecting the last perilous times, and the Man of Sin, are about to have their speedy fulfilment?

Some persuade themselves that all is well and hopeful; that the reign of evil is about its last; that the long-trampled plant of liberty is putting forth for its world-wide bloom; that Time's great conflicts are so far over, that we have only to pursue the easy victory, to complete the emancipation of the earth from all its ills. And we would fain believe, after a voyage so long and against so many adverse storms, that we are at last touching upon the blessed shores; that at length the gates of final triumph are opening before the steady march of light and inquiry and freedom. But every one knows, who readeth things aright, that these shores are only islands and marshes of confusion and despond, and these opening gates but flood-gates of disaster and judgment, and that continents and seas of trials and of storms yet lie between us and the promised Millennium. Prophecy assures us, with unmistakable certainty, that the earth shall first be "turned upside-down," the nations scourged, shaken, and deceived, and all confederations of the unsanctified finally smitten, until "the mountains shall be melted with their blood," and all people be in pain as a woman in travail!

Call it the shriek of birds who love to fly in storms; denounce it as the Jeremiad of silly people; here stand the words of God as its full warrant, so plain that one may read them while he runs. And man can no more keep back the fulfilment of those words, than pluck the stars from their places, or stay the golden chariot of the sun in the magnificence of its morning ascensions.

There have, indeed, been "wars and rumors of wars" before, and revolutionary troubles, and powerful men of insatiable ambition, causing disturbances and overthrowing nations, in other ages. But never to this day has there been the same menacing and convulsed state of things, so universal in extent, so intense in degree, and connecting so directly with one centre of power and one system of ideas. More than ever in the whole history of Christendom, things are heading up to that fulness of development in the directions of prophetic indication, which argues that "the harvest" is at hand. The whole period of the personal absence of Christ from the earth is more or less characterized by the prevalence of wars, deceitful usurpations, and tribulations. But, everywhere, the Scriptures tell us that the last years of that period are to have these features ripened and intensified to a point which shall shake the world, overwhelm nations, and entail unparalleled distresses upon mankind. And the year upon which we are entering promises to be one of those years,—at least one of the years of eventful preparation for the triumphs of Antichrist and the sufferings of nations. The signs and probabilities all point sufficiently in that way to make us solemn and thoughtful. These certainly are not the times for the people of God to grovel in levity, worldliness, and extravagant and luxurious living, but rather to watch and be

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sober. Every soul should be making ready for the Lord's coming and the days of vengeance upon the proud and Christless. As remarked by the *Boston Recorder*, "The great day, and its momentous events, may be nearer than we think. We may have but little time left for all we have planned to do for ourselves, for our friends, for the Church, and for the world. Let every house, then, be put in order, and every lamp be trimmed and burning."

The Lord give us grace to attain that peace which his Holy Spirit, diligently sought and followed, alone can give; and to keep the word of his patience, that he may also keep us from that hour of trial which shall come upon all the world, to try them that dwell upon the earth!

THINGS TO COME.

BY THOMAS GEORGE BELL, LL.D.

(Transcribed for the Prophetic Times.)

I REPEAT what I have stated, that I find nothing in the blessed Scriptures to oblige me to say, that the Lord cannot come yet. I am not obliged to think that there requires any interval between this very time and that of his coming. I am well aware that there are many things yet to be fulfilled: Israel gathered to her own land again; Jerusalem to be rebuilt; Antichrist to be revealed.—to come in by flatteries and establish his kingdom, then break his covenant and make war with the Jews, when the Lord shall destroy him, and judgments will usher in the brightness of millennial days. I see, however, that all these may take place in an interval between the Lord's coming *for* his saints, and his coming in judgment *with* his saints. I do not make two comings. There is one coming, but in different stages. We are not obliged to think of *the day of the Lord* as of a period of twenty-four hours. It is a period of time definitely fixed and known to the Lord; but what that period of time is, the word does not reveal. He descends into the air, whither his people are caught up to meet him. There the judgment takes place, or the decisions according to works made, by which the Lord settles the places of his saints in the kingdom. He then comes onward with them to the earth to execute his judgments on Antichrist and on those joined in league with him. In the mean while, and until the Lord comes, the world is ripening for the judgments, iniquity abounding, and the professing Church lapsing still more and more into the predicted apostasy,—the love of many waxing cold.

I know that this is contrary to the opinions of many even of God's dear people: therefore give a calm and unprejudiced attention whilst I go into many scriptures, seeking to open to you the truth of God. Believe nothing just because men tell you it; go to the word for yourselves; bring every thing to that test, for if they speak not according to that word, there is no light in them. That word utterly disproves the common idea of a spiritual millennium, brought in by the gradual progress of gospel light, before Christ comes. I could take you back to the very period of the Church's history when the apostasy was openly manifested. The spouse of Christ was to have been separated unto him,—was raised to heavenly places,—to sit with him in heart by faith,—even as she was passing through the wilderness; as the chaste virgin espoused to the bridegroom of her heart, she was called to walk through the world with her eye fixed on her coming Lord. There was something of this, though mingled with many failures, in apostolic times. There was still something of it in the early days after the apostles were removed. But very soon the apostasy began to be developed. Lost to a sense of her heavenly calling, the Church became the voluntary victim of the seductions of the world; and when the imperial power, in the person of Constantine, tendered her its hand, she accepted as a boon without a blush what in her virgin purity she would have spurned as an insult. Thus guilty of treason to her own rightful king, she took the world's shilling and put herself under bondage, and opened the door to all sorts of compromises.

But I have a wide subject before me,—too wide, perhaps. There are eight points which I wish to bring forward.

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1. *The state of the world when Christ shall come.*—Read Matt. xxiv. 37, 39; and Luke xvii. 28, 31. Was the world ready to receive the Lord when the flood came? Men were in open rebellion. They had cast off all thought of God. They disbelieved the word of his messenger. Noah warned them of judgment: they laughed him to scorn. They went on with their ordinary pursuits; whilst God leads his little company into the ark and sends forth the flood which swept all the wicked away. "*As the days of Noe were, so shall also the coming of the Son of man be.*" Were the cities of the plain ready for the Lord, when the fire from heaven came and consumed them all? "*Even thus shall it be in the day when the Son of man is revealed.*"

2. The character in which our Lord himself will appear to the world.—See Rev. xix. 13: "He was *clothed with a vesture dipped in blood.*" This is not an allusion to that most precious blood which cleanses from all sin. You will get light upon it from the parallel passage in Isaiah lxii. There is not a single feature here to identify this with the Lord's first coming. It is not his own blood, but the blood of his enemies, which now maketh his vesture red. The order of events is very plainly set forth. The Church is gathered to Christ. The marriage supper of the Lamb takes place. Then the heavens open, and Christ comes forth; and "out of his mouth goeth a sharp sword, that with it he might smite the nations."

3. *The present restraining power of the Holy Ghost in the world through his indwelling with the Church.*—All that the Scriptures set forth in respect to the apostasy, to the darkening character of the last days, and to the judgments of the second Advent, stand connected with the manifestation of a dread personage in whom shall be a concentration of all wickedness. This is *The Antichrist*—Satan's masterpiece,—the fruit of all his past experience,—the offspring of his hellish malice and infatuated determination still to fight against the purposes of God. In reference to this, look at 2 Thess. ii. 7, 8. There has been a variety of opinions among God's people as to who this one is who hinders or "*lets.*" Those who have thought that the Antichrist was the Church of Rome, or the Pope, have stated that the one who hindered the manifestation of the Man of Sin was Pagan Rome; and they endeavor to show that, Pagan Rome being removed, Ecclesiastic Rome, or the Antichrist, was manifested in the year 606. If we search the Scriptures, and take out all the passages which together present the likeness of this fearful person, we will discover many features which cannot be traced in the Church of Rome. "There are many Antichrists;" but only one is referred to in the expression, "then shall *that wicked* be revealed." Mahomet was an Antichrist; Popery is an Antichrist. Antichristian principles are natural to the human heart. These are working more or less in every section of the professing Church, as well as outside of it. The last Antichrist —emphatically THE *Antichrist*—is yet in the future. That which hindered in the apostles' day is not yet taken out of the way. That hinderer is the Holy Spirit of God, which was given on the day of Pentecost, and has never been taken away. He was given to abide with the Church, and he has ever since dwelt in it. Through the Church he restrains Satan and wicked men. And what an awful day will that be when the Church is caught up, and the Spirit with it departs, and nothing remains to restrain the angry passions of man, his pride and ambition, his anger, hatred, and malice, his evil lusts and desires! It is in that day that Antichrist will be fully manifested. When the Church is gone, and that Spirit with it, then, the hindrance being removed, all the fearful events of that great and terrible day will come on with rapid steps and accumulating darkness.

4. *The casting of Satan out of heaven.*—Read Rev. xii. 7–12. Satan has a dwelling-place somewhere in the air. He must be cast out from thence. The Lord is coming "in the air;" the Lord's people are to meet him "in the air;" the new Jerusalem must be somewhere fixed in the air as the abode of Christ and his Church, shining with light and glory, in which the nations of the saved shall walk in millennial times. So Satan

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must be cast out from thence. Then, "Woe to the inhabitants of the earth, and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time."

5. *The unclean spirits which work in that day.*—See Rev. xvi. 13, 14. This preparation work may begin before the event last referred to. It may, as some think, have even now begun. At least, we may declare, that certain evil principles and systems of communication with spirits are now at work, which are likely to extend in their fearful influence, until, in conjunction with the events just referred to, they bring about "the war of the great day of God Almighty." It cannot but be seen, from these and other scriptures, that Satanic power will be permitted in that awful day to be exercised in a supernatural way. The three unclean spirits issuing from the mouth of the dragon, the beast, and the false prophet, are described as being spirits of devils *working miracles*. Again, in 2 Tim. iii. the working of these false prophets is compared to that of Jannes and Jambres against Moses, who are supposed to be the two Egyptian magicians who withstood the miracles of Moses by miracles of their own.

6. The last phase or darkest feature of that awful day seems connected with the result of this Satanic agency. See 1 Tim. iv. 1–3. The "*seducing spirits*" in this passage are no doubt the same as those cast out of heaven, and the "*unclean spirits* like frogs" referred to under my fourth and fifth heads. I take these things as referring to the darkest period of that dark day, just at or about the manifestation of *the Man of Sin*. "He is Antichrist which denieth the Father and the Son." "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Denying that Messiah *has* come, they are prepared to receive the Antichrist, when he comes, as the Messiah, according to our Lord's words: "Another will come in his own name; him ye will receive." "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The awful crisis is now close at hand. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." How black the catalogue! The cup of the world's iniquity is now full. Antichrist takes his place in the midst of them as the great scourge to open the way for God's fiery judgments.

7. *The Antichrist when thus fully revealed.*—I cannot enter fully into his character and history, but refer you to various scriptures giving some of his names and a little insight into his qualities and doings. Nimrod, Pharaoh, and Amalek, Saul, Sennacherib, Nebuchadnezzar, and Haman, were each foreshadowings of this fearful man. In Isaiah xxx. he is *the king* for whom Tophet is prepared. In Isaiah lxiv. 16, he is "*the waster to destroy.*" In Jeremiah xxxv. 38, he is "*the oppressor.*" In Psalm v. 6, he is "*the bloody and deceitful man.*" In Psalm x. he is the wicked one, set forth as "*the man of the earth.*" In Ezekiel xxviii. he is "*the prince of Tyrus,*" who says, "I am a God; I sit in the seat of God, in the heart of the seas," but of whom God says, "Thou art a man, and not God, though thou set thy heart as the heart of God." In Daniel vii. he is the horn that shall arise among the ten horns of the fourth beast,—a king in the fourth kingdom, who shall "speak great words against the Most High." In Daniel viii. he is the "king of fierce countenance, and understanding dark sentences." In Daniel xi. 21, he is the "vile person" who "shall come in peaceably and obtain the kingdom by flatteries." He is "the Assyrian," of Hosea v.—the leader of the northern army, of Joel ii.—the chief of the nations, of Amos vi.—the proud one of Obadiah—the wicked counsellor of Nahum—the head of the house of the wicked, of Habakkuk iii. 13:—and many other scriptures appear to refer to him. We may sum all up in the words of Ezekiel xxxviii. 17: "Thus saith the Lord God, Art thou not he of whom I have

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spoken in old time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?"

My eighth point is *the destruction of Antichrist;* but time will not permit my taking it up now. It is given in the prophecy of Zechariah and elsewhere. Oh that the blessed Spirit would carry home to every sinner's heart a solemn sense of that coming storm, —the awful terrors of that great and terrible day! The voice of the Lord shall presently be heard, which his people shall obey with a shout, and shall mount up with wings as eagles, to be with him forever. Then will the meaning be seen of that solemn word, "One shall be taken, and the other left." Perhaps your lip is curled, and your eye dancing with scorn, as you mutter, "*Speculation!*" It is easy to call these prophetic teachings "*speculation;*" but to the word of God's revelation itself, I beseech you, go. Examine the Scriptures whether these things be so, or not. I am sure you will find them there. May God give you to find them before that day sets in!

THE COMING OF CHRIST.

WE MAY KNOW OF THE TIME.

By William C. Thurman.

We are told that there should be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. (Luke xxi. 26.) Here we are most clearly informed, not only that there should be signs, but that they should be such as to cause fear in the hearts of the people. We are also taught by the oracles of God to believe that they will be so clear a demonstration of the immediate coming and kingdom of Christ, that we can know his coming is at hand just as we know that summer is nigh when the trees begin to put forth leaves. (Luke xxi. 30; Mark xiii. 28; Matt. xxiv. 32.) We are not only taught to believe that we can know it, but we are as positively commanded to know it as we are to believe that Jesus is the Son of God. (See Matt. xxiv. 33; Mark xiii. 29; Luke xxi. 28, 31.) And why should this not be a commandment?—since the evidence of his second coming is given in the same way in which the evidence of his being the Son of God is received. And since one of God's holy prophets has declared that the wise SHALL UNDERSTAND, is it not as much to the glory of God that his people understand as to believe on his Son?—for not only the word of his prophet, but that of his Son (Matt. v. 18) also, must fall if we do not understand.

As the promise of the remission of sins is only to those who believe Jesus to be the Son of God, so it is only unto "them who look for him" that he has promised to "appear the second time without sin unto salvation." (Heb. ix. 28.) As it is said he has become the author of eternal salvation to those who obey him, so it is said there is a crown of righteousness laid up for all those who "LOVE HIS APPEARING." (2 Tim. iv. 8.) And if religion be faith, hope, and love, how is it possible for us to be Christians, and yet not love his appearing?

It is frequently and sneeringly remarked, by both the so-called saint and sinner, that we can know nothing about the time; and they say this with as much confidence and assured "safety" (1 Thess. v. 3) as if our not knowing the time satisfied them that Christ can never come.

It is true, "none of the wicked shall understand;" but it is equally true, "THE WISE SHALL UNDERSTAND." Dan. xii. 10.

It is true, our Lord said to his disciples, "It is not for you to know;" for at that time the vision of Daniel was "closed up and sealed;" but it is equally true that he promised, saying, "Ye shall receive power after that the Holy Spirit is come upon you" (Acts i. 8); for at the time of the end the "WISE SHALL UNDERSTAND."

It is true "that the day of the Lord so cometh as a thief in the night;" but it is equally true that "ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 3, 4.

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It is true that while the book of Daniel was "closed up and sealed," our Lord could say unto his disciples, "Of that day and hour knoweth no man;" but it is equally true that he did positively command them to know, after the necessary signs shall have appeared. Matt. xxiv. 33.

It is nowhere said in the Bible that we are to know nothing as to the time of the coming of Christ. But in the expression, "as ye see the day approaching" (Heb. x. 25), we are taught that we are to know.

Those who "have taken away the key of knowledge" (Acts xi. 52) having taught the millennial interval of a thousand years before the coming of Christ, makes it true to the letter:—"In such an hour as ye think not, the Son of man cometh."

If those who boast of the Lord's coming "as a thief in the night" will only take the trouble to notice who it is to whom Christ will "come in a day when he looketh not for him" (Luke xii. 46; Matt. xxiv. 50; Mark xiii. 36), surely they will glory no more in the idea of knowing nothing about it. "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass. Ye hypocrites! ye can discern the face of the sky and the earth; but how is it that ye do not discern this time?" (Luke xii. 54–56.) "A wise man's heart discerneth both time and judgment" (Eccles. viii. 5): therefore, though "none of the wicked shall understand," yet, as true as the Bible is the book of God, "THE WISE SHALL UNDERSTAND" (Dan. xii. 10): for though they have slumbered and slept, they shall trim their lamps. (Matt. xxv. 7; Ps. cxix. 105.) They shall run to and fro over the word of God, and knowledge shall be increased. (Dan. xii. 4.) For "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. xl. 31.) For their path is as the burning "light that shineth more and more unto the perfect day." (Prov. iv. 18.) Therefore Paul could safely say, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 4.

In the days of Noah, all that were saved knew the very day: "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Gen. vii. 4); but those who would not believe the preaching of Noah were lost "for lack of knowledge;" and "as the days of Noe were, so shall also the coming of the Son of man be." (Matt. xxiv. 37.) In the parable of the good man we are admonished to know not only the day, but the very hour: "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." In allusion to this, we are admonished, "Be ye also ready;" that is, in the same manner in which the good man should have been by knowing in what "watch the thief would come." The reason urged as to why we should "watch" the signs of the times and unfolding prophetic dates, in order to know the time, is, "For in such an hour as ye think not, the Son of man cometh." (Matt. xxiv. 44.) And true to the letter it is, all who refuse to listen to the admonition, "Search the Scriptures," and also the precept of Christ, "Watch, for ye know not when the time is," "*think not*" of his coming during this generation; for they say there must be at least the interval of a thousand years; making the word of Christ strictly true: "In such an hour as ye think not, the Son of man cometh." These words are also verified in the case of those who by faith "see the day approaching;" for they now see that the coming of Christ will be at a time which it was thought he would not come, until their eyes were opened to see it mirrored forth in the word of God, who commands us, saying, "Call no man your *father* upon the earth;" but, "Search the Scriptures;" "and what I say unto you, I say unto all, Watch," "lest, coming suddenly, he find you sleeping." (Mark xiii. 36, 37.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36.

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Selections.

PREPARATION FOR CHRIST'S COMING.

FROM DR. SEISS'S "PARABLE OF THE TEN VIRGINS."

To be prepared for the coming of the Son of man, is to be in the condition of the wise virgins. First of all, we must be virgins; that is, chaste and pure from idolatry and sin, being cleansed and sanctified by the blood of Jesus and the renewing of the Holy Ghost; in other words, we must be genuine and thorough Christians. We must also have the true spirit of faith and hope, which is the renunciation of the world, and the looking forward to the coming of Christ and his kingdom as the great goal of Christian life. Furthermore, we must be joined with the company of those who have made this renunciation, and take up the lamp of a sincere and open profession of our faith and purpose, and have that lamp in the best possible trim for the uses for which it is intended, filled with the oil of the Holy Spirit, lit with the light of truth, and burning with the glory of virtue and good works. And to all this must be added the prudence to lay in an ample stock of divine unction, consecrating us unto the Lord, in a depth and thoroughness of practical devotion beyond all common saintship and profession. Without this, we hope in vain for the high honors of the kingdom of God.

There be those who seem to think that nothing is necessary to prepare us for the coming of the Son of man, but to believe the doctrine of his speedy coming and to make ado about it. There be those, also, who seem to believe that nothing more devolves on us than to refer our case to Christ, and to leave every thing in his hands, without any efforts or works on our part. But these are only Satanic opiates to lull the treacherous heart into fatal slumbers. What is faith without works, but a mere empty delusion? Of what use is truth, if it be not made living and practical? The devils believe that Christ is coming soon, and tremble as they look forward to it; but they remain devils nevertheless. There is an obedience and working life and charity in genuine faith, in the absence of which all the believing and profession in the world are mere sounding brass and useless clatter. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven." (Matt. vii. 21.) Good works can never save a man, or add any thing to the virtue of the redemptive provisions of Almighty grace; but no man has ever really taken hold of those provisions who has not enlisted himself for a practical battle with sin, in which he will agree to no compromises and no armistice. It lies in the very essence of saving faith to obey law, to make sacrifices, to submit to self-denial, and to work with the same fear and trembling, and persevering earnestness, as if it depended upon us alone to achieve the salvation for which we hope. Everywhere the Scriptures speak of service to be performed, of diligence to be exercised, and of practical righteousness to be exhibited (even to the plucking out of the offending right eye, and the cutting off of the offending right hand, and the laying of body and soul upon the altar as a living sacrifice unto God, and the willing suffering of the loss of all things for Christ), in connection with which alone eternal rewards are promised. Christ must indeed work in us, but we must be "co-workers" with him. The "pounds" and the "talents" are his gifts, and our places, opportunities, and abilities are all conferred by him; nor will he reckon with us according to what we have not, but according to what we have; but there is a judgment ap-

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pointed even for Christians and servants of God, whose inquisition respects nothing but works, the awards of which are in exact commensuration with our deeds of good and righteousness, in which no *slothful* servant's cause can ever be maintained. The very Bride of the Lamb, chosen and adorned by his own free grace, must yet "*make herself ready*," and only stands in her high relation to her Lord by reason of her untiring diligence in this particular.

We are commanded to *watch*: and watching is *work*, and work of the very hardest kind. Ask the sentinels and pickets in your army; ask the city guardians who quietly tread your pavements while you sleep; ask the wan and weary attendants upon the couch of affliction; and they will tell you. And he who counts that he is fulfilling the injunction of this text without laborious *work*, does but deceive himself, and is marching to a destiny of disappointment, mortification, and unavailing regrets.

Nor is it difficult to ascertain what are those works to which we must devote ourselves with a view to be ready for the Lord's coming. Having given ourselves unreservedly to Christ, we must try continually to be more and more like him, mortifying the desires of the flesh, employing diligently the means of improvement in sacred wisdom and grace, subjecting ourselves cheerfully to the rules of heavenly discipline, occupying our stations with industry, patience, and fidelity, endeavoring to be useful to the Church and to our fellow-men, and, by constant prayer and circumspection, seeking to abound in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and charity, which are the proper fruits of a living union with the Saviour. When temptations arise, we must fight them, and resist, though it should cost us many an earthly loss, or even life itself. When a field of usefulness presents, and Providence calls us to occupy it, we must promptly enter it, as by God's own appointment, never tiring, and never relinquishing, as long as we have strength to labor or work to do. We are not to forsake our places in the world, and turn pilgrims and anchorites, nor yet to seize upon offices in which God has not placed us, but to be faithful in our appointed stations, according to the grace severally dealt to us, prophesying, ministering, teaching, exhorting, giving, ruling, showing mercy, and serving with all godliness and honesty; abhorring that which is evil; cleaving to that which is good: not slothful in business; fervent in spirit; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality; blessing them that persecute; rejoicing with them that do rejoice; weeping with them that weep; condescending to men of low estate; providing things honorable in the sight of all men (Rom. xii. 6–17); and all as under the immediate eye of Him to whom we shall presently have to account for the way in which we have fulfilled our trusts.

This is the path to the honors of heaven. They can be reached by no other road. And he only who is found walking in this way is prepared to meet his Lord, or can be said to fill out the great requirement of the command to "watch."

THE MIDDLING MAN.

BY THE AUTHOR OF "SAVED FOR NOTHING," AND OTHER TRACTS.

Mr. F.—"From what you have said, Sam, it seems you think yourself a pretty fair kind of a man."

Sam.—"Well, Mr. F——, I will tell you my opinion about that, exactly. I don't think I ever did much evil; nor can I say that I ever did a great deal of good. I think you may call me *middling Sammy*."

F.—"That is your opinion, Sammy? But don't you think that every thing that exists must have had a cause?"

Sam.—"Certainly I do, Mr. F——; for old Sam is not so void of sense as not to both think and know *that*."

F.—"Well, Sam, what do you suppose is the cause of a good man?"

Sam.—"God, of course, sir."

F.—"And what do you think is the cause of a bad man?"

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Sam.—"The devil, most certainly; for God never made any thing bad."

F.—"But, Sam, what is the cause of a *middling man?*"

Sam.—"W-e-l-l, I sup-p-o-s-e——"

F.—"Sammy, I perceive you have got fast there. You say God is the cause of a good man, and Satan is the cause of a bad man, but you say that *you* are *neither!* You are *middling.* Doubtless, Sammy, you must have had a *cause.*

"But as there is no middle Being between God and Satan, and only the two revealed causes of *good* and *evil,* then I am at an exceedingly great loss to know what has been the great moral cause that made you *middling.*"

Sam.—"Why, sir, I have heard a great many folks like me saying they were middling; but, really, when I think of the matter in that good, logical way, I begin to be somewhat doubtful whether I should say I was middling. Yet I assure you, sir, I do not think I should be called a bad old man."

F.—"Sam, did you ever see a middling gold dollar? Or did you ever see a middling bank-note?"

Sam.—"No, never, Mr. F——: they were always either good or bad. But I have known some bad ones to pass for good ones sometimes."

F.—"Well, Sam, if you never saw middling money, you never saw middling men; and you may rest assured that God's eye is too keen, and his Detector too plain and perfect, to let a bad man pass for a good one; and a '*middling*' man has no existence. So, friend Sam, I want you, when you go home, to think seriously on this matter. 'You cannot serve two masters.' At this moment you are either good or bad, and serving either God or Satan. A *middling man,* then, is a misnomer. You cannot be a middling man. You can have no middling cause, no middling life, no middling death, and no middling *destiny!*"

Reader, as I have said to Sam, so I say to you. You are at this moment either *good or bad.* You cannot be middling. You are either a child of God or a servant of the wicked one. You are either in the kingdom of light or in the regions of darkness: the line of demarcation between those kingdoms forbids neutrality. And, as there is no medium between good and evil, so there is no medium between sin and duty. Therefore what you are doing at this moment is either right or wrong,—a duty or a sin. This is both reasonable and scriptural. And, if you consider this whole subject aright, as a legitimate conclusion, you will be brought to say that while you read this you are either fit for heaven or fit for hell. If good, you will go where the good are; if bad, you will go where the bad are. There is no middling Being: therefore there can be no middle place for that which does not exist.

But how can you be good? That is the great question.

There are only two ways by which you can be good so as to be accepted of God.

One is to satisfy God for all the sins you have committed against him, and afterwards to keep his whole law perfectly.

The other is to find a *substitute* to do this in your stead.

Now, by the first of these ways, you know in your heart that for you goodness in the sight of God is impossible. But by the second the great end can be obtained. For God, not willing that we shall perish, has appointed just such a substitute, in the person of his own Son, "that whosoever believeth in him might not perish, but have everlasting life." (John iii. 16.) And "he that believeth on the Son hath everlasting life;" "and by him all that believe are justified from all things." (John iii. 36; Acts iii. 39.) So, if you believe in Christ, reader, "*you are*" at this moment "*complete in him,*" and "*accepted in him,*" and in him as guiltless before God as if you had never sinned; you are, properly speaking, *a good person by faith in Christ.* Whoever has this faith must have it in the New Testament sense. He must believe that the atonement of Christ is absolutely perfect, and, as such, that it excludes forever every human work and pious requisite in the sinner. Reader, if you have this faith in Jesus, you believe you are now fully justified and saved for Jesus' sake and because Jesus has said so. But if you

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doubt whether your faith in the blood of Christ hath saved you *now*, what reason have you to believe that it ever will save you? God's record is, "He that believeth on the Son *hath* everlasting life;" not, will have at some future time when certain conditions have been fulfilled. If you say you believe on the Son, and yet do not believe that you have everlasting life, then you dishonor this record (1 John v. 11); and *if you do not truly believe in the Father's word, how can you say that you truly believe in his Son's blood?* My beloved friend, this should be the most important subject to you, if you desire to be good and happy now and forever. You see you cannot be *middling*, and there is no possible way of being good but that which I have endeavored to point out,—and no *goodness*, no *happiness*.

Do you believe that you are accepted and saved in Christ *because you believe in him?* If you do not believe this, your faith is not the faith that the New Testament enjoins. But if you believe this, then rejoice in your present salvation, and let your blessed profiting appear unto all men,—not that your flesh should glory in his presence, but that he may be glorified in you; for "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) Blessed be God! if Christ of God is made unto us all this, we are more than middling. *This is every thing!*—every thing that God asks, and every thing that we can desire! And if Christ is made all this unto *you*, reader, you will not only be renewed in the inner man after his image,—not only feel safe and happy, but, like the good tree, your outward fruit will correspond with your inward nature, and the influence of your wise, righteous, sanctified, and redeemed life will bring from the world around you glory to your Father in heaven.

Editorial.

OUR EARTH AND RACE.

WHAT THE SCRIPTURES SAY OF THEIR PERPETUITY.

In our issue of April, 1863, p. 49, we gave a series of *Theses*, setting forth what we accept as the essential elements of the Millenarian system. We there laid it down as our first and fundamental proposition, that it is the teaching of the Sacred Scriptures that redemption, in its ultimate completion (though many individuals shall be forever lost), applies to *the race of man as such*. The necessary explanations as to the meaning of this proposition have been given. Three points we take to be embraced in it: first, the perpetuity of the earth; second, the perpetuity of the human race in the earthly form of life; and third, the effective application to this race, in its earthly continuity, of the redeeming power and grace of God, so as to put it again in the condition in which it would have been perpetuated had Adam never sinned. The first two of these points we propose to consider briefly in this article; viz., *the perpetuity of the earth and race*. We accordingly put the question, Shall the earth ever cease to be? Our answer is, No.

The Scriptures, indeed, speak of an "end of the world;" but that end is not τελος γης—*end of the earth*; nor yet τελος του κοσμου—*end of the constituted order of the world*; but, συντέλεια τοῦ αἰῶνος (Matt. xiii. 38–41); which means nothing more than *the consummation of the present state of things*. Though this is to affect also both the γη and the κοσμος, as set forth in 2 Pet. iii. 3–13, still, there is nothing to show that it involves a proper *ending* of either. On the other hand, we are told that "THE EARTH [Hebrew, *haaretz*—Greek, γη] ABIDETH FOREVER;" (Eccles. i. 4. See also Ps. ~~civ.~~ 104. 5; cxix. 90.) And, whatever changes the con-

† Ps. 104. 5

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summation may entail upon the world, that it will be less destructive even than the flood, we have certified to us in Gen. viii. 21, 22; where God declared to Noah, that he would "NOT *again curse the ground any more* for man's sake, *neither again smite any more every living thing as he had done.*"

In those passages which speak of the heavens and the earth as *passing away*, the word is not τελειόω, or any other which signifies termination of existence; but παραλύω, which means simply a loosening in the fixedness of one order of things to give place to another. (See Matt. xxiv. 35; 2 Pet. iii. 10; Rev. xxi. 1.) It is a word used to express the enfeeblement of the knees, by paralysis or otherwise, in consequence of which the man sinks from his erect posture to one of a different sort. There is nothing in it expressive of a cessation of being, or annihilation. The same idea is signified in those texts which speak of the earth as being *shaken*, as *reeling to and fro* like a drunken man, and as undergoing *a change*, like that which is made when an old garment is displaced by a new one. (See Ps. xxii. 26, li. 6; Heb. i. 11.) It is the exact opposite of *standing fast* in one fixed mode or order of things.

There are some texts, indeed, which express this change very strongly, as where the heavens and earth are spoken of as *perishing, dissolving, flying away* so that no more place is found for them. (See Isa. xxxiv. 4, liv. 10; Rev. vi. 14, xx. 10.) Some Millenarians have been moved by these expressions to believe that a period will come some time in the remote future, in which the physical universe will cease to be. There does not appear to be sufficient reason, however, for interpreting these texts any otherwise than as denoting merely the regenerative changes which the συντελεια του αἰῶνος is to effect in the present order, without extinguishing the existence of the universe, or any part of it. A man does not lose his continuity of being by undergoing the processes of spiritual renewal; and that change which is to be effected in the heavens and the earth is exactly analogous, being expressed by precisely the same word, παλιγγενεσια (Matt. xix. 28, and Tit. iii. 5). According to 2 Pet. iii. 6, the world has once already "*perished*" since man has been a dweller in it; but it still continues to exist, and he to live in it. As this has occurred once, without extinguishing our planet or the races of its inhabitants, the like may as easily occur again: so that this contains nothing against our proposition.

As to the *dissolution* spoken of, it is so limited by the connections, and by the *usus loquendi* of the original words, that it signifies nothing more than is expressed by παραλύω, which is the very word employed in several of these passages.

And as to the *flight* of the earth and heaven from the face of Him who sits upon the white throne (Rev. xx. 11), it cannot mean total disappearance from their places in the universe; for afterwards the apostle beholds "the sea" giving up its dead, and the New Jerusalem "come down *out of heaven*," and speaks of the tabernacle of God being "with men," and of nations who still inhabit "the earth."* "The *fashion*" of this world passeth away (1 Cor. vii. 31), and the earth and its surrounding heavens shall also "pass" into a new heavens and earth,—be *rejuvenated*,—changed to a better and happier state,—but not annihilated, not lost.

There is also a peculiar consecration upon the earth which makes it impossible to believe that it will ultimately perish and disappear. The footsteps of the Son of God upon its soil, the breathing of its atmo-

* A brother, in a clerical association in which these points were being discussed some time ago, thought that the doctrine of the perpetuity of the earth was utterly unscriptural; that the word of God was "full of passages" which prove that it is to be destroyed. Upon being pressed to point out some such passages, he referred to Ps. xlvi. 2, "Therefore will we not fear, *though the earth be removed.*" This, he thought, proved conclusively that the earth was not to abide. He was asked to read a little further. He read the parallelism, "*and though the mountains be carried into the midst of the sea.*" To which the remark was somewhat facetiously, but very effectively, made, "Brother, that don't appear to be any thing more than *a large land-slide!*" The objector had no more passages to produce.

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sphere by his lungs, the saturation of its mould with his sweat and tears and blood, the wearing of its dust upon his sacred person, and the warming of its fluids in his veins, is itself enough to satisfy that neither the devil, nor destruction, shall ever have it. It is the place of the grave of God's only-begotten Son, and he certainly will not permit it to go to everlasting desolation. Let perish what may, this theatre of Christ's great labors, agonies, death, and triumphs cannot fail or cease. It hath been consecrated forever.

It is also affirmed in the Scriptures that "the meek shall inherit the earth," and that "the righteous shall *dwell in it forever;*" (Matt. v. 5; Ps. xxxvii. 9, 11, 29; Isa. lx. 21; Rom. iv. 13;) which necessarily involves the eternal perpetuity of it. If it is to be inhabited forever, it must continue forever.

In Daniel we have a description of four great monarchies in this world, which in their successive duration fill out the whole course of this dispensation, and then an account of the setting up of "a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (ii. 44.) This kingdom is further described as having for its subjects "people, nations, and languages," and as being located on the earth, "under the whole heaven." (vii. 14, 27.) But how could there be "an everlasting kingdom" upon earth, a kingdom" which shall not pass away, and which shall not be destroyed," if the earth itself is to be destroyed and cease?

John also prophesies of a time when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (xi. 15.) But how can the Saviour reign for ever and ever in this world's monarchy, if the earth is to pass away?

God has also specifically, repeatedly, and most solemnly covenanted a certain portion of this world to a certain people, as "*an everlasting possession*" for them (Gen. xlviii.), which they are to inherit, and in which they are to "dwell, even they, and their children, and their children's children, *forever*" (Ezek. xxxvii. 25), and not cease from being a nation before him "forever." (Jer. xxxi. 36.) How can this covenant be fulfilled, if the earth is not to continue forever?

And as there is nothing in the Scriptures to prove that *the earth* is to be destroyed or annihilated, or that its existence as a habitation for man is to cease, much less is there any thing to prove that *the race* is to disappear from it. The continuity or perpetuity of the one, to a great extent, necessarily involves the perpetuation of the other. If the earth is not to cease, but to abide forever, for what purpose is it to continue, but for the occupancy of man, to whom it has been given? (Gen. i. 28, 30, viii. 1-3; Ps. cxv. 16.) *A priori*, therefore, we would be warranted in believing that man is to continue in successive generations without limit. But we rely upon much more direct and positive arguments.

We have just shown that the word of God contemplates the earth as a thing that is to last; and that it affirms, in so many words, "*the earth abideth forever.*" With equal clearness do the Scriptures affirm that there shall be *eternal generations upon it.*

Take, for example, Eph. iii. 21, where we have this expression: "to him be glory in the Church by Jesus Christ, *in all the generations of the age of the ages*—*αὐτῷ Ἰησοῦ, εἰς πασας τας γενεὰς τοῦ αἰῶνος τῶν αἰώνων.*" Here we have a phrase everywhere taken as equivalent to eternal duration; and for that eternal duration we have the existence of the Church asserted; and parallel with the perpetuity of the Church we have alleged the continuance of "*generations,*" and an everlasting revenue of praise to God from those generations. It is agreed on all hands that the period or state of things denoted by the word *αἰὼν* terminates with Christ's second coming. (Matt. xiii. 39, xxviii. 20.) But here we have more *ages*—*αἰῶνες*; yea, an *age* of such ages—*αἰῶν των αἰώνων.* And throughout all that *age of ages* we have also "*generations.*" It is therefore contained in this text, that the race of man is not to cease with the termination of this *αων*, or dispensation, but is to continue after the *συντελεια του αἰῶνος*, or end of this age, in

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a series of generations through a multiplied succession of ages.

The same is proven in the covenant made with Noah when he came out of the ark. In that covenant God said, "I will not again curse the ground any more for man's sake; neither will I again smite any more every living thing, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." (Gen. viii. 22, 23.) The continuance of seed-time and harvest implies that there will be men to sow and reap, and to till the earth, as now; for otherwise there could be neither sowing nor harvest. And when we look for the length of time that this covenanted order of things is to continue, we find it stated in the next chapter, where "God spake unto Noah, and to his sons with him, saying, And I, behold I, establish my covenant with you, and your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark to every beast of the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, *for perpetual generations* [Hebrew, *ledorot eolam*;—Septuagint, *εἰς γενεὰς αἰῶνιους*;—Vulgate, *in generationes sempiternas*]: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And the bow shall be in the clouds; and I will look upon it, that I may remember *the everlasting covenant* [Hebrew, *beriet eolam*;—German, *ewigen Bund*;—Vulgate, *fœderis sempiterni*] between God and every living creature of all flesh that is upon the earth." (Gen. ix. 8–16.) It is contained in this covenant that the earth, in its great constitutional laws, is to continue eternally, and that its whole duration is to be measured by a series of generations of men and animals living upon it.

The same is contained in the covenants and promises made to Abraham and his descendants. In Gen. xv. we read that "the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." In xvii. 7, 8, this covenant is said to be to Abraham and his seed after him, "in their generations, for an *everlasting* [Hebrew, *eolam*] covenant," and that, according to it, God would give them "all the land of Canaan for an *everlasting* [Hebrew, *eolam*;—German, *ewiger*;—Vulgate, *eternam*] possession." The same was afterwards repeated to Jacob, as he testifies in Gen. xlviii. 4, where the covenant is again described as including the giving of the land of Canaan to his seed after him "*for an everlasting* [Hebrew, *eolam*] *possession.*" So, in Jer. xxxi. 36, it is asserted to be part of God's covenant with the house of Israel and the house of Judah, that they shall no more cease from being a nation before God eternally, than the laws which govern the universe can depart; and that a state of things shall invest their land which "shall not be plucked up or thrown down any more [*le-olam*] *forever.*" So, also, in Ezek. xxxvii. 25, 26, where it is promised to the children of Israel and Judah, after their regathering and reunion: "they shall dwell in the land that I have given to Jacob my servant, wherein their fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, *forever* [Hebrew, *eolam*;—German, *ewiglich*;—Vulgate, *in sempiternum*]; and my servant David shall be their prince *forever.* Moreover, I will make a covenant of peace with them; it shall be an *everlasting* covenant with them: and I will place them, and *multiply them*, and will set my sanctuary in the midst of them *for evermore* [*le-olam*]." So, too, in Joel iii. 20, it is said, "Judah shall dwell *forever* [Hebrew, *le-olam*;—Vulgate, *in œternum*;—German, *ewiglich*], and Jerusalem *from generation and generation.*" If these passages do not assert the unlimited perpetuity of the seed of Abraham in successive generations, there is no reliance to be placed upon language. The gift covenanted is *the land*—a piece of earthly territory—in which Abraham sojourned, on which Jacob lay and slept, and which Judah once possessed. The duration of the gift is defined to be eternity, coeval with the laws of the material uni-

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verse. And the possession of it is explicitly said to be by generations and generations,—by fathers and children, and children's children, for evermore. The promises to Abraham and his seed do therefore necessarily include in them the perpetual continuity of the race. See, also, Ex. xxxii. 13; Josh. xiv. 9; Ps. cxxv. 1, cxxxii. 13, 14; 1 Kings ix. 3–5; 2 Chron. xxxiii. 4; Isa. lx. 14–21, lix. 20, 21, lxv. 17–23, lxvi. 22, 23.

From these passages and considerations, without adverting to others (see Vol. I. Nos. 8, 9, 12, *Destiny of our Earth and Race*, by R. N.), we consider it established, on a solid scriptural basis, that the earth, and the human race in the flesh in continuous generations, are meant and predestined to abide perpetually.

A WORD WITH OUR FRIENDS.

It was with much reluctance and misgiving that our consent was obtained to go on with the Prophetic Times another year. The experience of the past was so disheartening in its character, that we were not disposed to incur any further risks with such feeble prospects of success. Having originally started, however, with the declaration, "*We rest in the faith, that if God sees need for the Prophetic Times, he will raise up friends to support it,*" we resolved to make another experiment. Disconnecting the enterprise from the principal infirmities of its first relations, we, therefore, concluded to present it nakedly before the friends of the cause, with a statement of the necessities of the case, that it might be seen whether we should be sustained or not. The result has been, that we have received such assurances of help, and such an increase of our subscription-list already, that we are now persuaded that it is the will of God we should go forward, and that He intends to sustain us. An invalid lady friend, herself without a settled dependence, in sending us a donation, suggests, "Perhaps your present embarrassment is only intended as a trial of faith, and may prove in the end much more precious than gold." We can, at any rate, now begin to see important advantages coming out of it, and the hand of God becoming much more distinct. A goodly number of persons have sent us such remittances as were solicited, in addition to their subscriptions; and we are led to believe that others will do the same, whilst we are getting matters settled upon a much more satisfactory basis. We are thankful for these favors, and shall use them to the best of our knowledge.

It will still be necessary, however, for our friends to continue their exertions. Very much remains to be done to put things on a firm and easy foundation. We especially desire aid in distributing our circulars. We wish them scattered everywhere, and will furnish them in any quantities to those who will send for them and interest themselves to have them disseminated. Now is the time to do something effective in that way.

A ministerial brother who, out of a salary of $200, sends us a donation of $10, besides a number of subscribers and valuable contributions to our pages, writes, "The probability seems very great that 'the covenant' will be made this year: if so, we will know exactly to what hour the great clock of the Gentile Times points. In view of this, I regard the publication of the Times as of unspeakable importance. Its place cannot be taken (so far as I know) by any other publication in the United States, or, perhaps, even in Europe. My wife and I felt very sorrowful to think it should be discontinued. If we can give no pecuniary aid worth mentioning, our fervent prayers ascend to God at all times in its behalf. You have hitherto been enabled to conduct it admirably; and the typographical execution is excellent."

We thank our brother for his encouragement, and all our kind friends for all their favors. Only let us not be weary in well-doing, but occupy faithfully till the Lord shall come. Let us make this year one of work for Christ, as it is almost certain to be one of marked development towards the consummation of His purposes.

☞ We have stereotyped this number, and will be glad to furnish copies for distribution as specimens. Let those who receive and approve it, send on their names at once.

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The Prophetic Times.

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Special Contributions.

EHEYEH—CHRIST THE LORD.

AN INQUIRY INTO THE MEANING OF EXODUS 3 : 14, 15.

"And God said to Moses, I will be who (or when?) I will be; and he said, Thus shalt thou say to the children of Israel, *Eheyeh* has sent me unto you (and God said moreover to Moses, Thus shalt thou say to the children of Israel, Jehovah, God of your fathers, God of Abraham, God of Isaac, and God of Jacob, has sent me unto you). This (*Eheyeh*) is my name for eternity; *even* THIS (*Eheyeh*) my manchild for all (or endless) generations."

It will be perceived that our translation differs from that of the commonly received version, in that we render: (1) *Eheyeh asher Eheyeh:* "I will be who I will be." (2) The *Eheyeh* of the last clause of the same verse as a proper name. (3) The first clause of the 15th verse to the *athnach* we parenthesize; regarding it as explanatory of the new name *Eheyeh*. (4) In the last clause of the verse we regard the *wav* as merely augmentative. (5) *Zichri* we translate "my manchild," and (6) *ledordor*, we take to signify an endless continuance of the generations of men.

Paraphrased, the idea of the last clause of the 15th verse, to which our comments are mainly directed, we take to be: This is my name and my Son's name. The name, he will keep forever, and he will be, as my son (and their federal Adam) the Saviour of endless generations of men (when my plans are fully unfolded and consummated).

From this translation, which seems to us to rest upon a sound grammatical basis, elucidated by other passages of Scripture, we infer:

1st. The doctrine of the incarnation of Deity.

2d. That the humanity assumed will be retained forever.

3d. That the Godman will be the universal Saviour (in a future dispensation) of endless generations of our race.

The exposition of these three heads will necessarily involve an attempt to justify our departure from the received version, which, though excellent as a whole, unfortunately here conceals important truths.

The phrase *Eheyeh asher Eheyeh* is a promise and prophecy, meaning "I will come who will come;" or, regarding *asher* as an adverb, "I will come when I will come." But the *Eheyeh* next following is here plainly meant to be a proper name, and should be used as such, and therefore not translated but *transferred.* Substituting the noun for the pronoun in the last clause of the 15th verse, it will read "*Eheyeh* is my name for eternity, even *Eheyeh* my manchild for all generations." The copula is here explicative and augmentative. It renders emphatic the demonstrative pronoun to which it is prefixed,—*even* THIS is my manchild.

Eheyeh means literally *I will be*, i. e., I will be, in the future, existent. As he was then existing, and had always, in the eternity past, existed, and must of necessity continue the same unchangeable God he had always been, it is plain that the reference is to some new form of being which he would assume. What *could* that be? The language employed, "Eheyeh shall become my manchild," was enough in itself to assure them; but, lest the marvellousness of it should occasion doubts, he makes certain to them the literality of the fulfilment of the prophecy, by referring them to the fathers. And wherefore to them, unless to bring to mind

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God's covenant promise to Abraham, "In thy seed shall all the families of the earth be blessed." Thus they, were reassured, as it were, that He was to become that seed. When God revealed this fact to Abraham, he "*believed* God, and it was accounted to him for righteousness." That this *Gospel* of salvation by faith was preached to Abraham in the promise above quoted, Paul testifies in his letter to the Galatians (3:8): "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the *Gospel* unto Abraham, saying, In thee shall all nations be blessed."

It is in view of this exposition that we believe *Eheyeh asher Eheyeh* to contain a promise and a prophecy of the ὁ ἐρχομενος, or the one to come, of the New Testament, and that we are justified in rendering it, "I will come who will come."

If we have here found Him of whom Moses did write; if there is here, by the light of the context, an evident setting forth, not only of Christ, but of Him crucified; why should this most precious truth of God's word be obliterated to make the language teach another truth, which, though important, is not *the* truth taught in it? Great as is the truth which sanctified talent and learning have elicited from the "I am that I am" translation, let us drop it when we find the original to refer naturally and literally to Him whose name is "as ointment poured forth;" and who has commanded us to search these Old Scriptures, because they are they which testify of Him.

We consequently can find no possible justification for changing the future [I will be] into the present [I am], simply because, like the past tense, it *sometimes* is used to denote the present. To do so, since there is nothing in the accompanying words to divest it of its fundamental distinctive signification, is not only unwarranted, but deprives the word of its prophetic import, and suppresses all its precious meaning. It predicts, we repeat, the coming of Messiah in fulfilment of the wonderfully gracious promise made to our first parents on the occasion of their fall (Gen. 3:15), and repeated to Abraham, Isaac, and Jacob at Gen. 12:3, 18:18, 22:18, 26:4, and 28:14. It is, moreover, a much clearer announcement and reiteration of the former promises, since they did not explicitly reveal or even imply that "the seed" was to be superhuman; and it was calculated and intended to revive and increase the faith of the Jewish people, and make them joyful in hope. How truly, as David records it at Ps. 103:7, did Jehovah make known his way to Moses, and how beautifully does this commissioned teacher preach here the Gospel of the incarnate Son of God! Well might the Saviour say to the Jews (John 5:46): "Had ye believed Moses, ye would have believed me; for he wrote of me."

Eheyeh does not teach that which is understood by the words "I am." This is elsewhere taught, and in language not at all ambiguous. The Jews needed no special revelation communicating to them the eternity and self-existence of God. Abraham had taught them this truth (Gen. 21:33). It could not be more beautifully or plainly expressed than it is by David at Ps. 90:2, "From everlasting to everlasting thou art God." If a doctrinal teaching merely had been intended it would not, it could not have been limited to a dry abstract doctrine like the *ens a se ipso* of God. Redeeming love must have been its great theme; for God is love, and ruined man the object of the divine mercy. He met Moses to tell him doubtless that "God so loved the world" that he would, in the fulness of time, give "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We infer this because, among other reasons, the etymology of the word *Eheyeh*, as explained by the context, brings Jehovah's manchild, the incarnate God, to our view (and surely the object of that incarnation was not concealed); and because, Moses hints at such a revelation to him when, long after, he invoked upon the head of Joseph's descendants "the *good will* of him who dwelt in the bush."

This *good will* was again miraculously announced on the occasion of the birth of *Eheyeh*, as son of man, when (Luke 2:13, 14) "there was with the angel a multitude of the heavenly host, praising God and saying, Glory be to God

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in the highest, on earth peace, *good will* to men." The free grace doctrines of the Scriptures were for the first time fully enunciated in our text; and we cannot doubt that Moses understood and preached them as fully as the apostles. "To him (*Eheyeh*) (Acts 10:43), give ALL the prophets witness that through his name, whosoever believeth in him should receive remission of sins." What do the New Testament writers teach us more than this? "*Novum Testamentum in vetere latet;* vetus in nove patet."

While the ceremonial law was a shadow of good things to come, the prophetical expositions of that law were as evangelical as inspiration itself could make them, as is evident from the text above quoted. It has always been true, from the beginning, that the testimony of Jesus is the *spirit* of prophecy (Rev. 19:10); and if we had one out of every one thousand of the sermons the old prophets preached, we should unquestionably find more of Christ in them than in most of the sermons of the present day.

God's especial object in talking with Moses from the fiery bush, was to constitute him Israel's leader, and, through him, as an *internuncio*, to govern them theocratically. As such a mediator, he was a type of Christ (Acts 3:22). The chief credential of this ambassador to the Hebrews was the giving of a new name by the God of their fathers, the radical meaning of which would carry them *back* in thought to the promises made to those fathers, and *forward* to the joyful anticipations of the time when their Great Leader should appear in very deed, not by proxy but *in person*. The darling thought of their minds was, that "Messiah cometh, and shall restore all things." It would have been, therefore, hardly in keeping with the occasion to have taught them what they already knew, that the *Elohim* and *El Shaddai* of their fathers had always existed; nay, it is to our minds inconceivable that such could have been the divine purpose; nor can the view be sustained that the word itself denotes a *mere state* or condition of being. As it relates to the future, it must signify some future form of existence; and, as it was made to the Jews under peculiar circumstances, it could not have been understood by them otherwise than as referring to their Messiah to come.

Before resting from our comments on this word *Eheyeh*, we would remind the reader that the name is full of precious meaning and of personal interest to every believer in Jesus. Malachi (3:16) tells us, that a "book of remembrance" is written before the Lord for them that feared Jehovah, and that "*thought upon his name.*" But it is implied in Isaiah 52:6, that the *full import* of this ineffably sweet name will not be known until his coming, not in humiliation evidently, but in glory. "Nevertheless, my people *shall* know my name; verily, in that day, when I am he who am diligently (i. e., earnestly and joyously) speaking, behold me;" that is, here I am, or as it is in the Septuagint translation, πάρειμι, *I am present.*

If *Eheyeh* has a prophetic import implying a personal coming, then *Zichri*, my manchild, shows *the manner* of his coming, and hints pretty strongly at the *object* of it.

Zachar is a noun primitive, and as such means a male or manchild. It is thus translated seventy-seven times in Scripture.*

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* Vide Gen. 1:27 and 5:2, "*Male* and female created he them." Gen. 6:19, "Two of every sort thou shalt bring into the ark; they shall be *male* and female." Gen. 17:10, "Every *manchild* among you shall be circumcised;" (12) "Every *manchild* in your generations;" (14) "And the uncircumcised *manchild*." Ex. 12:5, "Your lamb shall be without blemish, a *male* of the first year." Levit. 1:3, "Let him offer a *male* without blemish;" (10) "He shall bring it, a *male* without blemish." Joshua 17:2, "These are the *male children*." Isaiah 66:7, "Before her pain came, she was delivered of a *manchild*." Gesenius makes it to signify, like the Arabic word, the "membrum virile."

This is the only place in Scripture where the word occurs with the personal affix signifying *my*. Sticklers for the points will insist that the word should be *ze cha ri*, to mean "my manchild," whereas the text has the construct form of the Segolate noun. We answer: (1) The vowel points, valuable as they are for many purposes, do not form a part of the inspired text, therefore the sense must not be made to depend upon them exclusively. (2) We have the pronominal affix attached to the ra-

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The idea of *remembering*, which belongs to the root when employed as a verb, is not fundamental, but is, we believe, borrowed from the noun. It arises out of the fact that the genealogical record of the family was preserved, and the name transmitted wholly by the males. In some cases, where the noun is correctly enough rendered remembrance, memory, memorial, &c., the radical idea will be apparent, as in Ex. 17: 14 and Deut. 25: 19, "I will utterly put out the *remembrance* of Amalek"—the reference is to the male sex, as the class with whom they went to war; and, being the stronger term, it doubtless included the weaker sex also.

In many other instances, we think our received version would be improved by bringing out clearly the radical idea, the connection warranting, if not sometimes requiring it, to perfect the sense. See Ps. 135: 13, which we render, Jehovah, thy name is for eternity: Jehovah, thy manchild for all generations. At Ps. 102: 12; 97: 12; 30: 4; Hosea 12: 5 et al. freq., we would make similar changes.

Again, at Ps. 111: 4, in our translation this noun is rendered by the passive infinitive "to be remembered." We would correct it to read, "a manchild he ordained for [the execution and display of] his wonderful works." *Asah*, answering to our English verbs *to do, to make*, is applicable to many kinds of action, which would not be properly expressed by these words. It often means appointed, promoted, ordained, constituted, prepared, provided, disposed, meet for, proper for, &c.*

Since there can be no doubt then that the name *Eheyeh* is, from the context, a name of Deity, and implies a promise of a personal coming; and that *Zachar* denotes here a manchild; and that both terms are used synonymously, and refer to *Yehowah* and *Elohim*, the conclusion is irresistible, that the promised Coming One was and is to be none other than God and man in one person, and that forever.

There is further implied in the text that the Godman is (in a future dispensation) to be of advantage to all generations through eternity. The term *dor dor* is a superlative form, and as such expresses, when there is nothing in the connection to limit it, an unending succession of generations. Here it is unlimited. The *lamed* prefixed is emphatic, as denoting the dative of profit, advantage, &c. Some may say, it denotes duration. The *leolam* does this, and it would be tautology to repeat it. It is more natural to take the *lamed* here as referring to the benefit to accrue from the relation which the manchild is to sustain to these endless generations. This is to be ascertained from other passages of Scripture, to which we shall presently allude. The retention of the name, and the continuance of the generations, are seen to be contemporaneous in their duration. As he is to keep the name through eternity, so he is to be a Saviour (in a future dispensation) for all successive generations throughout the same period. What a glorious "work before him." See Isaiah 62: 11 and 40: 10, and also Alexander on Ps. 72: 17, where David says of Christ, "His name shall be *propagated*, and they (his children) shall bless themselves *by it*." The time here spoken of, when this propagation is to take place, is *yet future*. It is to be, as the Psalmist shows, when he shall have dominion from sea to sea, and from the river unto

dical letters themselves; hence the main idea is, that properly contained in the radical form, not some other which the addition of servile letters might suggest. Should it be asked, why the sacred penman used the term *Zachar* instead of *bain* or *zara*, we remark, it was doubtless because of its suitableness in pointing to the propitiatory work of Christ; and that, as a real and not a metaphorical sacrifice. The Jew brought his *Zachar* for an offering; so God was here promising to bring His; who, by his own blood, hath obtained eternal redemption for us. The idea conveyed by the words *seed* and *Son* is one and the same, and had been already and oftentimes given to them in the promises to the fathers; but now, for the first time, two new truths are taught them, and new words employed: (1) that the seed should be *Eheyeh*, that is, Jehovah himself; and (2) by the use of the word *Zachar*, that he should be the sin offering of their people; to which great sacrifice all their bloody rites directed them.

* We add a few texts where the word is used in some one of the senses, viz., 1 Sam. 12: 6; 2 Sam. 8: 13; 2 Chron. 32: 29; Ezek. 45: 22, and 15: 5.

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the ends of the earth. His name shall be for eternity, and through all that unending period, all *nations* shall call him blessed.

The prophet Jeremiah speaks of this increase in the 33d chapter and 22d verse. "As the host of heaven cannot be *numbered*, neither the sand of the sea can be *measured;* so will I *multiply* the seed of David, my servant." This, of course, cannot have its fulfilment until the true David comes and takes his rightful throne and kingdom. This he has promised to do. He reminds us of it, when instituting the sacrament to memorialize the work of his first coming, in that he says, "Do this *till I come.*" That same Jesus, the second, the nobler and more excellent Adam, will then become the federal Head of the restituted race; and as He cannot fail to keep covenant, it follows that, so long as he stands in this relation, will there be (the cleansing of the nations having first taken place) an endless propagation, and a universal salvation. *Till then*, an election only is sacred,—the few chosen of the many called.

For further proof of the endless generations of man on the renewed earth, we refer to the following passages: Isaiah 9 : 7; 45 : 18; 51 : 8; 59 : 20, 21; 60 : 14–21; 66 : 22; Ezekiel 37 : 21–28; Jer. 33 : 14–22; Joel 3 : 16–20; Gen. 9 : 12; Daniel 4 : 3; Ps. 22 : 31; 102 : 28; 145 : 13; 135 : 13; and Eph. 3 : 21, where see the Greek.

Take for example the 1st text, Isaiah 9 : 7. It teaches us that the Godman is to have the throne of David, and that from and after that yet future date (*mai-athtah we ad olam* fixes the period of its commencement and duration), through eternity, there is to be no end to the "increase" of his government, meaning of course the subjects of the government. *Ravah* means to multiply, swarm, increase abundantly, or in indefinitely great numbers. It is the strongest root in the Hebrew language to express the idea of animal increase. The noun for locust (*Arbele*) is derived from it, because of the prodigious increase and incredible quantities of these most prolific of all animals. From the kindred though weakened root *Ravav*, two nouns are formed, the one denoting "myriads," and the other "showers," because of the infinite number of drops of which these latter consist. This is the kind of increase spoken of, and these illustrations may convey a faint idea of what the increase of the race will be in those blessed days of the *regeneration.*

In conclusion, we remark, that when "the world to come," i. e. the earth renewed, is put in subjection under him, when "we see Jesus, who was made *a little while* lower than the angels, for the suffering of death crowned with glory and honors," then it will be better understood how that, as by one man's disobedience *the many* were made sinners, so by the obedience of one shall *the many* be made righteous; that as in Adam *all* die, so in Christ shall *all* be made alive. "Union with Adam is the cause of death; union with Christ the cause of life." In this dispensation, those only who are the called according to his purpose are united to Christ; but, in the ages which are coming, in the regeneration, in the times of the restitution of all things, which God hath spoken by the mouth of all his prophets since the world began, the Devil being dethroned, the wickedness of the wicked having come to an end, and all things being made *new*, Christ, the representative man and Head of the race, will then be seen to have been the propitiation for our sins *not only*, but also for the sins of the *whole world* thereafter to be. The race will be no more on trial as now. Elect angels and men will be witnesses to the fact that the creature cannot work out his own salvation, even with the advantage of being created in knowledge, righteousness and holiness; and all God's creatures that are or ever shall be, will be convinced that salvation is all of grace. It is, it ever will be, the gift of God. The blood of Jesus will have been found to be the *cause efficieus*, not of saving the elect (to office) only, but of purchasing the renewing and purifying of the earth and the race, so that the "people that shall be born" (Ps. 22 : 31) thereafter, "shall be all righteous" (Isaiah 60 : 21). In the dispensation of the fulness of the times, he will gather up under one head (Eph. 1 : 10), "the ultimate aim of the mysterious Divine decree," all things, both which are in heaven, and which are on earth; and, having made

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peace by the blood of his cross, by him to reconcile "all the whole range of things," τα πάντα, "unto himself, whether they be things in earth or things in heaven" (Col. 1:20); the things being removed that are shaken, that those things which cannot be shaken *may remain;* and therewith the kingdom of the Son of man being set up, He will ever continue to be ὁ πρωτότοκος πάσης κτίσεως, the first begotten, the chief, or pre-eminent one of the whole creation, or *universe* (Col. 1:15). All, the multiplication of the nations in the flesh going on forever under the government of Christ, kings and priests, clothed with the *spiritual* body, will then stand in that same relation to him, the Mediator of the new covenant, the last Adam, in which they would have stood to the first Adam, provided he had kept his covenant. Then, as saith the Psalmist (22:31), "A seed shall serve him; it shall be accounted to Jehovah (Christ) for a generation," by reason of his federal headship over them.

May God hasten the time when the kingdom shall be the Jehovahman's, and He the governor among the nations! B. D.

PREACHING CHRIST CRUCIFIED.

We hear much in these days about ministers of the Gospel confining themselves to the preaching of "Christ and him crucified." That this is the duty of the ministry, no one will attempt to deny. But the idea entertained by many good people, as to what is implied in preaching "Christ and him crucified," is very narrow and erroneous, if not dangerously imperfect. Many confine it *exclusively* to the sufferings and death of Christ, as if the "Heir of all things" were to endure the poverty assumed at Bethlehem, the agony of Gethsemane, the taunts, and sneers, and thongs, and mockery of Pilate's hall, and the shame, and curse of Calvary's cross forever, without the honors which his humiliation purchased for him, and which the Scriptures everywhere ascribe to him in his future triumphant reign with his saints.

The portions of God's word which lead many to such conclusions, are the following: Paul writes to the Corinthians, "For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.) To the Galatians he writes, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. 6:4.) And still more strongly he says to the Galatians, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:18.)

But let us examine this matter a little, and let Paul himself tell us what he included in the blessed doctrine of "*Christ and him crucified.*" It is in the writings of the apostle, as contained in his Epistles, that we come to a correct understanding of the substance of that Gospel which he preached, to which he so sacredly held, and which ought to be the substance of all preaching. And by examining his Epistles, we find that his views of "Christ and him crucified" were more exalted than those of many who profess to preach the Gospel he preached: they were exceedingly broad and comprehensive. He writes to his son Timothy to remember that "All Scripture is given by inspiration of God and is profitable *for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*"

We find also in the apostle's own preaching, as recorded in his Epistles, that it embraced all that pertained to the complete redemption of soul and body, and all the eternal glories of the kingdom of God. He not only preached repentance, faith, justification, regeneration, and sanctification, but he carried the redemption by Jesus Christ, far beyond these, to the completion of the work in those glorious times of renovation, when all things shall be made new, when Christ himself shall *personally* come and gather his faithful ones into the city of God, the New Jerusalem, which John so graphically describes in the Apocalypse.

In the eleventh chapter of his Epistle to the Romans, he presents an argument for *the restoration and conversion of God's ancient people, the Jews,* when the times of the Gentiles are

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fulfilled. In the fifteenth chapter of his first Epistle to the Corinthians, he discourses of *the resurrection of the dead, and the translation of the living, at the sounding of the last trump.* To the Thessalonians, he argues about *the translation of the living, at the second personal appearing of the Lord, of Christ's coming as a thief in the night, of the great apostacy, and the revelation of the man of sin, and his overthrow at the brightness of the personal appearing of the Lord Jesus Christ.* To his son Timothy, he describes *the signs which are to characterize the last times.* (1 Tim. 4:1–3; 2 Tim. 3:1–7; 4:3, 4.) He also gives him the most solemn and important directions concerning his duty as a minister, in regard to these things. He says, "*If thou put the brethren in remembrance of these things,* THOU SHALT BE A GOOD MINISTER OF JESUS CHRIST, *nourished up* IN THE WORDS OF FAITH AND OF GOOD DOCTRINE, *whereunto thou hast attained.*" (1 Tim. 4:6.) And in the eleventh verse, he requires of him to exercise his authority in the case, and to see that the knowledge of them be properly transmitted, saying, "THESE THINGS COMMAND AND TEACH." And well would it be, if all ministers, with the eternal well-being of souls resting upon their faithfulness and honesty, did but heed this important inspired mandate, in declaring "*the whole counsel of God.*"

We perceive, then, in the apostle's own teachings, as contained in his various Epistles, that he embraced in the doctrine of "*Christ and him crucified,*" all that Christ has done and suffered, and still does, and all that he purposes to do, to perfect the great work of redemption which was only begun at his incarnation and resurrection.

This is also the import of the teachings of the whole New Testament. In the *Gospels,* we have an account of the birth, life, sufferings, death, resurrection, and ascension of Christ, and the promises and signs of his coming again, together with many exhortations to watchfulness for that momentous event. In the *Epistles,* we have the doctrines and duties of Christianity explained and enforced, and the life that will lead to the high honors and bright rewards of the kingdom of God illustrated, and again and again the admonitions, to watch, and wait, and long, and pray for the appearing of our Lord. And *the Apocalypse* is taken up with the closing scenes of the grand work of our redemption, and with what Christ is doing since he ascended from our world, and will yet do in the time of his coming again.

And to preach "Christ and him crucified," as Paul evidently regarded and preached it, embraces all that belongs to Christ and his redemptive work, from his birth in the stable at Bethlehem to his coming again in the clouds of heaven, with power and great glory. It is to proclaim these gracious truths in all their clearness and fulness, with the doctrine of the future advent prominent among them. And where this is not done, tried by the records of the teachings of the apostle Paul himself, *only half a Gospel is preached,* and only half a Christ held up to the hearts, and faith, and hope of the people.

Let every one, then, whom God has placed as a watchman upon Zion's walls, seriously consider this matter, and take the most earnest heed unto himself, how he sounds the Gospel trumpet, especially in these perilous times. It is much too serious a thing to be treated with indifference, or to be put aside without prayerful attention. God himself has most solemnly declared, "*If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity;* BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HAND." (Ezek. 33:6.) It becomes every minister of the Gospel, then, seriously to canvass the full import of the Gospel committed to his charge, that he give the trumpet no uncertain sound, lest through his neglect to discern "the signs of the times," indicating that "*the sword*" *is* "*in the land,*" and through his failure to declare "*the whole counsel of God,*" souls for whom Jesus died, be lost eternally, and their blood be required at his hands.

J. F. F.

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Selections.

THE MILLENNIUM.

BY J. G. SCHMUCKER, D.D.*

Text: They shall be priests of God and of Christ, and shall reign with him a thousand years.

FIRST, that the Church of Christ has a right to expect a glorious Millennium, or the personal kingdom of Christ on earth, and that this idea is not the offspring of enthusiasm, but founded in the word of God, must appear evident from the following reasons.

1. We are assured by Daniel, that after the four universal empires, the *Babylonian*, the *Medo-Persian*, the *Macedonian*, and the *Roman*, which are there symbolized by the parts of a human image, and by four beasts (chap. 2, chap. 7), the God of heaven shall set up *a kingdom*, the dominion whereof shall be given to the *Son of man*, and all people, nations and languages shall serve and obey him. Now as the preceding *four* are temporal monarchies, homogeneity compels us to consider the *fifth* empire one of the same nature; or otherwise these prophecies would appear an impenetrable riddle, and the words without a certain signification, of no use to the Church.

2. There are numerous passages in the writings of the other prophets, particularly in the prophecies of Isaiah, referring to this kingdom of the Lord, some of which I shall quote in their proper places. However, I must remark here, they do not seem to have possessed distinct ideas of the millennial reign of Christ, and therefore do not sufficiently distinguish it from the following new heaven and new earth.

3. Christ and his apostles added little to what the ancient prophets had predicted, especially before the day of Pentecost. The Jews had mistaken the first advent of their Messiah for the second, and expected he would then establish his temporal kingdom on earth, which was a chief cause of all their prejudices against Christ. This opinion was contrary to our Lord's mission at that time, the object of which was to establish the Christian dispensation, and to found his Church in the world. Sermons concerning his future kingdom, only would have raised enthusiasm, pride, and a passion for dominion in the Jews; and his followers themselves, would, probably, not have been the pious and patient sufferers which they actually were, had they been filled with this idea. He has, however, not neglected the subject totally, though he often gave evasive answers, when it was approached. That sentence in the Lord's prayer, *Thy kingdom come*, the passage, Matt. 5:35, of *Jerusalem's great king;* to sit at table with Abraham, Isaac, and Jacob; to drink new wine in his Father's kingdom (Matt 8:11; 26:29); all these allude to that glorious time. The Lord informed his disciples, when they asked him concerning his future kingdom (Acts 1:6, 7), that this subject did not belong to their

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mission; they therefore speak of it but sparingly, and much more of the times of trial and temptation preceding it. Yet in the following passages their prophetic vista is certainly directed to the Millennium (Acts 3 : 20, 21 ; Rom. 8 : 20, 21 ; 11 : 25, 26, &c., &c.) ; though their views do not seem to be perfectly clear and distinct. It was however necessary, that the archives of the Church should contain a clear testimony of this glorious epoch, in order that the Christians of the latter days might have intimation to prepare for this blessed change, and comfort themselves with these bright prospects of the Church. This divine testimony was given to St. John in the Revelation, and is here upon record for the benefit of our days.

4. These thousand years cannot be understood as referring to eternity, or the future world, because they are a fixed period, the expiration of which is mentioned in ver. 7, 8, and also what is to happen after that limited term of time. On the contrary, we have important reasons to maintain the literal sense of the words.* 1. Because it contains nothing incorrect, incongruous, or incompatible with the analogy of faith ; 2. Because these τα κιλια ετη, *thousand years*, are repeated six times in this place, and four times with the article (verses 3, 4, 5, 7), as a limited term of which nothing should be taken away ; 3. Because the literal sense best harmonizes with the prophetic chronology, the adopted periods of time, and the different prophetic parallel sidelines of this prophecy, which all terminate at the commencement of this glorious period ; 4. Because it best corresponds with what is represented to be the final aim and purpose of the Lord, in other places of this prophecy (chap. 11 : 15) : that the kingdoms of this world shall become the kingdom of our Lord, and of his Christ ; that then the mystery of God should be finished, as he has declared to his servants the prophets (chap. 10 : 7). Those who yet consider these thousand years as past, or at this time of prophetic illumination, cannot sufficiently distinguish between the Millennium, the conflagration of the world, and the new heaven and earth, had best left this subject untouched, and acknowledged their inability.

But SECONDLY, as to the nature of the Millennium, and its various objects of happiness in which its glory consists, we are authorized to expect the following particulars, well founded in Scripture.

1. Satan will be imprisoned with his angels, and all his influence in Church and State will totally cease. There will be no temptation, except what may arise from the Human heart.

2. Our Lord Jesus Christ will manifest himself in some visible pavilion, establish a Theocracy among his people, and direct its administration : in some such a manner, as the angel of Jehovah manifested himself in the camp of Israel, during their sojourning in the wilderness, and afterwards in the tabernacle and temple.

3. The fulness of the Gentiles will gradually come into the Church of Christ, and the nations subject themselves to the Millennial government of the Lord ; of which the conversion of all Israel shall be, as life from the dead. (Rom. 11 : 15.) But the Pagan nations will not all be converted ; for Gog and Magog number at the expiration of the thousand years, is as the sand of the sea, and they appear to have remained Pagans.

4. The people of God will have all civil and ecclesiastical power and authority at that time ; and the unbelievers and hypocrites will be few in number, as are now the faithful followers of the Lamb. (Isa. 11 : 9 ; Habak. 2 : 14.)

5. The citizens of Christ's kingdom will enjoy many superior prerogatives to the Christians of former ages, among which are, a greater measure of grace and divine knowledge ; more faithful and able ministers of the Gospel, and a more effective administration of Church government and discipline. (Acts 2 : 42–47 ; Zech. 14 : 16–19 ; Acts 4 : 31–33.) Public worship will be performed with more devotion, piety and zeal ; and faith will ripen to the exercise of universal love and activity for the happiness and salvation of all. Superstition, idolatry, tyranny over conscience, error, corruptions of Christianity, and public scandal

* President Nott's opinion, that these 1000 years are a prophetic number and signify 600,000 years, is a mere *promtus in rebus genendis* at the moment, which should have remained in petto.

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will be rare, and in a great measure disappear even in the Pagan world. However, the saints will still live by faith, and not by sight, they will still carry on a spiritual warfare, and be liable to temptation. They will have more knowledge and evidence concerning the invisible world and future state of existence; numerous answers to their prayers, and many perhaps the power of working miracles. (See Isa. 60, the whole chapter.)

Thus the ancient prophets inform us, that their temporal felicity will also be great. Though we readily disavow the idle dreams of *Cerinthus*, of the *Jews* and *Turks*, who expect a paradise of sensual pleasures, yet it is reasonable to suppose, that in such a government as the personal kingdom of Christ, there will be no abuse of power for the purpose of gratifying the evil passions of rulers, very different maxims of state, and new objects to direct the final views of citizens, communities, kingdoms and nations. All wars shall cease among them, and its spirit be considered the product of Pagan ignorance and Satanic delusion. (Ps. 85 : 10; Isa. 32 : 17, 18; 2 : 4; Mich. 4 : 3.) Every ruler will consider the glory of God, and the happiness of man, his chief object; and the citizens will render a cheerful and unanimous obedience to their eternal Sovereign. There will be plentiful years (Hos. 2 : 21, 22; Ps. 65 : 13 –15); all the labors of the saints will be blessed (Isa. 65 : 21–23); epidemic diseases shall no longer exist, and the days of the people of God will be again prolonged almost to those of the antediluvian world. (Isa. 11 : 6, 9; 65 : 20–22;* Zech. 8 : 4.) All these, and many other blessings shall be enjoyed by the nations submitting to Christ's kingdom; but the obstinate will be miserable, and often punished in a miraculous manner. (Zech. 14 : 12–21.) The accomplishment of these prophecies in the Millennium, is the mystery of God declared to the ancient prophets (Rev. 10 : 7); where we are to look for the history of the Church and kingdom of Christ, during these thousand years, and which is therefore omitted here in the Revelation. See the following passages, Psalm 45; 47 : 7–10; 48, 72, 87, 93, 96, 145; Isa. 2, 11, 33, 54, 60; Jer 31; 32 : 37; 33; Zech. 34 : 22–31; 37, 40, 48, which refer more or less, and some of them the whole chapter, to the Millennium.

It does not appear as if the holy martyrs would be raised to a mortal life, and participate in pleasures of a temporal nature. The most probable opinion is, that they will be the Lord's ministers and agents, in the administration of his government, and have a familiar, and perhaps a daily intercourse with the saints to direct the affairs upon earth, as the ancient saints had with angels during the Patriarchal Economy. But one thing here in this verse is worthy of particular remark. The holy martyrs are said to reign with Christ, and yet they are not termed kings, but *priests;* which may indicate that the Church will exercise the legislative power, according to the spirit and principles of the New Testament, and that the nations will not be governed by human laws. Christ's kingdom will be a Royal priesthood, after the manner of Melchisedec.

A STATEMENT BY OLSHAUSEN.

The Revelation teaches (agreeing perfectly with the statements of our Lord and the Apostles) that a period will come in which the Spirit of Jesus Christ shall not only prevail in secret, as heretofore, but gain the victory externally, and found a kingdom of peace and righteousness upon earth. With the arrival of the reign of peace, there will be connected, on the one hand, the appearance of Jesus Christ and a resurrection of many saints; and, on the other, a previous mighty struggle on the part of evil. The principal idea is, the perfect return of the supremacy of good, the restoration of the lost Paradise to an earth which has been laid waste by sin. Millions desire this most earnestly, hope and pray for it even, without imagining that it is the very doctrine which they think themselves bound to oppose.—*Bib. Com.* I., p. cxvii.

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* *As the days of a tree.* The *oak* is said to live 1000 years. See *Evelyn's* Syla B. III. chap. iii. The great *Michaelis* says, the *olive tree* and the *palm tree* live to an age of 200 years.

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Editorial.

REDEMPTION.

ITS APPLICATION TO PERPETUAL GENERATIONS.

We believe, that redemption, in its ultimate completion, as set forth in the Holy Scriptures, applies to the race of man, as such, in perpetual continuity; and not, as the popular theory would have it, to certain individuals only, leaving the race as a self-multiplicative order of beings to become extinct.

As already explained (vol. i, pp. 49, 50), we do not mean by this, that no one will be totally and finally lost, or that every human being that has ever lived will be ultimately saved. We receive it as the clear teaching of the Word of God, that many, including also numerous professed members of the church, will so persistently resist God and his Spirit, and so cling to self, the world, and sin, as to miss forever the prize of our high calling, and go down to the blackness of darkness beyond all hope of restoration. But the finally lost will consist only of *individuals* who fail to stand the test of the day of trial and probation, whilst *the race* will survive in others, who, with their posterity, shall be the subjects of an outworking grace of God, by means of which they shall ultimately reach a condition of earthly blessedness and innocence the same as if sin had never smitten our world.

If sin had never affected the human race, there is reason to believe, that it would have continued perpetuating itself without limit. Marriage was an original institute of Paradise. The command to "increase and multiply" was given before the fall (Gen. 1: 27, 28). And if there is such a thing as *redemption*, it is difficult to conceive of it without embracing in it the restoration of that order and condition of things which existed before the disaster occurred. The salvation of any number of individuals, by removing them to some other sphere and form of life, would not be *redemption*, in any proper sense of that word. If the race continues to live on in sin, subject to pain and death, or is cut off or stopped forever by reason of the penalties of transgression, or the alteration of the Divine decrees in view of its apostacy, the translation of an elect to glory can, in no just estimate of things, be taken as a deliverance commensurate with the mischiefs of the fall. Hell would still be the victor. The original order and constitution of things would be gone. That with which the Lord crowned his blessed creation, and finished his works, would be destroyed. And Satan, in his malignant pride, might stamp the grave of an extinguished race and fling his taunts into the face of heaven, as having so far triumphed over all the decrees, expenditures and jubilations respecting redeeming grace, as to have wrested the living jewel from the Almighty's hands, and crushed it forever, whilst the glorious Redeemer gets only a few fragments here and there as the purchase of all his toils, and prayers, and agonies, and blood.

Whatever others may do, we cannot accept a theory with such implications. It is not in harmony with the character or position of God, or with the revelation which he has given of his purposes. Christ came, and entered upon his great offices, to destroy Satan, to take away the curse, and to bring restitution to every part of that order which sin has maimed and dislocated. And Christ must completely triumph. These are plain Scriptural propositions. They cannot be denied without contradicting both the letter and the spirit of the sacred records. But if the race fails in Christ's hands, and its perpetuity ceases in the processes meant to be redemptive, both these propositions fall; for the original order is not restored, and the main current of the mischief which Satan has wrought is neither reversed nor interrupted.

That for which redemption is announced must necessarily be the same which was the subject of damage and ruin. That which Christ saves is that which sin has spoiled.

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And as it was *the race* that fell, and not simply Adam as an individual, so it is *the race* that must be embraced in the redemption, or redemption fails in the principal theatre of the difficulty. The ruin of sin is a thing which has become linked with a self-perpetuative creation. It has joined itself disastrously with that marvellous arrangement which educes generation from generation,—an arrangement made and pronounced "very good" by the Creator himself before sin touched it. And if that order and economy of things is destroyed and extinguished, redemption is a misnomer, and in place of the cure of the disease, the patient itself dies.

Of course, the race became diseased and ruined by the transgressions of *individuals;* and so the race can only be healed and saved by the faith and obedience of *individuals;* but, as there exists since the fall *a lost race,* the offspring of sinners; so there must be, as the ultimate outworking of the deliverance promised, *a saved race,* the offspring and natural posterity of recovered sinners, that is, of people in whom the damages of sin have been completely repaired and the original order and purpose of their creation left to go on as if the fall had never occurred. Such a correspondence, however, between the train of evils induced by the fall, and the redemption from those evils effected by Christ, can in no manner be made out, except upon the presupposition of the continuity of the race in successive and unlimited generations, in the redeemed state.

The Scriptures also are so broad in their declarations with respect to what is embraced in the redeeming process and its results; that the perpetuity of the race, in that very order of self-multiplication in which it was originally constituted, can by no legitimate means be excluded. The love which procured salvation is represented as going forth to "the world—τον κοσμον." (John 3 : 16.) The ransom price which Christ paid by his sufferings and death is specifically said to have been "ὑπερ παντος—*for everything.*" (Heb. 2 : 9.) And the deliverance which he is eventually to complete is declared to reach "πασα ἡ κτισις—THE WHOLE CREATION." (Rom. 8 : 19, 21.) And was not the constitution of the human race, as an order of beings in which the existence of one was to be derived from another, a part of that "*world,*"—an important integer in that παντος,—a large constituent of that "*creation?*" Where is the authority for excluding it?

But these are not the only passages which bear upon the subject.

Acts 3 : 19 refers to a period which is characterized "as the times of refreshing from the presence of the Lord." The word in this passage is ἀναψυξις, which denotes a reinvigoration with the cheer and good of primal excellence—a thorough revivification from all incumbent feebleness, depression or damage. But the cessation of the race, as such, would be a *destruction,* not a recovery to pristine beauty and cheer.

Acts 3 : 21 connects with the future revelation of Christ from the heavens, "*times of the restitution of all things,*" which are further affirmed to have been "spoken by the mouth of all the holy prophets since the world began." But where is the restitution of "*all things,*" if the race of man is made to cease from being what it was originally constituted, or is extinguished as to that grand characteristic of its constitution in which its original commands were received!

In Matt. 19 : 28 the Saviour points to a *regeneration*—παλιγγενεσια—a making of things new again,—which cannot legitimately be confined to the microcosm of the individual man, but must include the macrocosm of the race, as a race, and the system of things with which that race is joined. The Syriac version takes this παλιγγενεσια to be *the renewed world,* in which Christ and his apostles are to rule over "*tribes*" of men; which necessarily involves the perpetuation of the earthly state (for tribes do not exist as tribes in heaven), and yet this earthly state renewed, regenerated, rebegotten to its original condition. It is therefore involved in this text, that when Christ comes, and redemption is once complete, there will be an earthly order as well as a heavenly; and that in the renewed earthly order the race, in the relations of "tribes" and generations, will continue as *saved* "tribes."

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Rev. 21 : 5 refers to a period to come, when He who sits upon the throne shall "*make all things new;*" that is, renovate them, restore them to that condition of excellence and freshness in which they first came from the Creator's hand; which also *presupposes*, if it does not assert, the perpetuation of the race in a state restored to what it was when sin first touched it; for the race as such is an important item in the "all things."

And in Rev. 22 : 3 we have the announcement of a condition of things, as the ultimate product of the redemptive administrations, in which "*there shall be no more curse.*" The curse referred to is of course everything which has come upon mankind as the penalty and consequence of sin. Its range is very extensive and its ramifications are many. It embraces numerous specifications, and consists of varied items, some of which were already measurably lifted off when the promise of a Redeemer was first given, and still more in the glad proclamations and gracious gifts of the Gospel; but others of which continue, and shall only be removed in the mysterious transactions of the future. Personal condemnation, or criminality in the sight of the law, is part of that curse, which is removed in justification. (Rom. 8 : 1.) The dominion and polluting power of sin, is another part of it, which is removed in sanctification. (1 John, 1 : 6, 7, 9.) The obscuration of the image of God in the soul, is another part, which is removed in regeneration. (Eph. 3 : 10.) Death, with its many accessories, is still another part, which is to be removed in the resurrection and translation and final restitution. (John 6 : 39; Rom. 8 : 23; 1 Cor. 15 : 22, 42–44, 51; 1 Thess. 4 : 17.) All this of course refers only to believers, and involves the continuity of the race, and of the processes by which men become participants in the blessings of faith, only so far as shall be required to make faith and holiness the rule, and unbelief and sin the exception, and thus give to the work of Christ an actual efficiency and success paramount to the spoliations of Satan.

But the "curse" embraces other particulars, which are to be quite as effectually removed, and which carry the promised deliverance much further than the individual believer and his immediate person. The influence of Satan and his seductive power over the world, is part of that curse which is to be entirely destroyed. (Rev. 20 : 1, 2, 10.) The pains and perils of childbearing are specifically given as part of the curse,—not childbearing itself, for that was part of the original order and command, but the *pains and perils* of it. (Gen. 3 : 16.) But the specific promise is, that "the woman" shall be "saved" from that curse, *διὰ τῆς τεκνογονίας*—even whilst the processes of the original command go on. (1 Tim. 2 : 15.) So, too, death and the grave are to be destroyed. (1 Cor. 15 : 26, 54; Rev. 20 : 14; 21 : 4); and the earth and its atmosphere are to be changed and improved (2 Peter, 3 : 13; Rev. 21 : 1); and the "ground," which has also suffered by reason of sin (Gen. 3 : 17), shall be recovered (Is. 35 : 1–7; 55 : 12, 13; Joel 2 : 21–27; 3 : 18); and the animal tribes, which now groan for man's sake, shall be released from pain, and restored to peace and harmony. (Rom. 8 : 19–21; Is. 11 : 6–9); all which presupposes and implies a return of the earthly estate to the original Edenic condition, from which it is impossible to exclude the continuation of the race of man in natural generations, or the realization of redemption in the race in its genetic continuity.

The Scriptures also speak of *saved nations*, who walk in the light of the New Jerusalem, and whose home is on "the earth" (Rev. 21 : 24), and of "*nations*" who shall go "into—*αἰώνιον*—life;" into the blessedness of that new and better age (Matt. 25 : 46); and of "a new earth," in which man "shall build houses," and "plant vineyards," and "bring forth," but not for trouble, and "the streets be full of boys and girls" (Is. 65 : 17–23; Zech. 8 : 5); which, interpreted on any just laws of exegesis, must shut us in to the proposition, that the race is to be perpetuated in a redeemed state, and that the race *as such*, and not mere individuals of it, is embraced in the glorious "restitution of all things."

The same is to be argued from the texts cited in our preceding article, and from the propositions there made out, that "the earth

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abideth forever," and that generations of men are to occupy it, and to sow and reap on its fields, as long as it exists. But if the earth is to be perpetually populated by successive generations, the question arises, what sort of people are those generations to be? Are they to be eternal generations of depraved mortals, natively the children of wrath, like ourselves? Then Satan, though long previously vanquished, and cast into the ever-burning lake, still maintains an everlasting triumph over the race! Are they to be glorified orders, sharing in the angelic form of life, in which they neither marry nor are given in marriage? Then they could not be "generations," "tribes," "nations;" neither are the employments which are ascribed to them those of angels or the glorified. What sort of people, then, shall be these eternal generations? What other can they be but successive links of the race of Adam, children, and children's children's children, of the generation now living, only with the disastrous results of their connection with Adam and with us dissolved and thrown off, through the triumphs of Christ and his renovating administrations, when he comes to complete the redeeming processes.

There is yet one other scriptural consideration to which we will refer in this connection. It is drawn from that picture, and earnest of the coming kingdom of God which was given on the mount of the Saviour's transfiguration. As we take it, there was no part in that scene which has not its full correspondence in the completed kingdom of the regenerated world. There are to be glorified saints in that kingdom, who, having died, are to be raised from the dead for the purpose of inheriting that glory. These were represented in that scene by Moses. There are to be others in that kingdom, in the same glory with Moses, who never will have died at all, but, being alive and remaining at the time of Christ's coming, shall be "caught up" without tasting of death. These were represented in that scene by Elijah; for it is thus that he was received up to glory. (2 Kings 2:11, 12.) Both these two representative characters were "*in glory*," and in intimate converse with the glorious Redeemer. But these were not all who had a place in that picture. There was a still larger class. There were also "*Peter, James, and John*," in a lower condition, in the flesh, in the earthly form of life. Whom then, did this larger class represent? Whom could it represent, but that great and ever-growing multitude of eternal generations which are to come upon the stage after redemption is once complete?

And, with all, is it not a narrow and contracted conception of the work of Christ, to suppose that it has reference only to ourselves, or merely to such as shall have lived before the Saviour's coming? Does not the idea that it is for *a race*, which is to go on multiplying forever, carry a grandeur and sublimity in it which accords with the proper majesty of God? Does it not harmonize better with what we would expect in a scheme which the Scriptures everywhere present as the very masterpiece of Divine wisdom and beneficence? In six days God made the heavens and the earth, and all the things in them; and yet *six thousand times three hundred and sixty and five days* is he expending upon this one great experiment of man's redemption. Many things made in those six days we know to be forever. And shall *they* live on, and furnish accommodations for uncounted existences that may not yet be born, and this great master-product of eternal power and Godhead, the work of threescore centuries, be only for those who live whilst the stupendous structure is being carried to its consummation, and then cease forever for want of further subjects to test and enjoy its glorious treasures? We cannot believe it. God must be intending it for something more than, after the lapse of a few years, to stow it away as a dead curiosity of eternity. And we look in vain to find what that something, worthy of Him and such expenditures, can be, except to lay a foundation, on the basis of which Adam's race, redeemed, is to go on multiplying and peopling the earth and its surrounding heavens with holy and happy beings forever and forever. This would be an end commensurate with the magnificence of the process, and appreciably vindicatory of the ways and known partialities of the infinite God with reference to His Son's redemptive work.

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We therefore conclude, that the human race, in its proper continuity as a race, is to continue forever; and that the redemption which Christ is to carry to its consummation when he returns, is for that race, and for the blessedness of its perpetual generations, without limitation to the "few" elect ones saved during the years of the progress of the work; albeit, these elect are to become his peculiar treasure, and to receive thrones as co-regents with him in the unceasing ages to come.

THE PLAN OF THE AGES.

"According to the eternal purpose which He purposed in Christ Jesus our Lord."—EPHESIANS 3:11.

THIS is a most unfortunate translation of the original text. The word rendered "eternal" means "of the ages," and the word "purpose" denotes a "plan" or "arrangement." Instead of "eternal purpose," it should read "plan of the ages," or "arrangement of the ages." The whole sentence should read, "*According to* THE ARRANGEMENT OF THE AGES *which He made for Christ Jesus our Lord.*" A parallel text is Hebrews 1:2: "By whom also He made the world," which should read, "*For whom He made the ages.*"

St. Paul means to say that God's whole arrangement of the various dispensations was made just for the sake of Christ. The reason why the several dispensations of religion followed each other just as they have done, was to prepare the way for the coming and work of Christ. The Adamic age gave place to the Abrahamic, and the Abrahamic to the Mosaic, and the Mosaic to the Christian, just because that was the best way of introducing and developing the work of Christ.

This is the grand idea put forth in the text: that all past dispensations and all future dispensations have their foundation and their arrangement in view of the work of Christ. All before Christ's advent were preparatory to his coming; all that follow his coming are but developments of his work. As the human race had been lost and ruined, and the earth cursed by the sin of Adam, so God designed to restore the earth and the race by the righteousness of Christ, and therefore made all his arrangements for that end: "all the disposition of the ages for Christ Jesus our Lord."

It has been God's plan gradually to develop his purposes of mercy to our race. By the promises made to Adam and the Patriarchs, only dim and distant hints were given of a coming Redeemer. In the types and ceremonies of the Jewish religion, the blessings of this present dispensation and of that which is to come were exhibited in shadowy forms. And the bright light of the Christian age is destined to grow pale before the splendor of the Millennial glory, as that shall fade away at the dawning of that endless morning which shall open on the new heavens and the new earth.

THE AGE OF THE FAMILY.

During the Patriarchal dispensation, both before and after the deluge, religion was a family concern. The father of the family was the prophet, priest and king of his family. From the father was derived all religious knowledge. He was the teacher or *prophet* of the family. To him God's will was revealed, either directly or as handed down by tradition from *his* fathers. It was the day of oral communication of knowledge. There were no books, and the arts were in their infancy. This was surely not the time for the advent of a teacher —a prophet—whose words were to spread through the world.

The father of the family was also the *priest.* He offered sacrifices; he led the devotions of his family. He stood between God and his family. There was as yet no consolidation of men into communities, so as to make one man or class of men, priest or priesthood of the community. The human race was in too rude a state for any such organization. While the race was in this rude, unorganized state, without communities, and without a priesthood for communities, the time had not come for the advent of the great High Priest.

And so, while the race was in families and under patriarchs only, the world was not prepared for the advent of Messiah, the King. The Patriarchal age, then, was not the time for the

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advent of Christ, our Prophet, Priest, and King, but was a suitable preparation for his coming.

THE AGE OF THE NATION.

Families in the progress of centuries grew into tribes, and tribes into nations. The family priest was exchanged for the priest of the tribe and the priesthood of the nation, as the patriarch gave way to the chief of the tribe and the king of the nation.

As God had revealed himself to the Patriarchal age through the father of the family, so now it was time for God to have a nation of his own, which he might educate for himself and fill with ideas of true religious worship and service. He selected the family of Abraham, and made a great nation of it, that, by a priesthood and prophets and kings, he might prepare it for that Prophet, Priest and King who was to come. Without these ideas beforehand there would have been no groundwork for the Christian edifice to be built on—no language for Christianity to express itself in. The Mosaic dispensation was therefore a necessary preparation for the advent of the Messiah, and properly preceded his coming.

THE AGE OF THE CHURCH.

But the world was not prepared until the time of Christ's coming for the establishment of a universal religion. There was no common language; no rapid and easy communication between different countries; no means of making known Christ and his teachings to the world until the Roman empire was established in its widest extent, until the Greek was the universal language, and until the Jews had been scattered through the civilized world as a soil for the seed of the Gospel to be planted in.

The church, under the first dispensation, was a *family church*, under the next dispensation it was a *national church*, and only when Christ came was the civilized world in a condition suited to the establishment of a *catholic church*.

Even with our limited knowledge of the divine plan, we can see that the "arrangement of the ages" thus far has been wisely made in view of Christ's work as a Prophet and Priest.

THE MILLENNIAL AGE.

But the dispensations—the ages—are not yet complete. Judging from the past, we might see that there is just as likely to be another following this age as this was likely to follow the last. Another age is revealed to us in prophecy, as the present was dimly foretold in the past. God has determined to overthrow the power of Satan, and restore the human race and the world to more than its primeval glory. The Christian church has had eighteen hundred years in which to overcome the world; and how little a portion has it reclaimed, even in name, from the dominion of Satan!

The family church did not reclaim the world. The national church did not reclaim the world. The catholic church has not reclaimed the world. Each has made a longer step towards the desired object, but neither has reached it. Will not God provide a dispensation that shall reach it? and will not that age as well as the present and those that are past be made in Christ? Yes, there is another, and our text tells us that the arrangement of all the ages has been made for Christ.

There has been a dispensation of *law;* there is now a dispensation of *grace;* there is yet to come a dispensation of judgment. The age of the *family*, and the age of the *nation* are past; the age of the *church* is here; *the age of the kingdom* is coming.

How grand the spectacle! God working out a plan which requires 7000 years to accomplish; arranging the various ages of the world's religious history with a view to the accomplishment of his purpose in the birth, life, death, resurrection, ascension, mediation, return and kingship of Christ; working out this plan notwithstanding all the opposition of Satan and the wayward wills of men, and yet working as steadily and as certainly to the final result as though no hindrances were in the way of his purposes; so as to allow the utmost freedom to men and devils, and yet show that he can place his Son on the throne of a renovated world.

Need we wonder that angels desire to look into these things, and that "the manifold wisdom of God is made known to principalities and powers in the heaven by the church, *according to the* ARRANGEMENT OF THE AGES which He has made for Christ Jesus our Lord?"

D. G. M.

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Special Contributions.

THE FIRST TEMPTATION.

"Ye shall be as gods, knowing good and evil." Such was the promise of the Great Tempter to our first parents. Such the original lie by which they were drawn away from God.

Our translation of this passage is defective. It is a departure from the way the same word is elsewhere rendered. The Hebrew word is *Elohim*, the uniform rendering of which is "*God*."

It is so translated in the beginning of this verse. "For *God* doth know," &c. There is no reason why it should not be so rendered here. The Devil's promise was to make man as *God*.

This deceitful promise furnishes a key to all history. It explains the development of the individual man, and of the race.

And, first, the mode of this temptation is to be carefully noticed. Satan does not appear here in the form of absolute evil.

This was not his style of warfare then, nor is it now. From the outset, he appears as an arch deceiver, a traitorous dissembler of the work and office of Christ. The promise was to the highest good. "Ye shall be as God." Was not God the sum of all excellence and blessedness? Was it wrong to desire to be like him? Does not the word of God present this as the lofty goal to which we are destined, who are called to be the sons of God? Has not Jesus Christ come in the flesh to give us this power, and to exalt us to this rank? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." The essence of Adam's sin was that he chose to seek this lofty prize, under the leadership of Satan, instead of calmly waiting upon God to fulfil the desires of his heart.

The temptation of the second Adam was the same in kind. It was a promise to the highest human exaltation, the dominion of the world.

Adam fell into the snare, so artfully spread; and in his fall he dragged his posterity into the same abyss of ruin.

But it is most important to observe that, in this brief transaction, we have an epitome of the whole historical development of the human race. When Adam became the victim of satanic craft, the Devil was suffered to assume a subordinate sovereignty over the human race. Our Lord styles him, "the Prince of this world." Paul writes of him as "the god of this age." Of course he is limited and overruled in his dominion by God, and specially by our Lord Jesus Christ, unto whom all power in heaven and earth is now committed, and who, through his death and resurrection, has vanquished and will ultimately "cast out" and "destroy him that hath the power of death, that is, the Devil." It is the blessed faith and hope of the Gospel, that the Lord Jesus hath taken the wise in his own craftiness, that he has already wounded unto death Leviathan, that crooked serpent, and that on the very theatre and at the very crisis of his triumph, He shall come to cast him down, and bind him over to his appointed judgment. But we see not yet all things put under Him. The hour of Satan's doom has not yet arrived. The grand scheme

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of apostacy from God, begun in Paradise, has not reached its climax. Satan is still abroad in the world, conducting the drama to its crisis. In the breast of the individual, and as the deceiver of the nations, he is still persuading men to believe the old original lie. And to this end, in his subordinate sovereignty of the world, he has directed and inspired its culture, organized its imposing systems of trade and empire, reared its vast fabrics of superstition, and woven its network of vain philosophies.

We may pause here, and observe how the history of every man develops in the direction of this first temptation.

The false fire, then kindled by Satan, gleams out, even in childhood. The self-assertion and obstinacy of children is but its latent working; and as the child grows up, its imagination is filled with ambitious projects and castles in the air. How it longs to be a greater somebody than it is!

And as the child becomes the man, the leaven of the old lie works with accumulated power. What boundless aspirations, what lofty conceits, what daring projects fill his mind! We need not signalize eminent men of the past, or of the present. We are all the victims of these insatiable desires. We all want to climb the heights of wealth or fame. And at what pitch of self-exaltation will we be content to stop, save that to which the Devil promises to raise us. "Ye shall be as God." Infinite! boundless! are these aspirations. The soul of man cannot stop short of the highest goal. And these flights of ambition are also searches, on our part, after the knowledge of good and evil. The two things are inseparably connected. They are strugglings of the soul to rid itself of the limitations and misfortunes that encompass it as with a net. "Who will show us any good?" is the universal cry. "Give me wisdom, give me power, give me wealth; cause me to be admired or feared; place me in that dream-land of the future, or on the cloudy summits which beckon me on to glory, and I shall have found the good my soul craves." Thus does Satan tempt us on from one height to another, by the vain hope that we shall run away from evil, and seize the good, until he decoys us into that land of darkness, where we find out, that in striving to be as gods we have become demons, and in the pursuit of good, we have landed in the realm of all evil.

And, as with the individual, so with the race. It also has been, and is now, deceived by the hope of attaining the infinite good. The leaven of the original sin has pervaded, and yet pervades, all its experiments at self-advancement. It is manifest in the great empires that have successively occupied the theatre of the world. It taints all the social theories, by which it is proposed to rid the world of evil, and exalt and bless man with the knowledge of the good. To this end the scattered families of the earth were first drawn together on the plains of Babel. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us *make us a name*, lest we be scattered abroad upon the face of the whole earth." The Lord thwarted this first attempt by confounding their language. Afterwards, however, these attempts were allowed to succeed; and we have a long succession of worldly states, under which the power of the human race was aggrandized, and its civilization advanced. It seems to have been the plan of God, to give the earth into the hands of the children of this world, that they might have time and scope to carry out their great experiments, under the leadership of this world's Prince. And these experiments have not yet closed. Every sort of theory has been, and is still tried, by which the exaltation of the race is to be secured and made permanent, by which the evils of its condition are to be detected and eliminated. These all are endeavors on the part of man to realize, now in one form, now in another, the dream of his destiny, and establish a peaceful and prosperous empire, which shall give him room for expansion, and protect him from evil, in the enjoyment of the good; and in all of them, it is not hard to detect the workings of the old lie. It would be wrong, indeed, to assert that these attempts have accomplished nothing in this direction. The promise has been seemingly fulfilled, and there is no doubt that this present experience in sin is his appointed preparatory discipline. But his true, ultimate glory requires his present

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failure. Hence, his success is only partial and unreal; and with apparent success, his pride and self-sufficiency increase. Grander schemes than ever now swell his mind. Greater prizes beckon him on, and giant evils follow him into the new fields of his conquest. But the dream of a golden age, to be wrought out by his own efforts, still lures him on. His triumphs over brute matter, his access to the gathered stores of the wealth and wisdom of the past, his vast achievements lead him to believe that the goal is near. Hence the might, the glow, the marvellous strides of our modern civilization. Hence the agony and blood of the mighty struggle. Above this roar of cities and din of workshops, above the noise of those steaming shuttlecocks that are weaving the world's inhabitants into one vast fabric, above the thunder of its battle-fields, is heard the voice of the Tempter, echoing the old lie, "Ye shall be as gods," and urging men on to higher deeds and grander struggles. And this progress in effort and achievement, in conflict with evil and grasping after good, will go on, as we are assured in holy writ, until it culminates in the revelation of the man of sin, *whose coming is after the working of Satan*, who is to be an incarnation of the great falsehood upon which the world's culture is based, "Ye shall be as God;" for it is said of him, that "he opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Under him the drama of ages shall come to its consummation.

The promise of Satan, in its highest fulfilment, shall be proved a lie. Man, raised as near to God as the Devil can raise him, shall fall like lightning from heaven; for it is written, "Him shall the Lord consume with the spirit of his mouth, and destroy with the brightness of his coming."

These two points, then, the first deceitful promise to make man as God, and the revelation of Antichrist, who, under the inspiration of Satan, shall persuade himself that he is God, and palm himself off on the world as such, are the termini of this age. Satan will not give up the experiment begun with Adam until he has made this final effort. Antichrist will be the embodiment and masterpiece of his transcendent genius, and patient working through these long years. What men call the "spirit of the age," is that spirit of Antichrist, whereof we have heard that it should come. For the "spirit of the age" totally denies the world's need of the coming of the Lord from heaven, and vaunts itself as able to work out the great problem of human destiny in its own strength. When men do homage to the spirit of the age, they worship the Prince of this world.

And yet how many Christians are worshippers at this altar! Protestant Christians have been quick to discern its working in the bosom of the Church, in Rome's effort to realize the kingdom of God before the time. But are they aware that the majority of their purer faith have fallen into a delusion no less subtle and dangerous? Has Protestant Christianity proved itself any more able to realize the kingdom? And yet the common doctrine of a Millennium, before the coming of Christ, involves such a belief; and worse than all, the hope of achieving this result rests partly upon the "spirit of the age."

This doctrine denies any necessity for the judgment of this world, and the casting out of its Prince (John 12:31), before the kingdom of God can come upon the earth. Hence it looks for no such crisis and divine intervention as the Advent doctrine requires. Instead of regarding the present progress of the world as a ripening for judgment, it expects it to ripen into a Millennium. Verily the false Christs of modern civilization have deceived many. Most of the visible Church is ready to welcome Antichrist. Not only all the world shall wonder after him, but those Christians who, by their false theory, say, "My Lord delayeth his coming," are not at all prepared to resist his claims.

The Lord grant that his people may be warned in time, for such shall be the strength and subtlety of this last form of Satan's working, that all worldly-minded Christians will be deceived. None but the very elect will escape.

L. C. B.

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THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY.

The object of the following remarks is, not only to present the thoughts that have suggested themselves to the writer's mind, but also (with the view to mutual information and benefit) to elicit the opinions and draw forth the researches of earnest and pious students of the inspired word, under whose eye it may fall.

We take it for granted here that the coming of our Saviour is premillennial; and that the final gathering of the nations and of the kings of the earth will be in the Holy Land, where the last conflict between Antichrist and those who dispute his claims will take place. However unlikely such a consummation may, at present, seem to a superficial observer, it cannot be denied that the testimony of Scripture on this point is frequent, harmonious, and overwhelming. Nor is it difficult, in the light of the sacred word, to clearly discern, even now, the preparatory steps, and the gathering of the elements that will constitute the groundwork of the mighty strife. The contest in the Holy Land presupposes the re-establishment of a Jewish state, and of the temple-worship; out of which circumstance will arise that exceptional opposition to the universal sway of Antichrist, which will be the occasion of the unprecedented gathering of the nations.

Whilst Millenarians differ amongst themselves regarding minor details, there is an extraordinary unanimity among them respecting the great outlines of the coming history of the world. Between their views and those of their post-millennial brethren, however, there is "a great gulf fixed." And yet there is an extensive unanimity between the majority of prophetical writers, of all schools, on *one* point, viz., the so-called "Battle of Armageddon." It is generally supposed by commentators that the scene of the final battle will be the famous plain of Megiddo, or Esdraelon, in the centre of Palestine, to the southeast of Mount Carmel, between the ancient city of Samaria and Nazareth. But a careful comparison of the Scriptures presents to our mind difficulties which incline us to reject this view. We therefore proceed to lay before our readers the reasons which lead us to believe that *the Battle of the Great Day of God Almighty will not, and cannot, be fought in the plain of Esdraelon*, and that the word "*Armageddon*" does not refer to Megiddo at all.

I. Is any "battle of Armageddon" even mentioned in the Bible? The only passage where the word "Armageddon" occurs is Rev. 16:16. The Greek word (or syllables) μαγεδών (*mageddon*), is found in no other place, either in the original Greek of the New Testament, or in the Greek Septuagint version of the Old Testament. In King James's version, the word *Megiddon* occurs in Zech. 12:11, which is merely transferred from the Hebrew, and is found nowhere else in this form. The Septuagint translates it ἐκκοπτομένου, as if from the root *aded*. The learned authors of that version did not suppose that the city of Megiddo (inhabited by Canaanites), of Manasseh, in the tribe of Issachar, was meant; nor any city at all. It is just possible that they had another reading in their Hebrew copy, since the word Hadadrimmon (Zech. 12:11) is not in the Greek translation, but, instead, ῥοῶνος!* Very possibly Zech. 12:11 is one of the deep things of God's word, and refers to an event of which we have no knowledge. Such a place as Hadadrimmon is not mentioned in the account of Josiah's overthrow at Megiddo, in 2 Kings 23, and 2 Chron. 35, to which Zech. 12:11 is usually conjecturally referred; and we have been unable to find any other authority for locating a town called Hadadrimmon in the plain of Megiddo. It might, perhaps, be supposed that Hadadrimmon was the name of the *king* against whom Necho fought, who might have mourned on account of the destruction of his sole remaining hope placed in the diversion which Josiah made in his favor. But, in that case, Hadadrimmon (from the derivation of the name) must have been a king of Damascus, in Syria, whereas Necho's antagonist was an Assyrian: and, besides, in order to bear this construction,

* The literal translation of the clause in the LXX is, "As a mourning of a rushing one (or Roon, ῥοῶνος) in a plain of a cut off one:" (or, "one that is cut off," or "a thing that is cut off.")

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the preposition would have to mean "on account of," or "concerning," which it seldom does.

But even admitting that the word *Magiddon*, in Zech. 12:11, ought (analogously with the translation of *Magiddo* elsewhere, which the LXX make Μαγεδδώ) to be rendered Μαγεδδών, it would prove nothing with regard to the passage in the Revelation. *Armageddon* is a different word from *Mageddon*. It is true that the Greek form of Hebrew words often varies much from the original; but in this case we would have not merely an *altered* termination or prefix, but an entirely new syllable,—Αρ. To say that the two words are synonymous or interchangeable, rests on a *conjecture*, and nothing more; and we are, therefore, inclined to believe that the common interpretation making *Armageddon* to be *Megiddo*, is *only a guess of commentators*, which one has copied from the other. Until we see better proof to the contrary than any that has hitherto been presented, we shall think it probable *that Armageddon is an entirely distinct locality.*

There is, however, another consideration, which not only makes it unlikely that the great battle will be fought in the plain of Megiddo, but unlikely that there will be any battle at all at Armageddon. And this is found in the prediction itself. On reading, carefully, the passage in Rev. 16, from the 12th to the 17th verse, our attention is arrested by the peculiarity of the construction. In verse 15 there is a sudden transition to the first person singular, with no mention who the speaker is; and verse 16 seems clearly to be a *parenthesis*, an allusion to *another* matter thrown in here, and not directly connected with the matter of the text, which makes a complete sense without it. Verse 16 resumes the third person; and the question arises, *To what antecendent does the* αὐτοὺς ("them") in this (16th) verse *refer?* There is no antecedent in the previous verse. It cannot be the πνεύματα ("spirits")—it *might* be the βασιλεῖς ("kings"); or, *it may be a reference to some parties not previously mentioned at all.** Might not these be THE SAINTS, of the first, or virgin, translation, who are thus hinted at in connection with Christ's silent coming as a thief to remove them? For, certainly, his final appearing will be public and visible; and if there is a coming, as a thief, it must be previous, and of another nature. A similar reference to an unknown antecedent occurs in Is. 35:8. The coming mentioned in verse 15 precedes the great day, and is very probably the deliverance of which Christ speaks when he says (Luke 21:36): "Watch ye, therefore, and pray always, that ye may be accounted *worthy to escape* all these things that shall come to pass, and to stand before the Son of Man." Is it not the same period mentioned in Rev. 3:3: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And also Rev. 3:10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world (οἰκουμένης) to try them that dwell upon the earth (γῆς)."

What, then, is Armageddon? That it is the plain of Megiddo is unlikely. That there will be a battle at Armageddon is unlikely. Is anything left us but further conjecture? In a subsequent article we propose to give our own view, with the passages sustaining it. We will merely add, in this place, that it is not heretical or new to dissent from the view making Armageddon identical with the plain of Esdraelon. Other explanations have, at various times, been given. It has been thought that the word "Armageddon" is a synonym for the New Jerusalem, the everlasting abode of the glorified saints. In an old German commentary, the author suggests that "Armageddon" is substituted for Harmeged, "the mountain of costly or precious gifts." Or it might stand for Harmigdanoth, "the mountain of costly or precious

* The "gathering" of verse 14 is distinct from the gathering of v. 16. In v. 14, the *spirits of demons* work miracles to gather the *kings*. In v. 16, "*he*" gathers "*them*." The literal translation of v. 14 is: "For they are spirits of demons, doing signs to go out upon the kings of the land and of the whole inhabited world, to gather them to the battle of that day, that great day of God Almighty."

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things;" especially as "the mountain of the Lord's house" and "the hill of the Lord" are distinctly referred to in prophecies respecting the earthly Jerusalem. (See Is. 2:2, 3; Micah 4:1, 2; Ps. 68:15, 16.) "Armageddon" might also stand for *Irmeged*, the "illustrious city," or "city of costly gifts;" and the discrepancy would not be greater than in the word Hezekiah, which is, in Greek, Ἐζεκιας (*Ezekias*), and in the Hebrew original, *Chiskijahu*.

From what has been said, it seems clear that the plain of Megiddo is not necessarily, nor even probably referred to in the passage under consideration. But there are more cogent reasons still for discrediting such an interpretation. For,

II. *The Holy Spirit locates the Battle of that Great Day in the region of* IDUMEA, extending, perhaps, as far as Jerusalem, or else beginning there. (See Zech. 14:1–5.) To set this important fact in a clear light, it will be necessary to quote the passages *in extenso*.

In Is. 34:5, it is said: "My sword shall come down upon *Idumea*." The time when this will occur is, beyond contradiction, the close of the present age (αἰῶν); for it is when "the mountains shall be melted with their blood;" when "the indignation of the Lord shall be upon all nations, and his fury upon all their armies;" when he shall "utterly destroy them, and deliver them to the slaughter, and the slain shall be cast out, and their stink shall come up out of their carcasses." And the parallel passage in Jeremiah teaches us (Jer. 25:33): "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor *buried:* they shall be *dung* upon the ground." Also Is. 66:23, 24: "All flesh shall come to worship before me, from one new moon to another, and from one Sabbath to another, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." In the same chapter (Is. 34) it is also said, in verses 6 and 7: "The Lord hath a sacrifice in *Bozrah*, and a great slaughter in the land of *Idumea*. Their land shall be soaked with blood, and their dust made fat with fatness."

In Rev. 14:20, we read that when the great wine-press of the wrath of God was trodden, it was "without the city," and that the blood came even "unto the horsebridles" (three and a half or four feet deep), "by the space of a thousand and six hundred furlongs." If this is square measure, the extent would be about twenty-five miles; but if not, the sea of blood would extend two hundred miles, which would include ancient Edom, and reach to the north even beyond Jerusalem.

In Ezekiel 35, the language seems too strong to have had its fulfilment in ancient days: the invective is full of indignation. In verses 6, 7, 8, 14 and 15, we read: "Blood shall pursue thee: thus will I make Mount Seir desolation and desolation. And I will fill his mountains with his slain men. When the *whole earth* rejoiceth, I will make *thee* desolate."

In Jer. 49:21, we read: "The *earth is moved* at the noise of their fall; at the cry the noise thereof was heard in the Red Sea."

In Mal. 4:1, Edom is called, "The people against whom the Lord hath indignation *forever*."

In the famous dramatical passage in Is. 63:1–6 (which, surely, not even a "spiritualizer," who heedlessly refers it to *Calvary*, can possibly have carefully examined, and which speaks exclusively of "the day of vengeance"), the Redeemer, whose garments are *dyed with blood*, from trampling his enemies in the fury of his wrath, is seen coming from EDOM, and from "treading the wine-press" in BOZRAH. This, by itself, is conclusive.

In Num. 24:18, in Balaam's great summary, it is written: "Edom shall be a possession;" and again, v. 23, "*Alas, who shall live, when God doeth this?*" And throughout the Old Testament prophecies, from Balaam to Malachi, the inspired strain against *Edom* recurs continually.

Deborah and Barak also prophesied of it. (Judges 5:4, 5.) "Lord, when *Thou* wentest out of *Seir*—when thou marchedst out of the field of Edom—*the earth trembled, and the heavens dropped:* the clouds also dropped

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water. *The mountains melted* from before the Lord, even that Sinai, from before Jehovah, God of Israel."

And Moses sings (Deut. 33 : 2): "The Lord came from Sinai, and rose up from *Seir* unto them;" (whom?) "he shined forth from *Mount Paran*, and he came with ten thousands of saints." Comp. Dan. 7 : 10.

In Habakkuk's incomparably sublime prayer we read (3 : 3): "God came from *Teman*, and the Holy One from *Mount Paran*." "He drove asunder the nations." (V. 6.) "Thou didst thrash the heathen in thine anger" (V. 12.) Compare Psalm 68 : 7, 8, which (as the whole Psalm does) clearly refer to the same great day.

The vast importance of the great theme justifies further reference. In Ps. 60 : 8, we read: "Over Edom will I cast out my shoe. Who will bring me into the strong city? Who will lead me into Edom?" Compare Ps. 108, where, in the latter half, *precisely the same verses occur.* (Why is this?)

In Ps. 83 : 6, 15, 17: "The tabernacles of Edom are confederate. Persecute them with thy tempest. Let them be confounded and troubled *forever*."

Is. 11 : 14. The whole of Obadiah, especially v. 15, which fixes the time. See, also, the fearful description in Ezekiel 32. In v. 29, Edom is numbered among the mighty ones, *in her order*—last but one. In Dan. 11 : 41, we find Edom existing in the time of Antichrist. See, also, Joel 3 : 19. Verse 13 defines the time to be the putting in of the sickle; and the coming of the Lord Jesus is in verse 16. See, also, Amos 9 : 12; the *time* being defined in v. 11.

We conclude, therefore, that there is no such thing predicted in the Bible as "the battle of Armageddon;" and that the Battle of that Great Day of God Almighty will not take place in the plain of Megiddo. And here, for the present, we leave the mighty theme, for close and careful scriptural investigation. We leave it in the hands of such candid brethren as have the noble spirit of the Bereans, of Daniel, and of the holy prophets generally. (1 Pet. 1 : 10, 11.) "Thy testimonies are wonderful."

An seis meliora? Candidus imperti: si non, his utere mecum. E. E. R.

Selections.

MILLENARIANISM AND ANTI-MILLENARIANS.

FROM BONAR'S "PROPHETICAL LANDMARKS."

I HAVE read most of the works written against the system of doctrine called Millenarian. They are few in number. What may be the reason of this I do not undertake to say. In reading them, I have been struck with the peculiar method of reasoning which they adopt. Their object is rather to *disprove* our hypothesis than to *prove* their own. They take for granted that if Millenarianism be overthrown, then their system must come in its place as a matter of course, without further proof. They do not build up nor fortify their own system so much as they try to overturn that of their opponents. Hence their theory does not stand upon direct *textual* proof from Scripture in its favor, but upon the supposed absence of proof for the opposite.

Assuming that Millenarianism is in its very nature impossible, and therefore not capable of being proved, they endeavor to turn the edge of Millenarian expositions, and to show that a different sense is *possible.* But surely this is not all that is needed. Millenarianism may have no foundation in Scripture, and Anti-millenarianism still be equally baseless. What I desire of our opposing brethren is, that they would produce the *direct positive texts* on which they ground *their* theory, not on which they rest their opposition to us. All the length they have advanced as yet is, that our system is

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false, and that theirs *may be* true. It remains that they prove from Scripture that theirs *must be* true. They have not done this, though, both logically and theologically, their reasoning is at fault till they do so.

Besides, in reference to most of the disputed passages, the ground which they take appears to me very narrow and insecure. Our position is, that the texts in question *must be* interpreted in a certain way, and admit of no other sense. We may be wrong in this; but such, at least, is our position. What, then, is the counter-position? Only that they *may be* interpreted differently; that certain doctrines (supposed to be in jeopardy) *demand* a different sense, and that the passages themselves *admit* of it. Now, these passages are the hinges of the whole question. They can have but *one* true meaning, a meaning to be determined not by general inferences from collateral doctrines, but from the examination, textual and contextual, of the words themselves. If, then, we maintain that the principles of sound interpretation *compel* us to adopt the literal view, why do our brethren not take up the opposite position, and say that these same principles *compel* them to adopt another sense? Why do they stop short of this, and merely say that they do not feel constrained to adopt our meaning, for that the passages admit of another? Why do they not oppose their "must be" to our "must be?" If their theory be thoroughly invulnerable, and ours as thoroughly feeble, why do they not venture upon a more positive method of interpretation?

Let me illustrate my meaning by reference to 2 Thess. 2 : 8. That is one of the most conclusive passages that have been adduced in the discussion; not only because it is clear and pointed in itself, but because it occurs in a plain epistle, and not in any book of figure or symbol. Its testimony to a pre-millennial advent appears to me irresistible. Our position respecting it is, that, if there be certainty in language, consistency in statement, and coherence in argument, the expression, "*brightness of His coming*" must refer to the literal advent? How, then, is this met? Not by showing that it cannot be so interpreted, or by proving that it does not refer to a literal advent, but simply by trying to show that the words *may* mean something else, though what that something is is never told. This surely is a very feeble and indirect way of meeting our statements. Nor do I think it the fair method, either logically or scripturally. Respecting such an important passage something more decided and direct is demanded. It should at least be shown that *our interpretation is wrong*, and not simply that some other is possible. For what is this but an admission that the natural sense of the passage is on our side, and only the non-natural on the other. And if the natural and probable sense be ours, and only the non-natural and remote possible be theirs, can we hesitate in deciding which of the two is according to the mind of the Spirit?

The general line of argument adopted by our opposers also appears to me both unsound and unsafe. They argue that our doctrine is in itself so carnal, so absurd, so inconsistent with other doctrines, that it cannot be believed. They accordingly approach the Scriptures with such a bias, that one can scarcely expect a calm and fair examination of the passages in question. But even though the bias were not so injurious, still the method of procedure is inadmissible. If the question be one purely of Scripture interpretation, then no previous ideas of our own as to the nature of the doctrine taught ought to be allowed to weigh with us. Our inquiry simply is, what has God written? It is unfair, it is illogical, nay, it is deeply sinful, to come to the consideration of an important doctrine with minds so preoccupied with the conviction that it cannot be proven that the weighing of evidence is altogether unnecessary. If the case is one of evidence, let us either fairly and scrupulously weigh that evidence, or else decline to enter on it. But let us not profess to be weighing it when we have previously, and on other grounds, settled the whole question.

It is most unsafe to make *our ideas* of the possible our standard in measuring Scripture. It is clear, in such a case, that we are dictating to God, and not submitting to be taught by Him. There is a melancholy instance of this in Professor George Bush, in his work on the resurrection. He sets out in the same track

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which our opponents have so extensively adopted, and affirms that the doctrine in question is an impossibility. "The physiological fact of the constant change which our bodies are undergoing," he writes, "is irreconcilably at war with the tenet of the resurrection of our bodies." Thus deciding in advance that the resurrection *cannot be*, he proceeds to show how those passages which speak of it may be interpreted so as not to teach it! Justly has he been assailed here as most illogical in the arrangement of his argument, and unfair in his method. His reviewers very properly told him that he was no judge of what is possible or impossible where the power of God is concerned. They admitted the difficulties involved in a resurrection of the body, difficulties far greater than any which Millenarianism involves, but left these in the hands of God, for whom nothing is too hard. They told him also that his book was a mere attempt to reconcile Scripture to a preconceived theory of his own. And these are precisely our answers to Anti-millenarian works, most of which set out with similar assumptions, and are mainly occupied with like attempts. We say that such a method is unsound and reprehensible, that difficulties are nought to God, and that nothing can be more dangerous than to handle Scripture merely to reconcile it to a theory of our own.

Professor Stuart also, near the close of his life, published a very elaborate commentary on the Apocalypse, in which he was compelled as a critic, with all his repugnance to our doctrines, to admit that the first resurrection, spoken of in chapter 20 of that book, is a literal resurrection, and that the words will not grammatically admit of being spiritualized. But to compensate for this admission, he gives us his opinion very freely upon the merits of Millenarianism. He calls it "a gross conception," an "impossibility," a "phantasy of the brain," the "fancy dream" of men "who make a worldly and sensual kingdom."* This is a specimen of the mode of reasoning which is too much indulged in by Anti-millenarians. They tell us that our theory is visionary and impossible, and that, therefore, it *cannot* be scriptural. It does not seem to have occurred to the learned Professor that this is precisely the false position which Unitarians adopt, and which he, in other places, was not slow to condemn. When arguing with the deniers of the Divinity of our Lord, he stood manfully upon the broad ground of Scripture, refusing to be moved away from it by their oft-repeated charges of impossibility and absurdity; but when undertaking to reason with his brethren in Christ, he both loses sight of his former principles, and leaves behind him his former respectful spirit. He does not meet us calmly, and prove that *his* system is scriptural and *ours* unscriptural; but he *assumes* throughout that Millenarianism is a silly fable, and that, therefore, all texts which seem to favor it must be explained away. This we hold to be indefensible; and all dispassionate judges must regard what he has written against our doctrines as a melancholy exhibition of rationalistic irreverence for the inspired word of God.

As to the history of our doctrines, the conclusions to which all inquirers upon the subject have come is, that during the three first centuries it prevailed universally, its only opponents being the Gnostics. This is now an ascertained historical fact, which we may well ask our opponents to account for, as it presupposes that Chiliasm was an article of the Apostolic creed. But, I have no wish to prop up our doctrines by human authority, even of the most ancient and universal kind. If they cannot be unquivocally maintained from Scripture, I will not attempt to call in human witnesses, however numerous and venerable. Yet, it would be well if our opponents, when casting reproach upon us, would remember that some respect is due to the honored names that have been associated with our teachings from the days of the Apostles to our own.

As to the difficulties which are said to adhere to our system, and to render it incapable of proof, let me say a word. Previous to the fulfilment of every prophecy, there have always been difficulties connected with it, by which

* Some of Professor Stuart's harshness and extravagance in these particulars was very justly and effectively retorted upon him by Dr. Duffield, in his able "*Reply to Professor Stuart's Strictures*," &c., published by Mark H. Newman, 199 Broadway, New York, 1843; 12mo., pp. 183.—*Ed.*

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faith has been proved, and over which unbelief has stumbled. The predictions concerning the first advent contained an amount of difficulty, perplexity and apparent impossibility, which completely overshadows everything of that nature in the present case. Man's reasoning in regard to *difficulties* has been thus entirely overthrown. It has been shown that he is no judge of these, and that when he attempts to estimate them, and to mould God's Word according to them, he is sure to err. We have thus been shown how careful we ought to be in pronouncing upon these, and how unbefitting our position it is, as finite learners, to insist upon weighing a doctrine in the balance of our difficulties rather than in the balance of the sanctuary. Were this method of reasoning lawful, the Jews might well have excused themselves in disbelieving the incarnation; and Unitarians might maintain the field successfully against the asserters of the proper Godhead of our Lord Jesus Christ. Nay, we ourselves should be thoroughly baffled in our attempt to prove the resurrection of the body, as there is absolutely no escape from the difficulties which surround that doctrine, save by direct appeal to what God has written, and to what God is able to perform.

Instead of being staggered by the existence of difficulties, we ought rather to expect to find them. Had there been none, we would have been inclined to say that the doctrine is of man, not of God. Man may construct a scheme of the future, as a child draws a map of the stars, in which there shall appear no difficulties, no incongruities. But God's system of the future is not likely to be as smooth and comprehensible. It is a future which is all His own; a future in which there are ten thousand movements to adjust, and ten thousand conflicting forces to calculate; a future in which there are new truths to be evolved, new operations to be put in force, and hence many new links to be formed for knitting the whole harmoniously together. And it certainly is no great demand which God makes upon us, that we should wait in patience a little while, and not prejudge His system, because all the links are not visible, and the order is not in keeping with our poor ideas of harmony. The points in which it now appears dark or disjointed, may be the very parts where there has been most of Divine wisdom expended; and the cause of the seeming dfficulty may be the very vastness of the truth revealed, breaking out beyond the lowness and narrowness of human thought.

It is also a great error, entertained by some who resist our teachings, that our system is based only upon a few knotty, doubtful, and obscure texts. The passages on which it rests, and on the strength of which we ask the reader to hesitate before he rejects it, are neither few nor ambiguous. They are not only poetic utterances and mysterious visions, but plain epistolary and didactic records, which give no uncertain sound, and no feeble testimony. No other doctrine of Christianity can produce a larger, more distinct, and more vigorous array in its favor. Christians receive many truths as incontestable, which are built upon a basis by no means so solid or so broad as that on which our system reposes. Our witnesses are many, and their testimony is entitled to be heard. Our doctrine, as Millenarians, pervades the whole Word of God, from Genesis to Revelation. It is not confined to the figurative and poetical books. It declares itself with equal fulness, in narrative and epistle, in symbol and in type. Like a thread of gold, it runs through the whole web of Revelation, crossing and recrossing it everywhere, and imparting the richest brilliance in the whole texture. It is the burden of all prophecy. It is the summing up as well as the unravelling of all history. It is the final and grand solution of the mystery of God's dealings with this world of ours. It is the germ of Israel's types. It is woven into all their ordinances, and rites, and festivals. It is the theme of many a psalm; the heart of many a symbol; the subject of many a parable; the end and point of many a promise; the seal set to the Gospel of the grace of God as the "*Gospel of the Kingdom.*" It has been the hope of the Church through many a starless night, when other hopes had gone out one by one, like beacons shattered by the tempest, leaving her disconsolate and helpless. And it is now again, in our day, pressed

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upon her notice, as her strength in "the hour of temptation, which is coming upon all the world," the only light which cannot be quenched, and by which alone she will be able to steer her perilous course through the gloom of the thickening storm. It is no dream of carnal enthusiasts, enamored of materialism, and anticipating a paradise of gross delights. It is the calm belief of spiritual men, resting upon God's sure promise, and looking forward to a kingdom of "righteousness, peace, and joy in the Holy Ghost." It is no hasty conjecture, no novelty of a feverish period, rashly caught up, without consideration and without evidence. It can produce the testimony of ages in its behalf; and they who have held it in our day, have been men who studied their Bible on their knees, and have come to their conclusions after long, deliberate, and most solemn investigation. It is no fable of romance; it is sober, scriptural reality, though far beyond what fancy ever painted. It is no vision of the politician; yet it shows us how, ere long, shall be exemplified that which earthly governments have been vainly striving to realize,—A PEACEFUL AND PROSPEROUS WORLD.

THE WHOLE CREATION SIGHETH.

(From Madame de Gasparin's "Heavenly Horizons.")

A SIGH! you all know it well, this sigh of sadness, this sigh of expectation. Not a breast that has not heaved it; no lips from which it has not often risen to heaven. We are ill at ease. All of us, whether we be happy or unhappy, have a burden to bear, the burden of human woes. There is no escape from our deep consciousness, intensified perhaps by the breathless hurry of our age,—that of the short duration of all earthly things. The best are soonest over, but all pass in exceeding haste, and we ourselves seem as though a mighty and resistless wind were sweeping us away.

Formerly, tidings, whether good or bad, were slow of step; we hardly knew what was going on at the other side of the globe till a year after the event. If blood had been spilled, the earth had had time to drink it up; if tears had flowed, the sun had had time to dry them. The griefs that spoke to us from afar, left the heart comparatively unmoved. Things are changed now. The tree of the knowledge of good and evil has bent its branches more within our reach, and each moment our greedy hands are raised to gather its fruit. And the result is not only an anxious restlessness, but a fund of bitter melancholy.

Formerly, the general tone was one of gaiety. The note that an attentive observer would have heard prevailing over all others, was a crystalline serene note, echoing from the cottage to the palace. The note that echoes over our earth at this present hour, in the village, town, or quiet country, is a wailing note, akin to tears,—an immense *sigh*.

As for me, from my heart there ever rises an unutterable groan. The world as it now is, does not satisfy me; still less do I satisfy myself. Creation suffers and laments with me. St. Paul expresses this mighty woe in one strong word,—"travaileth in pain."

What is it that we are looking for—death? It is here, taking us all away at our appointed hour. Death is a curse; it sweeps the earth bare, but cannot transform it. Is it the final judgment, the awful hour, that even the redeemed of the Lord cannot contemplate unmoved? The judgment crushes the guilty; but creation is not saved. Is it the final destruction, the devouring fire predicted in Scripture? This will destroy the earth, but will not restore its innocence or beauty. Is it the new heaven and the new earth? But it is this world that has suffered, and to it special promises have been made. The whole creation plunged in misery, the oppression of the poor, nature fallen from its first estate—all ask for something beside, claim some other promise, wait for something more!

What is it that creation hopes for? For its deliverance. For what does it sigh? for its restoration. What does it wait for? For Jesus, the King! He will come again! This cry echoes throughout the Scriptures. He will come again. He who publishes liberty to the captives, and crushes death beneath His foot—He will come again. With Him will come purity, love,

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the era of perfect blessedness foretold by the prophets.

The messengers of the Lord in all times speak to us of a sanctified world, singing praises to God; we only knew a sinful world, hurling complaints and blasphemies against Him. Happiness overflows the earth of which they speak. Our earth is the seat of desolation. They tell us of "times of refreshing;" our times are times of exhaustion. Peace, love, exceeding great joy here on earth, both with God and our fellow creatures; these are promised; and, behold, wars ravage, tears inundate our world; sorrow for the dead draws her dark veil round it; the angels as they pass it in their heavenward flight hear a murmur of plaintive cries, angry voices, and mad laughter, sadder still than tears. From age to age generations of believers have been laid in the grave, their faces turned to the east; and each, in dying, has left behind the sublime watchword, "Thy kingdom come!"

Yea, Lord, Thy kingdom come! Scoffers, indeed, may laugh. "Where is the promise of His coming?" they say. "Since the fathers fell asleep, all things have gone on as they were." We have nothing to answer, and nothing to ask, but simply, *Thy kingdom come!*

Thy kingdom come! It is at once a prayer and a pledge. He who told us thus to pray is He who will surely come. If hearts big with love, hands clasped,—if, with strong crying and tears, the whole earth were to raise this burning aspiration to the skies,—oh, I believe that the Lord would hear, I believe, indeed, that the Lord would come. "Even so, come, Lord Jesus!"

"None ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it until the manifestation of the children of God; that is, until the redemption or resurrection of the saints. . . . . Adam, therefore, as a type of Christ, reigned in the Church almost a thousand years. The world, therefore, beginning thus, doth show us how it will end, viz., by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory that the Church shall have in the latter day, even in the seven thousandth year of the world, *that Sabbath when Christ shall set up his kingdom on earth.* According to that which is written: 'They lived and reigned with Christ a thousand years.' . . . . Hence, therefore, in the first place, the dragon is chained for these thousand years."—*Bunyan.*

WAITING FOR CHRIST.

(From the German of Hiller.)

We wait for Thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow
And sees the Lord descending,
And with him bliss unending.

We wait for Thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon the cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up,
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

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Editorial.

CONCESSIONS OF AN OPPONENT.

HAVING recently looked through Rev. David Brown's book against the Millenarians (for which he received the doctorate, and from which most of our recent opponents have drawn largely for their arguments and ideas), we were much impressed in noticing the nature and extent of the concessions which that fierce and arrogant controversialist was constrained to make in our favor. We have noted a few for the benefit of our readers.

1. He agrees that we are living in ominous and exciting times; that "changes in public affairs, both political and ecclesiastical," have been occurring, which may well recall the prophet's inquiry, "O, my Lord, what shall be the end of these things?" and that, "at such a time, emphatically, we do well to take heed to the sure word of prophecy, as to a light that shineth in a dark place, until the day dawn, and the daystar arise in our hearts." P. 2.

2. He also agrees that many oppose Millenarian doctrines out of mere unreasonable prejudices and unfounded prepossessions. He speaks of some who turn away from Pre-millennialism, simply because the prayerful investigation of the inspired text, and the pursuit of the exegetical inquiries and discoveries required, are uncongenial and uninviting to them. "The bare statement of its principles," he says, "carries to their mind its own refutation; not so much from its preconceived unscripturalness, as from the absurdity which it *seems* to carry on the face of it. They have hardly patience to listen to it. It requires an effort for them to sit without a smile under a grave exposition and defence of it. If they undertake to refute it, it is a task, the irksomeness of which they are unable to conceal, and their unfitness for which can scarcely fail to appear." P. 9. We have ourselves found some of this class among our clerical brethren, who, according to Mr. Brown, are properly characterized as irreverent, and unfit to speak at all upon the subject.

3. Mr. Brown also acknowledges that Millenarians are doing essential service to the cause of Christ and true Christianity by their energy and activity in the promulgation of their views. His own language is: "Pre-millennialists have done the church a real service, by calling attention to the place which the second advent holds in the word of God, and the scheme of divine truth. If the controversy which they have raised should issue in a fresh and impartial inquiry into this branch of it, I, for one, instead of regretting, shall rejoice in the agitation of it. When they dilate upon the prominence given to this doctrine in Scripture, and the practical uses which are made of it, they touch a cord in the heart of every lover of his Lord, and carry conviction to all who tremble at his word." P. 13.

4. He also concedes to us our claim to the commanding position and value which we assign to the promise of our Lord's return. "With them we affirm," he writes, "that THE REDEEMER'S SECOND APPEARING IS THE VERY POLE-STAR OF THE CHURCH. That it is so held forth in the New Testament is beyond dispute. Let any one do himself the justice to collect and arrange the evidence on the subject, and he will be surprised, if the study be new to him, at once at the copiousness, the variety, and the conclusiveness of it. Is it careless SINNERS, or lax professors that are to be warned? See Matt. 16:26, 27; 2 Pet. 3:9, 10; 1 Cor. 3:13; Jude 14, 15; Rev. 1:7. Is it SAINTS that are to be stimulated to a fearless testimony for Christ, to patient suffering for his sake, to hope, to constancy, to heavenly-mindedness, to universal duty? See Luke 12:8; 1 Pet. 4:12, 13; Jas. 5:7; 1 Pet. 1:13; Luke 12:35–37; 1 Jno. 2:28; Col. 3:4, 5; 1 Jno. 3:2, 3; 2 Tim. 4:8; Phil. 3:20; Rev. 2:25. When the Thessalonian converts turned to God from idols, it was on the one hand 'to serve the living and true

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God;' and on the other 'to *wait for his Son from heaven.*' (1 Thess. 1 : 9, 10.)" Pp. 14–16. We give the emphasizing as printed in Mr. Brown's book. It is really refreshing to see our opponents at length so far submitting to the unmistakable teachings and spirit of holy Scripture.

5. So, too, with reference to death. Many of our opponents will persist in asserting that death is to all intents and purposes the same as the coming of the Son of man, at least to the individual. We will permit their own champion to reply to them. "The coming of Christ to individuals at death—however warrantably we may speak so, and whatever profitable considerations it may suggest"—says he—"is *not fitted* for taking that place in the view of the believer which Scripture assigns to the second advent. 1. The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. And as a substitute for the expectation of the Redeemer's appearing, this looking forward to one's own death will be found very deficient in practical effect. 2. The bliss of the disembodied spirits of the just is not only *incomplete*, but, in some sense, *private* and *fragmentary*, if I may so express myself. But at the Redeemer's appearing, all his redeemed will be collected together, and PERFECTLY and PUBLICLY glorified. 3. To put the expectation of one's own death in place of the prospect of Christ's appearing, is to dislocate a beautiful jointing in divine truth, to destroy one of its finest collocations." Pp. 22–24. Such are exactly our ideas.

6. He also agrees with us as to the value, and high power to sanctify and comfort the Christian, of the attitude of constant expectancy of the Saviour's return. "This waiting for Christ," says he, "was the distinguishing excellence of the Corinthians: 'Ye come behind in no gift; *waiting for the coming of the Lord Jesus Christ;* who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*' (1 Cor. 1 : 7, 8.) This last passage suggests a class of texts, in which the second advent is placed in a light peculiarly interesting. As the Church never dies, and all that are in Christ between the two advents are viewed as one continuous living body, so in the case of them all—whether dying before, or found alive at his coming—*grace* is represented as terminating in *glory, without an allusion to aught as coming between.* Thus Luke 19 : 13; 1 Thess. 5 : 23; Phil. 1 : 6, 9, 10; 1 Thess. 5 : 9, 10; 1 Cor. 11 : 26. Delightful thought! that the close of the believer's career is to be regarded as merging in the solemnities of the second advent—that the beams of his Lord's glory should be seen brightening the horizon of his present abode." Pp. 16, 17.

"There is still another class of texts," he observes,—"the most delightful perhaps of all, and certainly the most telling upon the heart,—in which the *widowed* condition and feeling of the church, while her Lord is absent from her in the heavens, are brought to view. We get this idea in its perfection from Christ himself, intimating what he expected at his loving people's hands—taking it for granted that they would not be able to do without him. 'And they said unto him, Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees and thy disciples fast not? And he said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come when *the bridegroom shall be taken away from them, and then shall ye fast in those days.*' (Luke 5 : 33–39.) Would it be incongruous in the church to mourn and feel desolate in the *presence* of her Lord? Not less incongruous, it seems, is it, *not* to cherish the feeling of desolation in his *absence.* Still more touchingly does this thought find vent in his last discourse with his disciples, as he sat with them at the communion table in the upper room at Jerusalem, the night before he suffered. '*Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*' (John 16 : 19–22.)" Pp. 18, 19.

7. Mr. Brown also accepts it as the plain

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inculcation of the sacred Scriptures, that all true Christians constantly look, wait, watch and pray for the speedy coming again of Christ. He quotes with approbation the words of Robert Wodrow, who says, "Believers should look forward to the kingdom of glory itself, and pray for the coming of that day when Christ shall be revealed in flaming fire, as it will be then, and not till then, that the Divine character and government will be vindicated, the Redeemer's enemies subdued, the number of the elect completed, and their bodies as well as their souls redeemed and glorified with himself. Hence, we are commanded to be *looking for* and *hasting unto* the coming of the day of God; hence it is the closing prayer of the church, 'Even so, come, Lord Jesus;' and hence it should be often the prayer of believers, individually and collectively, 'Make haste, my beloved, and be thou like a roe or a young hart upon the mountains of spices.'" Pp. 32, 33.

8. These admissions Mr. Brown feels to be forced upon him by the plain texts of Scripture, but finds them so embarrassing to the doctrine of an intervening Millennium before Christ comes, that he as good as gives up that doctrine altogether. This is a most significant point, and is next to an acknowledgment that the theory of a Millennium before Christ comes is untenable. "One remark," says he, "I must request the reader to bear in mind throughout the whole of this discussion. *I attach no importance to the precise period of a thousand years.* It occurs nowhere in Scripture, but in one solitary passage. . . As to its being yet to come, let no one suppose I expect that the beginning and end of this period will be so clearly discernible as to leave no room for doubt upon any mind. . . . If the *first* stages of it should be marked only by the rising beams of the Sun of Righteousness over the darkness and disease, the disorder and confusion, the wretchedness and ruin, which they are destined to chase away; and if its *last* stages should be characterized by nothing but the waning brightness and decaying spirituality of its religious character—*all being outwardly unchanged*,—and the same *uncertainty* overhang this as *all* the great periods of the Divine economy, would it not be worthy of Him who, in His ways as in Himself, is *the same yesterday, to-day, and forever?*" pp. 27–29. So then, according to one of the most positive, dogmatic and loudly pretentious of modern assailants of our doctrines, it is inconsistent with the Scriptures to interpose a definite and *ascertainable* Millennium between us and the second coming of our Redeemer.

9. On the doctrine of the perpetuity of the earth beyond the advent, and the residence of men upon it forever, Mr. Brown is also persuaded to desert the popular belief, and to yield to the force of our reasonings. He agrees that there is no ground for the idea that the world is to be annihilated, much less the whole material universe. He also accepts the doctrine, that the earth and its surrounding heavens, changed and renovated when Christ comes, shall be the eternal abode of men. "Some minds," says he, "shrink from this opinion, as tending to carnalize, or at least to lower, our views of the celestial state. But may not such sensitiveness spring from an unconscious confounding of the present wretched state with that which is expected to take its place? May there not be in it some tincture of that morbid spiritualism, which shrinks from the very touch of materialism, as if separation from it in every form would be the consummation of happiness? May not the Gnostic element of the essential sinfulness and vanity of matter, be found lurking beneath it? Certainly, if the earth was implicated in the curse, it is natural to expect that it should share in its removal. Certainly, the glorified bodies both of the Redeemer and the redeemed derive their elements from the dust of this ground, which will thus, in *their* persons at least, forever endure. And if it be no degradation to the Son of God, to take it into his own person, 'as the first born from the dead'—if the dust of this ground is capable of becoming a 'spiritual' and a 'glorious body,' meet vehicle for the perfected and beatified spirit, the sharer of its bliss in the immediate presence, and the instrument of all its activities in the service of God and the Lamb—it does seem hard to conceive how the very system which has furnished all these elements of incorruption and spirituality, and beauty, and

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glory—when its present constitution shall be dissolved, and when new and higher laws shall be stamped upon it—should be incapable of furnishing a congenial abode for the glorified church. Nor is it easy to make anything else out of Paul's singularly interesting and noble announcements regarding the deliverance of a groaning creation from the bondage of corruption into the glorious liberty of the children of God (Rom. 8 : 19–23), or fairly to interpret the celebrated prediction of Peter (2 Pet. 3 : 10–13), otherwise than as intimating that 'the new heavens and the new earth,' physically considered, will be the same which God originally created for the abode of men; when it shall have undergone an igneous, as it has already undergone an aqueous transformation." Pp. 10, 11.

So much for the strength of argument and Scripture, on which we rest our doctrines. And, with this exhibition of the inroads made by our teachings upon one of the most violent and determined opposers when he came to close scriptural dealing with them, we cannot but wish that many more who find it in their hearts to scoff and sneer at our doctrines would only be so candid and condescending as to examine their Bibles on the subject, and give, if they can, a fair and logical refutation of our arguments. We are sure that such will rise from the attempt much wiser men than when they went at it.

NAPOLEON III.

We do not give it out as a settled doctrine that Louis Napoleon is destined to play the part of the dreaded Antichrist. And, whether he is, or is not, does not at all affect the system of interpretation or the general teachings to which our serial is devoted. We hold simply, that there is to be a personal Antichrist, who is to meet his destruction, after a brief career, at the descent of Christ himself; and that the indications, and resemblances to the prophetic outlines, are all very strongly corroborative of the surmise that the present Emperor of France will be that Man of Sin.

A correspondent objects to this idea, on the ground that Napoleon is not at the head of ten subordinate kings. But we do not say that he is the Antichrist already, except so far as the youth is a man. The Antichrist is *a growth;* and we think we see the expanding rudiments of that growth in Napoleon III, and his schemes and characteristics.

Another correspondent objects to the idea, on the basis that the little horn of Daniel, chap. 8, has a *Greek* origin, whilst Napoleon and his empire is *Latin.* But the Napoleon family is of Greek extraction; whilst many able interpreters apply that little horn to the Roman power. Either of these considerations would obviate the objection. But the little horn of Daniel 8 we would rather apply to Mahomedan and Turkish rule, and to the Antichrist only on that system of *crisis* which refers the fulness of all Antichristian powers of all time to *The Antichrist* of the last days, who is to be the embodiment and final culmination of the whole of them and all their characteristics.

As regards "the number of his name," another correspondent has put us in possession of an additional fact. That name, according to the Apocalypse, must number 666. The first name of the French Emperor, in Latin, *Ludovicus*, counts this number. His second name, thrown into Greek, as if struck on a coin or engraved on a statue, Ναπολεοντι, also counts the same. Both those names together, in Greek, Λοις Ναπολεον, again count the same. This was fully set out in vol. i, pp. 18, 19, of our serial. The additional fact upon this point is, that his whole name, *Louis Napoleon Bonaparte*, in Hebrew, furnishes precisely the same; thus: *Lamed* 30, *Aleph* 1, *Vav* 6, *Yod* 10, *Samek* 60; *Nun* 50, *Pe* 80, *Lamed* 30, *Aleph* 1, *Vav* 6, *Nun* 50; *Beth* 2, *Nun* 50, *Pe* 80, *Resh* 200, *Teth* 9, *Aleph* 1; which, added together, make 666. If there has ever been another case of so many and such remarkable coincidences in harmony with the scriptural designations of the Antichrist, it has never come to our knowledge; whilst other signs go very far towards requiring the belief that the man who is to figure as The Antichrist is already in the world, and advancing rapidly toward his full development.

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The Prophetic Times.

Vol. II. APRIL, 1864. No. 4.

Special Contributions.

CLIPPINGS OF INTELLIGENCE.

JEWS RECENTLY DISCOVERED IN CHINA.

THE London *Jewish Chronicle* is responsible for the truth of the facts detailed in the following statements. The facts are given as having been related to the writer by a Jewish officer in the British navy. The account agrees with what has been generally maintained, that there are large numbers of the descendants of Abraham hidden away in that long-inaccessible country. It is given in the following words:

"At the breaking out of the English war with China he received his commission as lieutenant, and went to the seat of war, and served under Commander Hollins. Our friend was assigned to the command of a small vessel carrying three guns, for the purpose of penetrating the rivers and streams of the interior, and preventing any hostile assemblages. He seldom advanced farther than five or six miles from the principal rendezvous; but on one occasion, tired of cruising about in the same place so often and meeting no opposition, he proceeded ten miles up the river, and still found no hindrance. He sailed until he had advanced about thirty miles into the interior of the country, passing several cities and villages, but seeing no fortifications; and not being molested in any way, he was about to retrace his steps, when, looking ahead, he thought that there appeared something in the distance resembling a fortification. He determined to ascertain the nature of the place, and headed the ship to it. When he approached, he was surprised by seeing multitudes of Chinese junks and other small boats approaching the vessel. The deck was then cleared for action in case of a fight. As the enemy approached nearer to the ship they let fly a cloud of weapons and stones, which, however, did no injury. The lieutenant, thinking to scatter them, had one of his guns loaded with grape-shot, and poured it into them where the crowd appeared thickest. It must have done considerable execution, for now they raised a yell. They attempted to climb up the sides, but were met on every side by the sailors. Now the fight began in real earnest. With all their guns employed, it was as much as the Britisher could do to keep the natives from gaining a footing on board of the vessel. The Chinese fought desperately; their leader—a tall, majestic-looking man, wielded a long straight sword—by his presence seemed to inspire them with increased bravery. Seeing this, an attempt was made to capture him. He had effected a footing on board for himself and a few followers; more were swarming up. A shot through the bottom of his canoe cut off his retreat; there was no hope for them but fighting till more came to their relief. After a brief struggle the capture of their chief is effected, and all the belligerents cease fighting. The British vessel then attempted to make its way out of the river; but the natives, as soon as they perceived this, raised such a yell as we never heard before, and the chief, extending his hands, addressed his captors in a language which did not resemble the Chinese in any respect. The lieutenant was astounded at recognizing the familiar tone of the Hebrew language. 'Thanks to his parents, in his youth he had received a good Hebrew

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education, and was able to carry on a conversation in the Hebrew language with the chief, who told him if he would give him up he would promise that they would not be molested, but permitted a free egress, and also, if he desired, he would show him the city. The officer accepted the proposition, and accompanied by him as a safeguard, and also a body of men from the ship, they visited the town. It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews.

"In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities, and trade with them, but are not allowed to emigrate. They have their own laws; and their chief officer is a Jewish Rabbi, who, with twenty others, enact laws, decide disputes, and deal out justice to the inhabitants of the city. In this tribunal is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place, in order to protect their city. Their laws command the observance of the Jewish religion; but their rites and ceremonies differ from our Jews in many respects. They observe the Sabbath on what is to us Thursday, but still they call it the seventh day. Their synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornamented by beautiful pagodas. Each synagogue is capable of holding over two thousand worshippers, and generally consists of a large hall, with an arched roof, all of stained glass, which presents a beautiful appearance. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. The holy ark is a beautiful structure in itself, and is approached by nine steps of the whitest marble. On opening the doors and drawing the curtain, the whole building is flooded by the light which issues forth. In every available spot inside the ark candles are placed, which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three 'saphorim,' which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the aggregate their rules are in strict accordance with the Jewish religion and are sensible in themselves. The military leader who had been taken prisoner, together with the priests, spared no pains to make themselves understood, explaining everything which they thought would prove interesting.

"The party spent about six hours examining the place, and then returned to the ship laden with presents, of what to them were curiosities. The officer has still in his possession several cabinets, not over four feet square, which contain over three hundred drawers and secret places. The most interesting curiosity which he received was a Prayer-book written in Chaldaic, on vellum, which he presented to the British Museum. Several little articles yet remain in his possession, which are highly treasured by him.

"Thus a community of Israelites exists in Oriental China never heard of before, yet consisting of over one million of souls, speaking the original sacred tongue, keeping their own laws, and possessing documents which record their history thousands of years ago."

OUR DOCTRINES IN ENGLAND.

A correspondent in England, writing to the Boston *Recorder*, says, in speaking of the interest manifested by Christian people in the second coming of Christ:

"The Premillennial question is occupying the attention of a great many of our devout people at this time. Some hundreds of them, mostly persons of wealth and position, have been holding a three days' conference in a town near London, upon the subject, discussing all the portions of Scripture which seem to favor the idea of a personal appearance of the Saviour before the millennium shall begin; and now there is announced a new monthly sixpenny magazine, to be devoted to the theme, entitled, 'The Rainbow,' edited by Dr. William

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Leask, an earnest and able teacher of that school."

THE SPIRIT OF ANTICHRIST.

The Philadelphia *Press*, in giving an account of things at the seat of government in Pennsylvania, says, that a member of the Legislature announced that he would vote against a resolution affirming the Divinity of the Bible, or the sanctity of marriage.

GILFILLAN ON THE CONDITION OF EUROPE.

Rev. George Gilfillan, of England, pleasantly remarks: "It is generally understood that the first shot, let it be fired where it may, will awaken all the guns on the continent, and that then shall be seen the awful sight of a blazing Europe responding to the fires of a blazing America, like Vesuvius replying to Cotopaxi across the deep."

A NEW MAP OF EUROPE.

There has lately appeared in Paris, a pamphlet from the pen of M. Henri Dron, which is entitled "Europe in the Twentieth Century." It consists of fifty pages of small type, and professes to foreshadow what Europe must be in the year 1900,—which is only thirty-six years distant from the present Anno Domini. If M. Henri Dron were a denizen of Utopia, he could not have become map-maker on a more inventive principle. His idea is to dismiss kings, allow rulers of inferior rank perpetual leave of absence in the New World, and simply divides Europe into ten empires. France is to begin by absorbing Belgium, Holland, and the banks of the Rhine: Germany, rid of its crowds of kings and smaller rulers, to be an Empire, with Dresden as its capital; Vienna to be the capital of the Greek Empire, as Rome would be of the Italian, and Stockholm of the Scandinavian; Russia to be divided into two Empires, the Muscovite and the Circassian, of which St. Petersburg and Constantinople should respectively be the chief seats; Portugal to be absorbed in Spain, to make the Hispanian Empire; and Great Britain to remain, what it is, a leading Empire, though possessed of limited European territory.

GARIBALDI'S NEW MANIFESTO.

"Events press. If the year 1863 has left behind it shameful traces of egotism and discords, the new is inaugurated by other promises. In the agitation of oppressed peoples; in the fears of despotism, which feigns to bow to right; in the Titanic struggles of Poland, indomitable and still erect; in the embarrassment even of diplomacy; on every side, in fact, arise the presages of coming events. I am convinced that they will decide the safety of Italy, and will supply the occasion so long desired of realizing its wishes, if the Liberal element is not content with invoking the morrow, in the inert expectation of something better, but is ready and united. Italian democracy, which includes in itself all the militant patriotism for the contested unity, ought to see that it is not sufficient to be numerous, young, confident, but it must, above all, be organized and disciplined. I have not found a better way of supplying this want than by choosing a phalanx of *élite* friends. And with them I have instituted a Central Unity Committee. The name defines the object. To receive pecuniary aid, to dispose men's minds to the accord of sacrifice and duty, all this, with the holy end of the national deliverance, and of fraternal assistance to the enslaved provinces on the longed-for day of battles."

Garibaldi is a man of note in Italy, and a representative man among the people, and as action is most likely to follow his words when he speaks of war, his significant allusion to arms shows that there is trouble of some kind brewing in Italy, which may lead to and swell the general current now setting in towards a general war in Europe.

THE WAR IN EUROPE BEGUN.

As was anticipated, the Schleswig-Holstein troubles have come to collision of arms. The first blow has been struck. The fearful play has opened. Blood has commenced to flow. Where the end will be, and what lies between this beginning and the end, remains to be seen. An allied army of Austrians and Germans has attacked the Danes at Missunde, on the River Schley. The Danes had about three hundred killed and wounded; and the loss of the Aus-

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trians, at the latest date, was thirty officers and five hundred and fifteen men. It is said that the Danes have retreated.

The London *Times* says, "The British Government, a few days since, made to the two German Powers a proposition which deprived them of every possible ground for hostilities. England offered to guarantee the fulfilment of the required conditions, and to embody German principles, as to the government of Schleswig-Holstein, in the protocol to be signed by the signers of the treaty of 1852. When, therefore, the troops of the two German Powers passed the Eider, those Governments knew that all they had demanded had been conceded, and not only conceded but warranted, by a first-rate Power, which had been the chief adviser of Denmark, and possessed the power of enforcing its opinions.

"Can it then be said that the war on which they have entered is other than useless carnage? But with the antagonism between the Dane and German, heated by mutual slaughter, we have little hope that moderate counsel will be listened to by either side."

France seems to hold herself neutral as yet. The Paris correspondent of the *Times* writes: "At a ball, on the 3d inst., the Emperor Napoleon said to a group of marshals and generals: 'It appears they have begun the exchange of cannon-shots in the North. Let them go on, gentlemen. Let them go on. It is no affair of ours. Our policy should be non-intervention.' Those whom he addressed seemed to agree with him."

The *Star* says, "No one can fail to know that the various reports, derived, many of them, from quarters diametrically opposed, concur in attributing to Lord Palmerston a determination to draw England into a war for Denmark."

A NEW MOVEMENT.

"The Boston *Journal* states that a number of gentlemen, who are active members of the different evangelical denominations in that city, are about inaugurating a movement which will secure the daily preaching of the Gospel to those who can be induced to attend it. They have hired the Meionaon for one year for this purpose, and their plan as at present proposed (though it may be modified in the future as experience shall suggest), is to have a prayer-meeting every afternoon, which will be conducted by laymen, and preaching every evening by one of the pastors of Boston or vicinity. The plan meets the cordial approval of Rev. Dr. Kirk, Rev. Dr. Parker, Rev. Dr. Cushman, Rev. Mr. Bixby, and many others who will give to the movement their heartiest efforts. A cordial invitation will be given to all the pastors of the evangelical churches to unite in the movement. The first meeting was to be held on Friday (New Year) afternoon. It is believed that this movement will reach many who are not now brought under religious influences, and be the means of great good."

We hope that these brethren, in their praiseworthy efforts, will also make it a point to tell the non-church-going people whom they are likely to reach, that Christ is presently coming to judge the world for its iniquities, and that the great calling of the Gospel is to places of dominion and glory in an eternal kingdom, now close at hand. It will be the most effective preaching for the out-of-door masses, as it is for all sinners, half-christians and formalists. Let the trumpet-signal of a judgment at hand be rung in the ears of the godless, at the same time that a loving, competent and present Saviour is set forth ready to take under his everlasting protection, and to cleanse, guide and qualify, on condition of prompt and complete surrender to him, for kinghoods and priesthoods in an empire of blessedness, which shall stand and augment for all the ages of ages, and there will be an impression made, and a spiritual awakening and life engendered, for which much of the preaching in New England, as well as elsewhere, is wholly unfitted.

One of the most earnest and successful of our ministerial acquaintances bears his testimony in these words: "There is no subject that I have ever preached upon, the ten or eleven years that I have been in the ministry, that has accomplished so much good as the second personal advent of our Lord, and connected subjects."

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NANGLE ON NAPOLEON III.

The following article has been furnished us by Rev. M. Baxter. We had not before met with the name of its author. Mr. B. speaks of him as "the well-known editor of the *Achill Missionary Herald*, the Rev. Edward Nangle, of the Church of England, Rector of Shreen, Ballisodare, Ireland, who has, ever since 1858, strenuously advocated, in his Journal, the view of Faber and Frere, as to Louis Napoleon being the revived, sword-slain, seventh head of the Beast, or Roman Empire, and that he will 'make war with the saints, and overcome them' for three and a half years, and, with the aid of the Romish hierarchy, carry on a murderous and exterminating persecution against Christians throughout the world, until his destruction at the descent of Christ at the battle of 'the great day of God Almighty.'" The article is very much the same in substance with that given in our April issue for 1863.—Ed.

Rev. 13. The beast in this chapter is the same as the fourth, which is described in Daniel's vision (Dan. 7:4–6), and united in itself the fierceness and cruelty of the other three. The 'dragon' who gave his power, and seat, and great authority to the beast, is Satan. St. John saw one of his heads wounded to death, but his deadly wound was healed, and the beast revived to the possession of even greater power and authority than he had before, so that all the world wondered after him; and regarding his resuscitation as the work of God, while, in fact, it was the work of Satan, they virtually worshipped the Devil, while they did homage to the beast, saying, "Who is like unto the beast? Who is able to make war with him?" We are not informed in this place which of the seven heads of the beast should receive the deadly wound, and be again revived; but we are expressly told elsewhere that this symbolical death and resuscitation should be accomplished in the seventh head. Thus, we read chap. 17:11, "The beast *that was and is not*, even he is the eighth, and is of the seven, and goeth into perdition." In the words which we have italicized, there is a manifest reference to verse 8, where the beast first slain and then revived, is described as "the beast that was, and is not, and yet is." "He was," but receiving the deadly wound, he "is not:" and his deadly wound being healed, he "yet is." This is manifestly the seventh head, or the Roman secular power, in its seventh or last form, because it is written, "he is the eighth, and is of the seven, and goeth into perdition." The seventh head is, in a certain sense, an eighth, but he is still of the seven, because he is, in fact, the seventh head revived, and that this is the last form of the Roman secular power, is manifest, because it is written, that in his seventh revived head, "he goeth into perdition."

The secular power of the Roman Empire should exist under seven different forms of government (chap. 13:1), and although nominally Christian under its latter heads, it should, during the whole term of 1260 years, be Satan's tool for persecuting the Church (chap. 13:7). This empire should be divided into ten kingdoms (chap. 13:1, and 17:12, 13). At the time that St. John wrote, five of the forms of government under which the secular Roman power should exist had fallen, and the sixth form existed (chap. 17:10).

The seventh head, when it appeared, should continue for a short time, until it received a deadly wound with the sword (chap. 17:10; 13:3); but this deadly wound should be healed, and the seventh revived head should become the wonder of the world, and the greatest military power of the age (chap. 13:3). The beast under his seventh and last head, should make way with the saints, and overcome them. His usurped dominion should greatly extend for a time (chap. 13:7), but this extension of his power and apparent victory should only be the precursor of his final and irretrievable downfall (chap. 13:10). This analysis of the contents of this wonderful prediction will prepare the reader for what we believe to be its true interpretation. The Roman Empire, the infidel Machiavel himself being witness, was divided into ten kingdoms. That Empire, up to the time of St. John, had subsisted under five different forms of government, or successions of rulers, namely: kings, consuls, dictators, decemvirs, and military tribunes. These had all fallen; when St. John wrote, the Empire was under its sixth head, namely, the Emperor. This sixth head continued to exist until the year 1806, when Francis of Germany resigned

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the title. The sixth head of the beast then ceased to exist. The dignity thus vacated was seized by Napoleon First, who added Rome and the States of the Church to his already ample dominions. The dynasty, therefore, which he founded was the seventh head of the beast, but it was to continue only for a short space, and therefore, in eleven years from its commencement, it received a deadly wound in the battle of Waterloo, its founder died a solitary prisoner on the ocean rock of St. Helena, and the Napoleon dynasty seemed to have perished with him. But God had purposed otherwise. In a manner as marvellous as it was unlooked for, the world has seen the healing of its deadly wound and the resuscitation of the Napoleon dynasty, in the person of the reigning Emperor. Thus the present French Emperorship is, in a certain sense, the "eighth head of the beast," but at the same time he is "of the seven," being in fact the seventh head revived (chap. 17 : 11).

This interpretation appears to us thoroughly satisfactory, while we discover insuperable objections to every other attempt to explain this wondrous prophecy. Nor can we imagine how such a concurrence of circumstances as those we have mentioned, so exactly agreeing with the terms of the prophecy, could be merely fortuitous. Time, however, will test the correctness of this view, which we have adopted after much investigation of the subject. If we are right, the Napoleon dynasty, true to the instinct of cruel hatred of God's people, which characterizes the beast through the whole term of its existence, will, at no distant period, take the lead in a war of opinion. Allied with the ecclesiastical power of Rome, the Papacy, which is described in a subsequent part of this chapter, a temporary victory will be obtained over God's people, until God vindicates his own truth in the final destruction of its enemies in the battle of "the great day," which is described (chap. 19), in which "the beast" and the "false prophet," or the secular and ecclesiastical power of Rome, are finally destroyed.

Some have concluded, and not, perhaps, without reason, that the verses in Rev. 13 : 12–18, will yet receive a more perfect accomplishment than any which the world has ever yet witnessed. It is plain that this second beast is here represented as maintaining his power by doing great wonders, whether they be the result of human imposture, or wrought by diabolical agency. This the Romish priesthood has done in all ages, enumerating miracles among the marks of the true church. It is also plain that this second beast co-operates with the first beast, using its influence in support of its tyranny. The past and present history of the Romish Church exhibits such an alliance between priestcraft and despotism, between the Romish priesthood and the secular power in its last form.

Rev. 17. There have been divers interpretations of this vision. The beast on which the woman rode, symbolized the secular power of the Roman Empire, which is described (chap. 13) as rising out of the sea or abyss, but it shall go into perdition under its seventh head, to be more fully described in the sequel, as "the beast that was, and is not, and yet is." The assumption of this final form of the beast and his destruction, should be so unlooked for, that it should excite the wonder of all, save God's elect.

Special wisdom from on high is needed to understand this vision. The seven heads of the beast represent the seven hills on which Rome is built; they also represent the seven kings as forms of government to which the Roman Empire shall be subjected. Five of these had fallen, and the sixth (the imperial form of government) existed when St. John wrote, and this continued, with various vicissitudes, until the year 1806, when Francis of Germany formally renounced the title of Roman Emperor. The seventh head then appeared in the Napoleon dynasty, which added Rome and the States of the Church to its already ample dominion, and assumed the sovereignty of Rome. But the seventh head of the beast was to continue, in this phase of it, "for a short space," and accordingly, in eleven years after the time of its foundation, it received a "deadly wound with the sword," at the battle of Waterloo. But "its deadly wound was healed," or, in other words, its power was revived in the present

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French Emperorship, which is, as it were, an eighth head of the beast, but is in reality "of the seven," being the seventh head revived. In this its final form, it will go into perdition.

OUR LORD'S COMING.

EXTRACT FROM A PRIVATE LETTER

*From a gentleman in Philadelphia to his friend in Illinois.**

ONE of the clergymen of this city has felt it his duty to preach, emphatically, upon the second coming of our Lord Jesus Christ, as an event to happen at no distant day, perhaps in a few years.

Now, to the great majority of professing Christians, the proclamation of the coming of our Lord in *their* time, seems to be distasteful and offensive. Many of the members of this clergyman's congregation ask, "Why does Mr. —— preach and write so much about this matter? Such *alarming* proclamations were made hundreds of years ago, and yet the world stands just as it did of old, and is likely so to stand thousands of years to come. Does Mr. —— know any more about the matter than other clergymen? Why, then, should he *frighten* us with the idea that the end of the world is at hand, and the present state of things about to come to a conclusion?"

This, you see, is just the language of the "scoffers" which the Apostle tells should come in "the last days," saying, "Where is the promise of his coming?" and I respectfully ask if this language does not go far to prove that these "last days" *have* really come; and further, that those who use it are not prepared to stand with confidence before the bar of the great Judge, should he now appear?

Many persons with an abundance of the "good things" of this world, and with no concern for an hereafter, have declared their willingness to live here *forever*, provided this abundance of "good things" should be continued to them, with health and strength to enjoy them.

Others, with like blessings, are content to remain on earth *as long as possible*, and, after death, to go into a state of oblivion, or to suffer total annihilation; and some deny that there is *any* state of existence after death: "Let us eat and drink," say they, "for to morrow we die."

Now it seems to me that the idea of eternal oblivion, or of utter annihilation, should be loathsome and abhorrent, in the extreme, to the mind of any intelligent being!

"To die—to lie in cold obstruction—and to rot," even for a time, is sufficiently horrible; but the idea of eternal oblivion, or of utter annihilation, is *too* horrible, I should think, to be entertained for a moment.

But *all* Christians believe (or should believe) that the spirit continues to live after its separation from the body; and it may be questioned whether a being of high intellectual powers would not choose an eternal existence of suffering, if the suffering were not intense, rather than total extinction of being. To such a one, I should think, the death of the body would be a matter of comparatively little concern, if, after death, his spirit might be permitted to revisit the scenes he loved, and to be among the families and friends he delighted to associate with upon earth.

Many passages of Scripture warrant the belief that the departed spirits of just men *have* such communication with our world, and obtain a knowledge of the events that are transpiring here.

Be this as it may, the word of God assures us that the spirits of the just, after their separation from the body, are in a state of blessedness.

Lazarus was carried by the angels into Abraham's bosom, and the penitent thief, on the day of his death, was the companion of our Lord in Paradise. *Death*, then, should have no terrors for those who have made their peace with God, and are prepared to meet their Judge.

St. Paul declares that, for him, to depart from this life and be with Christ was far better than to remain in the flesh; and perhaps no professing Christian would hesitate to say that he

* We publish this letter in the Prophetic Times with the consent of its author, from whom we should be glad to have other contributions on subjects to which our pages are devoted.—ED.

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would be perfectly willing to die at any time, if he was certain to be with Christ, in Paradise, after death.

But whatever ideas we may conceive of the happiness to be enjoyed in Paradise, or in Abraham's bosom, we cannot, with the plain teachings of Scripture before us, imagine for a moment that it is at all to be compared with the far more exceeding and eternal weight of happiness into which the saints shall be introduced when the Son of man shall come with power and great glory to deliver to the blessed children of his Father the kingdom prepared for them from the foundation of the world; when their bodies shall be raised incorruptible, and soul and body enjoy complete and eternal felicity.

I need not point out to *you* the many glowing passages of the Scripture which speak of this blessedness, as you are familiar with them all.

If, then, the happiness of those who die in the Lord be, in the intermediate state between death and the resurrection, so much inferior in degree to that which they shall enjoy after the second coming of Christ, when death itself shall be destroyed; should not the saints, now alive, desire his appearance in *their* day, and their *immediate* introduction into that higher state of felicity, rather than an existence after death in that intermediate state of lower joy?

I have not seen anything in the Bible, or in the writings of pious Christians of any denomination, to lead me to imagine that the children of God have anything to *fear* from the second coming of Christ, be it sooner or later; on the contrary, it is everywhere spoken of as the event above all others to be most anxiously desired by them.

To think otherwise would, indeed, be repugnant to reason and common sense. Suppose we had an invitation to a grand entertainment, to be given on the coming of some great prince or potentate, where we were certain to be feasted, and lauded, and honored; and suppose we were ardently desirous of his coming, and awaiting it, clothed in garments suitable to the occasion; would we, think you, be offended at a messenger who should come to tell us of his near approach, or be *alarmed* and terrified at the voice of the trumpet that announced his arrival?

What says the great English hymn writer?

"Nothing hath the just to lose,
By worlds on worlds destroyed:
Far beneath his feet he views,
With smiles, the flaming void;
Sees the universe renewed,
The grand millennial reign begun;
Shouts with all the sons of God
Around the eternal throne!"

But I may be told that Charles Wesley was an enthusiast and a fanatic. Would that we had many thousands of such like fanatics among us nowadays! The flavor of society would, in my opinion, be greatly improved by the admixture.

An aged clergyman, who for many years had been a chaplain in the United States Navy, says: "I was once in an open boat, in a rough sea, with a reprobate young midshipman in charge of the helm. By reason of his unskilfulness we were every moment in imminent danger of being lost; and the young man became greatly alarmed. I said to him, 'Sir, if you were certain of going to heaven, would you be so much afraid to die?' 'No,' said he, 'if I was sure of going to heaven, I should not care how soon I died.'"

Is it unfair to infer that those who are *afraid* of the second coming of Christ, are, like the young midshipman, very uncertain of getting to heaven at all? and is not this uncertainty the key by which we can understand the objections such persons have to the mention of the subject?

"Could Christians watch ten thousand years
Before their Lord himself appears,
Yet, as He then shall come at last,
'Twere wise, through all such ages past,
T' have watched and waited, and have borne
The scoffer's jest, the worldling's scorn;
But those who watch not in the day,
Will surely sleep the night away.

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"Lord, make me at all hours awake,
And self-denied, thy cross to take,
Robed for Thy nuptial feast in white,
With lamp in hand, and burning bright;
Nor lack of precious oil be mine
When the loud cry, 'Arise and shine!'
Proclaims thee come in bridal state,
And when *preparing* is *too late!*"

"Sing, ye saints! a day of gladness
Dawns already from on high;
Put on joy for sable sadness,
Wipe the tear, repress the sigh.

"Soon will Zion's King, descending,
Clothed in regal robes appear;
Earth shall, to his sceptre bending,
Hail the great, long-promised year.'

Selections.

THE DOMINION OF THE SECOND ADAM.

No. I.

THE covenant of redemption, or, as it is sometimes called, the covenant of grace, is the groundwork of all God's dealings with fallen man. A covenant of works, with implied promises and expressed threatenings, was made with Adam before the fall. He failed to keep it, and it was then that God, out of his mere good pleasure, and the Son, out of his infinite condescension, were pleased to renew the covenant for the behoof of the fallen race of man. In pursuance of this great design, Christ became man, and thus entering into Adam's place, receives from the apostle the title of "the second Adam, the man from heaven."

Nor is this a mere empty name. Becoming the second Adam, he undertook to accomplish all in which the first Adam had failed,—to endure the penalty of the broken covenant, which the first Adam never could have paid, and to win, for as many as shall become his sons through faith, the inheritance conditionally promised to the first Adam, but by him lost forever. And whatever belonged to the first Adam, in virtue of the covenant of life made with him in paradise,—whatever he lost by his fall,—must be the inheritance of the second Adam, in virtue of his having fully discharged the conditions of that covenant.

Turning to the first chapter of Genesis, we find that God said: "Let us make man *in our image*, after our likeness, and let them *have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth. So God created man *in his own image*, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: *and have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth." (Gen. 1:26–28.) This, then, is man's original charter, securing to him God's image and universal dominion. The charter, however, was not without conditions, and inasmuch as the conditions were not observed, the inheritance was lost. Now, when the second Adam fulfilled the conditions of the charter, that very inheritance, *and no other*,—the inheritance, namely, of humanity in God's image, and of dominion over the works of God's hands,—became *his* of right, and must be enjoyed by *him*, and shared by those whose representative he is.

The objection may be made, that such an inheritance is too earthly to be the scriptural expectation held out to man. Let it be remembered, however, that the earth is the work of God's hands, that he made it *all very good;* that he finished and perfected it before he created Adam to be its lord; and that we cannot, therefore, come to any other conclusion than that it was a fit habitation for the creature which he made. No doubt it is now marred and destroyed, and in its present condition could not be a suitable dwelling-place, either for Adam as God created him, or for the redeemed children of men. But who shall say, that, when it shall be restored to its original perfection

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(and this is part of the promise for the fulfilment of which we contend), it will not be as suitable a habitation as ever it could have been, for those in whom God's image is renewed, and who are delivered from the bondage of corruption and even the taint of sin? God is not done with this world of ours. He will yet replenish it with all that is lovely, all that is good, all that is desirable, so that it shall be a monument of his glory to every being that shall look upon it, in the day when he shall make all things new. Nor is this expectation, that the renewed earth shall be the habitation of the blessed, peculiar to pre-millennialists. It forms the creed of many who differ from us as to the time of our Lord's second coming.

But before entering more particularly into this subject, let us direct attention to the means by which the Redeemer works out his great plan of preparing an inheritance for his people, and a people for the inheritance. It is altogether a work of *new creation*. So marred hath this world become by the entrance of sin, and by its present subjection to the rule of the prince of darkness, that it cannot be mended, but must be taken to pieces, and moulded afresh; and so utterly ruined is human nature, by the same causes, that nothing but a work of new creation can restore it. This work hath Christ been carrying on from the hour when he first took upon him the mediatorial office. He begins it in the *heart* of man, and, just as our connection with the first Adam arises out of our natural birth, so our connection with the second Adam arises out of our being born *again*, regenerated, or made new creatures in Christ Jesus. The old man is mortified more and more, and the new man more and more strengthened, during our whole lifetime, and at death only are we made perfect in holiness. Nor is the work of new creation *even then* brought to a close. The *body* also, being united to Christ, awaits in the grave a glorious resurrection. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. And so it is written: "The first man Adam was made a living soul, the last Adam was made a life-giving Spirit." But the work of new creation still goes on. The whole framework of nature must be renovated, the curse removed, the blessedness of Eden restored, and free access again opened unto the tree of life. Even the millennium, however, is not a state of absolute perfection. *Most* things have been made new, but not *all:* there are still lurking there the seeds of a final apostasy, which, when Satan is loosed from his prison-house, shall spring up with rapid growth, and for a moment threaten to overspread the earth with its noxious shade. But when the axe has been laid to the root of that last tree of bitterness, and the last enemy of the Redeemer's reign shall have been overthrown, then shall the work of new creation have been completed; then shall his kingdom have been perfected, and having been presented unto the Father for his approval, shall be established throughout everlasting ages, for the glory of the Godhead, and the supreme felicity of the redeemed.

Such is a brief view of the scriptural connection between the dominion of the second Adam and the whole Divine plan of redemption. We shall now endeavor to illustrate the subject by the examination of some of the passages of God's Word which bear upon it.

The Eighth Psalm contains a full assertion of the dominion of Christ as the second Adam. The psalmist beholds the glory of God displayed in the starry vault, and exclaims: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little" (or, for a little while) "lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." These expressions evidently refer to the dignity bestowed upon Adam, and the very words are rehearsed in which the grant is recorded in the book of Genesis. David, writing after that dominion had been in a great measure withdrawn, and the earth smitten with a curse, still speaks of the grant as one which had

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not by any means been revoked: and we might perhaps conclude, from the opening of the psalm, in which he speaks of stilling the enemy and the avenger (or tormentor), by which term Satan appears to be intended, that this dominion, which was the birthright of Adam, shall be restored by some direct interposition of judgment on the part of the Almighty. More, perhaps, we could not learn from the psalm itself, but we have an inspired commentary upon it in the writings of the Apostle Paul, who quotes it no less than three times in his epistles.

In the Epistle to the Hebrews (2:5), he quotes it in confirmation of the proposition, that God hath *not* put into subjection *unto angels the world to come of which he speaks.* What, then, is this world to come, or, as the original signifies, this *habitable world to come?* (1.) It is not the present Gospel state, for when the apostle wrote, the Gospel dispensation had been already established, and the Jewish dispensation had passed away. Nor, indeed, does the psalm itself appear to have any relation whatever to the Gospel dispensation. It speaks of sheep, oxen, beasts of the field, fowls of the air, fish of the sea, being subject to man; a state of matters which has no very evident reference to the present Evangelical economy. (2.) The world to come is *not heaven*, for heaven can scarcely be called, in any sense, "the world to come," or literally, the habitable earth to come; and, moreover, Christ has *now* dominion over *heaven;* but the apostle, in the verses following, positively says that he has not yet dominion over the world to come. Besides, it is manifest, as Dr. Owen remarks, that the phrase denotes "a certain state and condition of things in *this* world; for the apostle is not treating directly of heaven." And we conclude, therefore, with that learned man, that the apostle alludes to the new heavens and new earth, in opposition to the heavens and earth which now are. It is these that have not been put into subjection to angels, but are to be put in subjection unto Jesus Christ. To prove this assertion, the apostle quotes the Eighth Psalm: "What is man, that thou art mindful of him," &c., and ending with the words, "Thou hast put all things under his feet;" and then he adds, "For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was a little" (or, for a little while) "lower than the angels," for the suffering of death, "crowned with glory and honor." What can be more plain, than that he of whom the psalmist speaks as made, for a little, lower than the angels,—as crowned with glory and honor,—as being set over all the works of God's hands,—is indeed the Lord Jesus Christ? Of him the psalm is an express prophecy.

Having obtained the key to the right understanding of the psalm, let us return to the exposition of it. "What is man," says the psalmist, "that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made him for a little while lower than the angels." He is full of admiration at God's goodness in visiting, or having mercy, upon man; and the special instance of his goodness which he has in view is *the incarnation.* For God in a most special manner visited man, and showed his condescension in visiting him, when he took a man's body, and a man's reasonable soul, into union with himself, being born of the Virgin Mary. There is, of course, as has been already explained, an allusion to Adam, and to God's grant of dominion given to him. But that the psalm has reference to something higher, appears, not only from the apostle's quotation, but also from the psalm itself. God's goodness to Adam could scarcely be a meet subject of praise for David, when the dominion given had been already lost; nor in Adam's time was there any enemy or avenger to be stilled; nor could it be said of Adam, *in any sense,* that the world to come was put under his feet. Another Adam than our first parent is here manifestly in view. Even the Jewish commentators speak of the *Adam above,* or the *Adam on high,* who has dominion over all things, even as the first man, the Adam below, had over the lower world. By the incarnation, then, man was "*minded,*" "*visited,*" *exalted* by God, exalted indeed far above angels, for manhood was in that hour taken into union with the Divinity. And yet, by the state of humiliation into which

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the Redeemer entered, in order to compass the salvation of men, he was made, *for a little*, lower than the angels. "It was," says Owen, "but for a little while, that the person of Christ, in the nature of man, was brought into a condition more indigent than the state of angels is exposed unto: neither was he for that season made a little, but very much lower than the angels."

The psalmist tells us that the Son of man, who was made for a little while lower than the angels, was crowned with glory and honor. The apostle interprets, by informing us that we see Jesus, who was made for a little while lower than the angels, for the suffering of death, crowned with glory and honor. And thus it is plainly proved, that this clause refers to Christ's present exaltation at the right hand of God.

Lastly, the psalmist affirms, that God hath made him to have dominion over the works of his hands, and hath put all things under his feet. And the apostle says, "But now we see not yet all things put under him." Whence we learn, that this clause of the psalm is not yet fulfilled, but is reserved for the world to come. It was not fulfilled in the days of the apostle, and no event has since taken place which can for one moment be supposed to be its fulfilment. We learn, therefore, that, although God has by an eternal decree given him dominion, we shall never see that dominion until the time shall come when all his enemies shall be made his footstool. Then shall all things be put beneath his rule as the second Adam, all sheep, and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. Nor can we understand this language as merely figurative, because it is simply a rehearsal of God's original grant to Adam. If the dominion given to Adam is expressed in language not figurative, but literal, the same language, when applied to the dominion of the second Adam, must be understood to be literal also.

In the Epistle to the Ephesians, we find the apostle again quoting the Eighth Psalm. He had informed them (ch. 1 : 9, 10) that the mystery of God's will, and the purpose which he had purposed, was, "that in the dispensation of the fulness of times, he might gather together in one all things, both which are in heaven, and which are on earth:" that in Christ believers have already "obtained an inheritance" (ver. 11); that the inheritance is not yet enjoyed, but that, in the meantime, they were "sealed with the Holy Spirit of promise," which is "the earnest of their inheritance, until the redemption of the purchased possession" (ver. 13, 14). He calls upon them to contemplate, for their encouragement, "the riches of the glory of God's inheritance in the saints, and the exceeding greatness of his power toward those who believe," as first manifested in raising Christ from the dead, and setting him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but *also in that which is to come:* and then he adds, from our psalm, "*And hath put all things under his feet*, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." (Ver. 19–23.) Now, as in the Epistle to the Hebrews, the apostle expressly said, "We see not yet all things put under him," we cannot doubt, that in writing to the Ephesians, he was teaching them to look forward to good things *yet to come;* things already belonging to Christ by decree, but not yet his in actual possession. And the special lesson, upon the subject before us, which is taught in this Epistle to the Ephesians is, that in the world to come, when the second Adam shall be invested with the dominion which belongs to him, his *Church* shall, at the same time, be gathered together, and shall be manifested as the fulness of him that filleth all in all: and that, when he becomes head over all creation, he shall be head over all things *to*, or *for*, his Church.

The third place in which the apostle quotes our psalm is in the 15th of 1 Corinthians. He is there speaking of the resurrection. "As in Adam," he says, "all die; even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then (or afterwards) cometh the end, when he shall have put down all rule and all authority and power.

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For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For *he* (*i. e.*, God) *hath put all enemies under his feet.*" Here there are three epochs mentioned. First, Christ's resurrection; secondly, Christ's coming; thirdly, the end. As between the first of these and the second there hath been a long interval, so between the second and third there shall be a long interval also—even a thousand years—the millennium—the period of Christ's reign. All his enemies shall not be put under his feet till the conclusion of that period, but he shall be engaged during his reign in putting them down. When he first leaves the right hand of the Father, he shall strike through kings in the day of his wrath; but till Gog and Magog are consumed, there shall not be a final destruction of his enemies. When he comes again, Satan shall be bound, but the fruits of his hostility shall not cease, until, at the close of the millennium, he is cast into the lake of fire. When the Redeemer raises up his people at his coming, death shall be, *in their case*, swallowed up in victory; but death, the last enemy, shall not be destroyed, until death and hell are cast into the lake of fire. The lesson taught us in this quotation is, that the resurrection and the world to come are coincident in point of time; that when Christ shall take the dominion as the second Adam, he shall appear at the head of the glorified saints. And this truth the apostle still further illustrates in the course of his argument. "The first man Adam was made a living soul, the last Adam, a lifegiving spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Such then is the light we gather from the commentaries of the apostle upon the Eighth Psalm, and it is sufficient to set fully before us the first part of our subject,—the dominion of the second Adam. We learn that it is a dominion over the habitable world to come, over the new heavens and earth, and all that is therein; that it belongs to him in virtue of his incarnation, and of the original grant made to Adam at his creation,—that it shall be exercised by him for the benefit of those who are to share the blessings of redemption; and that he shall perfect this dominion more and more, during his millennial reign, and establish it in unfading glory; for his kingdom is an everlasting kingdom, and his dominion shall never pass away.

CHRIST'S ENEMIES.

"Jehovah said unto my Lord, Sit thou at my right hand, until I make Thine enemies Thy footstool."—PSALM 111 : 1.

THESE words are quoted more frequently than any others by the Lord and his Apostles. But how are they forgotten! Men love to dwell on the angels' song, "Peace on earth, goodwill toward men;" they love to speak of the birth of Jesus, as if thereby the earth, and all that is in it, were effectually brought to blessing and to God; but they forget that Jesus has been rejected, and that, as rejected, He now sitteth, not on His own throne, not on the throne of His father David, but *on His heavenly Father's throne*, waiting till His enemies shall have been set as a footstool for His feet. We read of Joshua planting his victorious foot on the necks of his enemies, a type of the doom reserved for those who, after rejecting the testimony of Christ's grace, defy the glory of His risen power. If we read what the Scripture says respecting Armageddon (Rev. 26 : 16) and the valley of Jehoshaphat (Jer. 8 : 42), we shall see what the footstool means. We shall see where His enemies shall be gathered, and how they will be crushed. To that hour the second verse of this Psalm belongs: "Jehovah shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies." The land of Israel—Immanuel's land—shall teem with enemies then. Antichrist shall be there; the kings of the whole Roman world and all their armies will be there; but in the midst of them Christ shall come forth to rule. Then shall He speak to them in His wrath, and vex them in His sore displeasure.

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Editorial.

DR. CUMMING AND HIS RECENT LECTURES.

Most of our readers are familiar with the name we place at the head of this article. Dr. Cumming is known as the eloquent minister of the Scottish National Church, Crown Court, Covent Garden, London. His many popular works, touching prophetic topics and the Romish controversy, have made him known in both hemispheres, and acquainted millions with his teachings. Though his works are mostly made up of sermons, lectures and addresses, they have had a very extraordinary circulation, and are still read with great pleasure. They are not profound nor original, but they serve to popularize the productions of closer students, and have about them a beauty of diction and a general clearness and point of ideas, which have made him a preacher of great influence with the masses. He has also used his power with a good deal of discretion, and has done a great work in awakening attention to the subject of the speedy coming of the Saviour, and His sublime purposes with respect to the final, complete renovation of our world.

Dr. Cumming's views do not take a very wide range. His discourses and many books are mainly occupied with a few leading topics. We miss that growth of penetration into the meaning of the Scriptures, and the revelations of God, which we were led to expect from his earlier productions. He continues to be as eloquent and charming as ever, but his later efforts are very little more than reproductions of what he has said many times before. He possesses in an eminent degree the grace and power of repetition and reproduction. But, as Dr. Chalmers said that his greatest successes were attributable to his constant return to the same thing, this feature in Dr. Cumming has served the more effectually to impress and enforce the doctrines upon which he so much dwells.

His system of interpretation is, to a large extent, that of Millenarians. His doctrines respecting the future, with a few exceptions, are rather of the Millerite school. We do not stand with him in all his interpretations, nor is he always consistent with himself; but we can heartily commend the reading of his books, and rejoice in the amount of prophetic truth which he has succeeded in placing so attractively before so many readers. We have received a copy of a Plymouth daily paper, from which we learn that he recently delivered a lecture before the Mechanics' Institute of that place, on "The Approachment of Unfulfilled Prophecy." The lecture, which is fully reported, seems to have been very free and wide in its range, and very successful in its delivery. We append an extract of the report of it at the end of these observations.

A few evenings subsequent to the delivery of this lecture, he gave another, before the Mechanics' Institute of Davenport, on "The Destiny of England in the Prophetic Record," which is also reported in the same paper. This was largely taken up with an account of the Jews, and the part which Christians are to play in the return of that marvellous people, to Palestine in the last days. It is Dr. Cumming's opinion, expressed in this lecture, as also in some of his later volumes, that England is the nation appointed of God to carry the Jews to Canaan, and that, therefore, it is settled that she is to *survive*, if not entirely escape, the revolutionary troubles and desolating judgments which shall overwhelm all other governments. We have a very different conception of the prophetic teachings on this point. We do not think that his arguments at all meet and answer William Thorp on "The Destinies of the British Empire." As we read Jeremiah 25, the cup of God's fury is to be forced upon "all the nations," even "*all the kingdoms of the world, which are upon the face of the earth.*" According to Jeremiah 30, it seems to be God's

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purpose to "make *a full end of all nations*" whither his ancient people the Jews have been scattered. We understand the prophet to say that the whole body and framework of Nebuchadnezzar's image, its toes of iron and clay, among which England must be rated, as well as its golden head and thighs of brass, is to become "like the chaff of the summer threshing-floor," driven to the four winds. All the monarchies and world-powers, from the days of Babylon's glory till the coming of Christ to judgment, were placed before the prophetic view of Daniel, and he has left it for our learning, that the kingdom which God is yet to set up, "SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS." How the Empire of Britain is to be relieved of her appointed share in these terrific destructions yet remains to be shown.

The following is the extract from Dr. Cumming's lecture to which we give place:

"Taking it for granted, then, that the time of Christ's birth was in the year 4132, if they added 1863 years to that, they would find they were within three or four years of the close of the 6000 years. One of the ancient Jewish writers stated that the Jews universally believed that the world would last 6000 years, and that in the seventh thousand the destruction of the world would commence. After quoting several authorities in support of this argument, the learned lecturer proceeded to state that these coincidences must at least be startling to his listeners, if the evidence did not absolutely carry their conviction. He believed that we were rapidly approaching the Saturday evening of the world's long and weary week. They found that the Lord had said, that before he came there should be war and rumors of war, nation rising against nation, and famine, plague and pestilence should reign in divers places.

"In the 16th chapter of Revelations, they read that after the sixth vial had been poured out, three unclean spirits like frogs came out of the mouth of the dragon; and in the next verse they learned that they were the spirits of devils working miracles, which went forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. He asked them to look abroad at the troublous state in which the nations were at present. It was stated in the book of Revelations that three unclean spirits like frogs would deceive the kings of the earth and move them to war. The three frogs were the ancient arms of France; and Mr. Elliott, Bishop Newton, and himself (the lecturer) identified France as the unclean spirit which was to go forth and gather the nations together. He had said so in 1859, and the *Times*, in reviewing a book of his, accepted the fact as strictly and literally true. All the great convulsive movements that had taken place during the last forty-five years, had had the countenance of France, and had principally originated with France. The Emperor of France, he believed, had always acted as a cordial ally with England; but it was a scheme, a movement of policy; and if they read the French papers of that day—and there were extracts from the papers in the *Times*, the *Daily Telegraph*, and the *Standard*—they would find that war was threatened at this moment by the semi-official press, and that England would be the object of assault; and the approaching storm had caused the funds to fall that day, and the Bank had raised the rate of discount to 7 per cent. What was the condition of the whole of Europe? Why, every nation was armed to the very teeth. Science had been robbed of its resources in order to create a more formidable engine of destruction. Literally, every king in Europe stood at this moment with his hand on his sword-hilt. Every statesman acted with caution, as if the ground were strewed with gunpowder. Where he saw a light, he ran to blow it out; wherever he detected a spark, he ran to put his foot upon it—every nation believing that a spark would set all Europe in a blaze. He believed that Russia would play a part in it; and when he visited Davenport he would show them that, although England might be scathed, yet she was destined to remain in her present state of prosperity until it mingled with the splendors of the millennial morning. Now notice! They saw all nations armed, and there were rumors of war. Was not that a startling coincidence in fact with the prophecy that declared what would be the signal of approach-

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ing judgment, and also of deliverance? Every one was prepared for war, and all nations spoke of war; but he believed England would escape. Some might say, if England was sure to escape, why take any further trouble to defend her? If he believed a war would wage, and that in 1867 the Lord would come, his course would be to teach tradesmen to remain at their counter, clerks to remain in the counting-house, soldiers in their regiment, and sailors on the deck, for the place of duty was holier than the altar—it was the holiest place in all Christendom. The Lord said, 'Occupy till I come.' What would be the condition of the world? Two women should be grinding at the mill, one should be taken and the other left; two men should be in the field, one should be taken and the other left. It was a mistake to suppose that Christianity consisted only in preaching and reading prayers. It was a grave and responsible duty; but it might be possessed behind the counter, in the counting-house, in the army, and upon the deck.

"They might say: Was it not dreadful to think that this world might soon come to an end? Or suppose the millennial day were to come, and the Saviour returned; would it not be a great calamity? He could not think that they were so satisfied with the world in its present state, that they would look upon it as a calamity if they were delivered from it. God never made man to die; but man was made to live forever. Death was not a natural condition, but an unnatural condition for which God was not responsible. He believed that there was not a man or woman in that assembly that might not become a Christian or a child of God that night. He did not think there was any reason why a man should not become a Christian, unless it was that he would not be saved. He had noticed that when people met with misfortunes they said it had pleased God to permit so and so; but when they were fortunate he did not hear them say, 'I thank God for doing so and so.' Wherever he saw plague, pestilence, and death, he said sin had done that; but wherever he saw the beautiful sunshine and everything prospering, he said, 'See what our Father in heaven has done!'"

CAN A COMMON READER UNDERSTAND THE APOCALYPSE?

A writer in *The Western Episcopalian*, in a series of questions and answers on Prophecy, thus replies to the inquiry of the above caption. Let those who would understand that wonderful book profit by the hint.

Do you suppose God meant to mock us when he gave us the book? Do you suppose the Spirit of God would write over its portal, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," if the prophecy could not be understood? The study of the book requires a peculiar preparation of the heart and mind. Some of its closing visions may not be fully understood until the time of the end; but it is not, as the scheme of interpretation based on the year-day theory would make it, a sealed book to the great body of the Church. As Auberlen has truly and beautifully said: "It is not without significance that the Revelation of John closes the New Testament. Such books are written only for those who have apprehended by faith, and spiritual understanding. the sum of what is taught in the rest of the Divine word. The Apocalyptic books are not for us so long as we are satisfied and rich in the world, so long as we do not yearn, with our inmost soul, after the more perfect, yea, after the personal coming of the Lord. Only the Lamb that was slain could open the books with the seven seals; none can read its mysteries but they to whom the world is crucified. Daniel and John fell to the ground in holy adoration, when these most intimate revelations were vouchsafed to them; nor is there any other way by which to enter into an understanding of the sacred prophecy. Though the prophecy of John was not to be sealed like that of Daniel, since it was given in the New Testament time, and, as may be said, in the beginning of the last days, yet, notwithstanding, it guards with greater emphasis against every misconception, and repeatedly asserts that patience, and faith, and a mind that hath wisdom, are needful to him who would understand it."

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Special Contributions.

THE FOUR BEASTS OF DANIEL VII.*

THE ordinary explication of the four great beasts in Daniel 7, is, that they represent the same governments as shown to Nebuchadnezzar in the great image. In the first verse we read that Daniel had that vision about the end of the Babylonian empire, while in the explanation (5 : 17) the heavenly interpreter told him that the four beasts stood for four *future* empires. In the history of the Babylonian dominion we cannot find such an inward change as is represented by the lion receiving a man's heart. We therefore conclude that, according to the divine interpretation, we must look from Daniel's stand-point to what was then future.

From the contents of the Book of Daniel we know, that the Prophet was always desirous to be informed about the end of the worldly rule and the coming of the kingdom of YAHVEH. He already foresaw the near approach of the downfall of the Babylonian empire, but at the same time he could observe, in accordance with former divine revelations, the rising power of Medo-Persia. Isaiah, the prophet, had named the conqueror CYRUS, who, as the minister of YAHVEH'S wrath, should execute judgment upon Babylon. He therefore had no need of a new revelation concerning the second world-empire. Before the final overthrow of the Babylonian dynasty, Daniel was informed (chap. 8) that the next, the Medo-Persian empire, should be conquered by the Western European power of Greece, while in the latter time of that divided kingdom a king of fierce countenance should stand up.

Having, therefore, such a distinct description of the first three world-empires of Babylon, Medo-Persia, and Greece, I conclude that, in chap. 7, we have, not a repetition of all that was represented by the image in Nebuchadnezzar's dream, but a revelation about the four different changes in the last, or iron, part of that image, which should finally be consumed and destroyed at the time the reign and dominion is given to the people of the saints of the Most High.

The lion with eagles' wings would then represent the heathen Roman empire, in its strength and rapid progression. The change in the same beast would represent the cessation of conquest and extension by the plucking off of the wings, and also by an inward change, whereby the empire, without changing its outward, became more human.

That inward change was remarkably wrought when the Christian religion was adopted as the religion of the empire under Constantine the Great, which was effected without changing the outward Imperial dominion. The second beast represents another change of government. The bear, a Northern animal, raising itself up on one side, having three ribs in its mouth and of a devouring, savage nature, is a fit emblem of the Northern hordes invading the empire, though not utterly destroying it, yet taking

* We are not prepared to adopt the method which our correspondent has presented in this article, for the interpretation of Daniel's vision of the four beasts, but give it to our readers for their study and criticism. There are points in the article, however, upon which we are pretty well agreed.—*Editor.*

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three provinces, France, Spain, and Italy, and, under Charlemagne, establishing the *German*-Roman empire.

The third beast, the leopard, emblematic of treachery and cunning, must then represent a succeeding government. History shows that the battle of Austerlitz made an end of the German-Roman empire, by the abdication of its last emperor and the erection of the German Confederation of the Rhine under the Protectorate of Napoleon the Great. The subtle and cunning beast is a fit representation of the system of government inaugurated upon the ruins of the former dynasties by that wonderful and successful conqueror, legislator, and ruler. As a child of the Revolution, and executor of its last wishes, he established a despotism under the pretended authority of the popular will and the necessities of the national honor. The mixture of iron and clay was initiated. Notwithstanding he made Paris and France the centre of his power, he did not cut loose from Rome, but preserved his connection with, and regard for the old capital, by proclaiming himself king of Italy and giving his son the title of King of Rome.

No attentive student of modern history can deny, that all the European governments, however much opposed to the great destroyer of the former systems, have been, and are compelled to shape their governments more and more in accordance with the principles introduced by that consummator of the French Revolution. And who can deny that Napoleon III, the present Emperor of France, is the ruling spirit in European policy? The four heads, however, share in the dominion of the leopard. The history of our times records four different governments known as the GREAT POWERS, to wit, Russia, Prussia, Austria, and England. Without doubt, these four powers, in connection with and influenced by the spirit of France, hold the dominion of the present world.

This present world-power must, then, further give place for a last and terrible one, for which, in the natural order of creation, no name can be found. When that change takes place, ten different governments shall appear, dividing between them the dominion of the earth. According to Daniel's vision, three of these powers shall be subdued by one who, in open defiance of the MOST HIGH, shall persecute the saints, and try to change times and laws.

After three and a half years' duration of this blasphemous tyrant, he shall be consumed and destroyed by the revelation of Christ in his power and glory, and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.

This last is plainly the same as that last revelation of iniquity spoken of in the New Testament, and known as the Antichrist, the Man of Sin, the Son of Perdition, the Wicked One, the Mystery of Iniquity.

The view thus given of the four beasts presents a succession of eight different successive world-powers,—four in existence before, and four during the present Christian dispensation, to wit: Babylon, Medo-Persia, Greece, Heathen Rome; Christian-Roman, the German-Roman, the Napoleon, and the Antichristian,—which corresponds with the description of the beast with seven heads and ten horns (Rev. 17). The reign of the great whore over the kings of the earth, shown to John, must belong under the sixth head. The history of the so-called Middle or Dark Ages confirms the truth of that vision. Under the fifth, or Christian-Roman dominion, the clergy became rich and powerful, but the secular power was supreme. It was only under the sixth, or German-Roman empire, that the ecclesiastical power became dominant, and that the Pope of Rome, as the pretended Vicar of Christ, disposed of crowns and kingdoms.

In comparison with the former world-empires the present one will continue a short space, and will not destroy adulterous Christendom. The present order of things, however, is the forerunner and preparation for that last awful and abominable God-defying, Antichristian world-power, which shall be overcome and destroyed by the Lamb, who is Lord of lords and King of kings.

The signs of the times are also very remarkable. In all the governments grown out of the old Roman empire there is great commotion.

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There is a spirit at work plainly indicating subversion of the present political order of things, under the mask of nationality and liberty. Look at Hungary, Poland, Turkey, Italy, and Schleswig-Holstein. Hear the declaration of Napoleon in regard to the treaties of 1815, and his advice of a Congress to adjudicate peaceably the existing differences. Mark the lukewarmness of nominal Christendom, the indifference to damnable heresies under the pretence of toleration, the worldliness of Christian churches, the prevailing immorality in the masses, the increasing corruptions in public life, the unblushing dishonesty of men in high places, the growing luxury of the rich, the multiplication of paupers, and the religious varnish used by so many to cover some of the worst crimes and impurities! Do not all these things foretell that the last development of the mystery of iniquity is at hand?

It is high time for every true believer to put on the whole armor of God, and to take his stand as a soldier of the Cross, and, above all, to become skilled in the use of the sword of the Spirit, which is the Word of God.

The present critical condition of the nations, and the revolutionary movements in the different parts of the world, are the preparation for the last scene in the present dispensation. It is the trumpet-call for all true believers to be awake, waiting and praying, and to be sober and vigilant. It is an exhortation from on high not to ignore the Satanic multitude, visible and invisible, arrayed for battle against the faithful witnesses of the despised Jesus of Nazareth, the king of the Jews; but at the same time not to fear all the powers of earth and hell, whilst we look to the great Captain of our salvation, the author and the accomplisher of our faith. He stands ready, clothed with all power in heaven and on earth, to sustain his cross-bearing disciples, his armor-clad soldiers. When we are instructed in the use of the sword he has given us, we can, without despair, face the multitudinous armies of the Prince of Darkness and his visible representatives, and in full confidence sing, with David of old, "We will rejoice in thy salvation, and in the name of our God we will set up our banners." H. P. S.

COMING EVENTS.

A NATION TO BE BORN IN A DAY.

"Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travaileth, she brought forth her children. Shall I bring to the birth and not cause to bring forth, saith the Lord." (ISAIAH 66: 8, 9.)

THE Prophet here asks a question, and then proceeds to answer it. What he saw in the prophetic foreshowing of events, seems to have created great astonishment, almost approaching to incredulity. Such a thing had never before been seen or heard of as a nation being born at once. How could such a thing be? And could it be? were the mental questions that were presented. But the prophetic answer to these queries must also have been as certain: "For as soon as Zion travailed, she brought forth her children." That is, this "nation that is to be born at once," were actuated by one simultaneous outburst of true repentance, with one consentaneous reception of "Him whom they pierced."

At this point there are three questions presented. First, who is this nation that is to be "born at once?" Secondly, what is that travail that brought them "forth?" And thirdly, at what time and under what circumstances will this astonishing event occur? We may add a fourth question. By what means will this conversion of a whole nation at once be accomplished,—will it be by the ordinary preaching of the Gospel? To this last we may answer at once, emphatically, No!

As to who this nation is,—it is none other than the Jews. As to the travail, by which these children of Zion are brought forth, we find an explanation of that conviction of sin, which produces true repentance, in John 16: 21: "A woman when she is in travail hath sorrow." Where do we find a synonyme for that sorrow of soul which is aptly compared to travail, in that particular nation? Where that general outburst of uncontrollable grief, which the Prophet terms "mourning, as one who mourneth for his only son, and bitterness as one who is in bitterness for his first born?" And where

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does this remarkable occurrence take place? (We call it remarkable, since nothing like it ever has occurred, or ever will occur again.) It takes place at Jerusalem, and at the period of the personal "appearing of the Great God, our Saviour Jesus Christ." But what is the moving cause of this bitter sorrow, which moves the hearts of a whole nation at once? It is the sight of the wounds of the cross. "For they shall look upon me whom they pierced, and they shall mourn for Him as one who mourneth for his only son," &c. They shall converse with Him; and one shall say unto Him, what are these wounds in thine hands? Then He shall answer, "Those are the wounds with which I was wounded in the house of my friends." But, Zion said,—this same Zion that travailed and brought forth her children,—"The Lord hath forsaken me, and my Lord hath forgotten me." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, but I will not forget thee." "Behold, I have graven thee upon the palms of my hands." This appeal to the wounds of the cross is very affecting. He appeals to these very wounds that he received in the house of his friends to prove that he could not forget them. Was ever love like this? Verily, "He is able to save unto the uttermost all that come to God by him,"—since his loving-kindness could remember even them in tender mercy. See the beauty of this intercourse,—entering familiarly into conversation with them, asking and answering questions. As much as to say, "Although I have received these dreadful wounds in the house of my professed friends, yet I could not forget to remember them in mercy; for if my love had not been greater than that of a mother for her babe, I would not voluntarily have suffered these wounds. She may forget. There have been instances, where mothers have forgotten, or mistreated their children, though the instances are rare; but 'I cannot forget thee,' for the nails of the cross have 'engraven thee upon the palms of my hands,' and this is my proof that I am your Saviour." Then "they look upon him whom they pierced and mourn," &c. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness." "For as soon as Zion travailed she brought forth her children." This spiritual travail of soul by which the child of grace is born into new life, bears a resemblance to that of the travail of nature throughout; both in the sorrow of travail and the after joy because a child is born into the world. For these which the travail of Zion brought forth, the nation that was born at once, are also called upon to rejoice. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, that ye may be satisfied with her consolations, and be delighted with the abundance of her glory." "For thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles as a flowing stream." "As one whom his mother comforteth, so will I comfort you: and *ye shall be comforted* IN JERUSALEM." "And when ye see this your heart shall rejoice; for *the hand of the Lord shall be known* towards his servants, and his indignation towards his enemies." "For behold *the Lord* will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." "For by fire and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." "And they shall be moved, and be mad, because of the sword that I will send among them." "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations. He will give them that are wicked to the sword, for I will call for a sword upon ALL the inhabitants of the earth."

And are not these things at hand? As observed by the author of "*The Last Times*," "How manifestly are these signs fulfilling, in the general shaking and crumbling of social order. All is being unsettled, canvassed, distracted, and rendered impotent. Never before were such mighty conflicting forces at work in our world. Never before has there been such a deep and universal agitation upon all that respects the interests of man. Govern-

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ments the most powerful, ideas the most potent, and customs the most firmly rooted, are becoming mere playthings in the hands of remorseless and determined revolution. Surely the signal for the end is come." (P. 296.)

It is at this period, when the ploughshare of God's chastening judgments shall be uprooting all the existing order of things, that Jerusalem's deliverance will come. It is then that this new-born nation is called upon to rejoice. Some rejecters of the personal advent of our Saviour view this birth of a nation as spiritual; and so it is. But there is absolute proof that it is at his personal coming, and that it is the result of that coming. Spirituality there will be, for "the spirit of grace and of supplications is poured upon them." What an effusion of the Spirit must be given at that time, when it is no longer mentioned as a sprinkling, but a "pouring," not upon single or separate individuals, "but upon the house of David, and upon the inhabitants of Jerusalem." "And all shall know me, from the least unto the greatest, saith the Lord." "For at that time a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." This pouring of the Spirit upon whole houses, and upon the city, is the real wonder. Well might the Prophet ask, "Who hath seen or heard such a thing?" If such a thing were now to occur, it would be a world's wonder. And why should not his personal presence be attended by a more powerful effusion of the Spirit than his personal absence? Where is the difference? If he can do his spiritual work in his absence, can he not do it when personally present, and much more effectually, when not only his glorious presence will be there to convince unbelievers, but his glorious power also, both personal and spiritual, to enforce his word and truth? "Thy people shall be willing in the day of thy power." (Psalm 110.) This Psalm does not relate to this dispensation, but is entirely a millennial hymn,—a prophecy in relation to another dispensation. But the beauty of the whole is, that the Cross is at last the power by which the conversion is effected. This disposes of the cavils of those who say we preach the crown to the neglect of the Cross. Here we see them in loving unison, even in the last extremity of the departing dispensation, and this wonder of wonders, the birth of a whole nation at once, is accomplished by a single glance at the wounds of the Cross. And why should it not be so? Why should not the symbol of the world's redemption be associated, even at that hour, with its coronation glory? Could that redeemed world ever forget the groans, and cries, and tears that redeemed it? Could they forget that for their sakes, "He became poor, that they through his poverty might be made rich?" And more than all, can they forget the appalling anguish and unparalleled shame of the Cross, especially when they see, eye to eye, the wounds of him whom they pierced?

A. P. J.

QUESTIONS CONCERNING CHRIST'S KINGDOM.

I.—WHAT IS MEANT BY THIS KINGDOM?

ONE petition of the blessed Lord's prayer is, "Thy kingdom come."

All prayer should be offered in faith; and we should believe, in offering this petition, that the kingdom of God *will* come. We should also have an intelligent view of that for which we pray, and understand what we ask when we say, "Thy kingdom come." What, then, do we mean when we offer this prayer; or, rather, what is meant by the kingdom of Christ?

It is plainly something *yet to come*. It is not already come. If it were come, there would be no necessity or propriety in praying for it. Hence, this kingdom cannot be simply the Gospel dispensation, for that has already come; neither can it be only the work of grace in the heart, for, if so, the thoroughly-converted man has the kingdom already, and need not offer this prayer for himself at least. What, then, is meant by this kingdom? Several things enter into the nature of a kingdom,—the king, or a supreme ruler; the people, or the subjects governed; and a territory, in which the dominion is exercised and the subjects reside. The kingdom of Christ is such a kingdom to come,—a future, everlasting empire.

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Peter speaks of this kingdom in his second epistle, when he says: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the *everlasting kingdom of our Lord and Saviour Jesus Christ.*" (2 Peter 1:11, 12.) The persons to whom Peter wrote were converted persons, his Christian brethren, but they had not entered the everlasting kingdom of Christ; but the promise was, that continuing faithful to the end, they should have an entrance into that kingdom, a *kingdom to come.*

The Lord Jesus, in his description of his second coming (as found in Matt. 25:31–34), says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world." This is the kingdom to come. It is at the coming of Christ to judge the world that the saints are to inherit the kingdom. They do not inherit it in this present evil world. It is not the Gospel dispensation; it is not a work of grace in the heart; but it is a future kingdom, into which the people of God shall be gathered to inherit and enjoy it forever,—a glorious and triumphant state, well worthy of our desires and prayer that it may speedily come.

Look at some of the prophecies of the Old Testament concerning this kingdom. In the second chapter of the book of Daniel, we have an account of King Nebuchadnezzar's dream, which was made known and interpreted by Daniel; both the dream and interpretation having been divinely revealed to him. In this dream Nebuchadnezzar saw a great image. The head of the image was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet partly iron and partly clay. "Thou sawest," said Daniel, "till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and gold broken to pieces together, and became like the chaff of the summer floor, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." This was the dream, and Daniel gave the interpretation. The image represented four great kingdoms, one of which was then existing, the others were to follow. The first kingdom was the Babylonian, of which Nebuchadnezzar was the monarch, represented by the head of gold. The second was that of the Medes and Persians, represented by the breast and arms of silver. The third was the Grecian kingdom, represented by the belly and thighs of brass. The fourth was the Roman kingdom, represented by the legs of iron and feet of mixed iron and clay. The Roman kingdom was made up of various peoples. As one observes: "They were of different principles and dispositions, and never cordially united. The empire thus became weakened by this mixture of barbarous nations, until at length it was divided into ten kingdoms." The ten ultimate kingdoms into which Rome becomes parted are the ten toes of this image; the original Roman element corresponding to the iron, and others to clay.

The stone cut out without hands was further referred to by Daniel in these words: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall endure forever." (Verse 44.) This stone, therefore, represents Christ and his kingdom, which must accordingly be set up some time during the period spanned by these four kingdoms. This stone, in the thirty-fifth verse, is represented as smiting the image and becoming itself a great mountain, filling the whole earth. This certainly remains to be fulfilled, and will be accomplished only when Christ shall come and break the wicked with a rod of iron, and dash them

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in pieces like a potter's vessel. (See Ps. 2.) In the seventh chapter of Daniel we have an account also of a vision which *he* had. He says: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." These four beasts, as we think, represented the same four kingdoms of Nebuchadnezzar's dream.

The first beast was like a lion, and had eagles' wings, and represented the Babylonian kingdom. The second was like to a bear, and represented the kingdom of the Medes and Persians. The third was like a leopard, and represented the Grecian kingdom. The fourth, which represented the Roman kingdom, is described as dreadful and terrible and exceedingly strong, and it had great iron teeth. It was different from all the other beasts, and it had ten horns. These horns represented the ten kingdoms into which the Roman kingdom was divided, the same as the ten toes of Nebuchadnezzar's image. Among these horns there came up a little horn, before whom there were three of the first horns plucked up by the roots, and in this little horn there were eyes like the eyes of a man, and a mouth speaking great things. This little horn represents the Papal power, and the the three horns plucked up were three of those kingdoms united in the temporal dominion of the Pope of Rome, who, to represent them, wears a triple crown upon his head.

Daniel beheld until thrones were *placed* (not *cast down*), and "the Ancient of Days did sit, whose garment was white as snow, and the hairs of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Daniel then beheld the beast (which had the ten horns, and the little horn which sprang up among them) slain, his body destroyed and given to the burning flame. Then he says: "I saw, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and there was given unto him dominion, and glory, and *a kingdom*, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

Here, then, we have the judgment, the books opened, the beast destroyed, and Jesus the Son of man receiving from his Father, the Ancient of days, an everlasting kingdom, which is that very kingdom for which we do, or ought to, pray, when we say, "Thy kingdom come."

Daniel having desired to know the meaning of this vision has it given him. (See verses 15–27.)

In regard to the fourth beast, the following interpretation is given: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 23–27.)

Here we learn that the fourth beast represents the fourth kingdom on the earth, which is none other than the Roman, corresponding to the legs and feet of Nebuchadnezzar's image. The ten horns are ten kingdoms into which the Roman empire was divided, answering to the ten toes of the image. The little horn is the Papal dominion, and its end is thus foretold: "But the judgment shall sit, and they shall take away his dominion *to consume* and to *destroy it* unto the end." And when this little horn shall be thus destroyed, it is added: "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most

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High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This is the kingdom which we should have in mind when we offer the prayer, *Thy kingdom come.* It is the everlasting kingdom to be set up at Christ's coming, and which his people, his saints, shall inherit and possess, when the earth, renewed and beautified like the garden of Eden, shall be governed by the Lord Jesus, and peace, holiness, and joy universally prevail.

S. S. W.

Selections.

THE DOMINION OF THE SECOND ADAM.

No. II.

We proceed now to consider the blessedness of creation under the rule of the second Adam. Here the variety of the subject oppresses us. The many mingling glories of the vision reflect radiance upon one another, like precious stones set side by side in a jewelled diadem, till the aggregate lustre dazzles and confounds the eye. Let us take up some of the prominent topics in detail.

The scene or locality of his dominion, is "the new heavens and new earth." It is no unknown planet, no unimagined locality, that is to be the scene of the future perfected redemption. This very earth, and these heavens, originally created for man, and not only so, but so fashioned and adorned as that they should be in all respects the fittest of all possible dwelling-places for him, shall not be cast aside, as though, by Satan's enmity, they had become utterly vile and useless. They shall be new created. "Behold," says the Almighty, "I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." (Isaiah 65:17.) "As the new heavens and the new earth, which I will make, shall remain before me, so shall your end and your name remain." (Isa. 66:22.) "And I saw," says the Apostle John, speaking of the same period, "a new heaven and a new earth, for the first heaven, and the first earth, were passed away. . . . And he that sat upon the throne said, Behold, I make all things new." (Rev. 21:1–5.) "Nevertheless," says the Apostle Peter, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) The distinguishing feature of this new state of things shall be that the curse, pronounced on the earth because of sin, shall be entirely removed. "There shall be no more curse," says the apostle, in the Apocalypse; and Zechariah, when prophesying of the same blessed time, uses the same expression, though in the English version it is translated "utter destruction." This curse, it would appear, has so affected the earth, that it can only be removed by fire. "The world that then was," says the Apostle Peter, "being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire. In the day of God, the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3:6, 7, 12.) This fact is urged by many, and with great vehemence, against the doctrine that the coming of Christ is before the millennium. "How," say they, "is it possible, if the coming of Christ is to be accompanied with such a conflagration as the Apostle Peter describes, that the nations who are to people the earth during the millennium can be preserved?" We may remark that even if we were to grant to our opponents that the millennium must precede that conflagration, which, according to Peter, is to usher in the new heavens and earth, we shall find that their scheme is by no means free from difficulties. Isaiah speaks of the new heavens and new earth in a way which cannot be easily reconciled with the idea of such an introductory conflagration as shall utterly destroy *all* that is in the earth. "Be ye glad and rejoice forever in that which I create (the new heavens, &c., mentioned in the pre-

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ceding verse), for behold I create Jerusalem a rejoicing, and her people a joy. . . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed. They shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. The wolf and the lamb shall feed together, and the lion shall eat straw as the bullock, and dust shall be the serpent's meat." So plain is this, that one of the latest opponents of the premillennial advent asserts that the apostle's new earth and Isaiah's new earth, are not one and the same, but two different things, to be accomplished at two different times. But then Peter says expressly that it is *according to promise* that we look for a new heavens and a new earth; and the only place where they are mentioned is this passage of Isaiah. How then, if the prophet and the apostle intended different things and times, how could the *one* promise, what the *other* declared he expected?

The earth then, thus renewed by fire, shall not, so far as the Scriptures teach us, be much altered in its outward features. There shall still be the diversified scenery of hill and dale, of mountains, rivers, and seas; and no doubt all in natural beauty that the eye of taste admires shall be met with there, in even greater perfection than now. The giant cedar, and the stately fir, the gray willow drooping over the stream, the white-blossomed almond, the umbrageous sycamore, and the graceful acacia, the green box, and the odorous myrtle, shall mingle the varied hues of their foliage; while the olive, the fig, the vine, and the rose, the special favorites of man, shall still cluster around his dwelling. "Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein. Then shall all the *trees* of the wood rojoice before the Lord: for he cometh—he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth." (Psalm 96 : 11–3.) "I will cause the shower to come down in his season, there shall be showers of blessing; and the tree of the field shall yield her fruit, and the earth shall yield her increase." (Ezek. 34 : 27.) "Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree, and the vine, do yield their strength." (Joel 2 : 22.) "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55 : 12, 13.) The brute creation shall also participate in this glorious change. In what manner, or to what extent, shall be the renewal of their natures, it is of course impossible to say. There may be, perhaps, something figurative in the language employed on this subject by the prophets, but this much at least is apparent, that in the new heavens and new earth they shall be in the condition for which they were originally created,—the same which they enjoyed in Eden before the fall. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11 : 6–9.)

Who, then, shall be the inhabitants of this renovated heavens and earth? They shall be the risen saints, and redeemed men in the flesh, Jewish and Gentile nations. "How unnatural the mixture!" some may be disposed to exclaim; "can we believe that those who have been raised from the grave, and those who are yet subject unto death, can inhabit the same world together?" The testimony of Scripture seems very decided upon this point, that there shall be on the earth during the millennial age,

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those who have not yet been delivered from death, and who shall be subject to the ordinary laws of mortal life. For Isaiah, in that very place which has been already quoted, when discoursing of the new heavens and earth, intimates, as appears to us very clearly, that death is not yet utterly abolished. "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed. . . . As the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. 65 : 20–22.) That is to say, for we can put no other meaning upon the words, the term of man's life shall be so prolonged as to be like the duration of a tree, which extends over several generations of the present race of men: and if one should in those days die at the age of a hundred years, he shall be counted as a child, or as one whom God, for his sins, hath cursed with premature death. Nay, the very fact that Death is not cast into the lake of fire till the end of the millennium—that it is the last enemy that shall be destroyed, seems, conclusively to prove that its power shall not be entirely taken away at the opening of the millennial age. And moreover the prophet speaks of their building houses, and inhabitating them, of their planting vineyards, and eating the fruit of them, and of their offspring being blessed along with them,—all which expressions seem necessarily to imply that they are still in a state of mortality, certainly still in the flesh. Then, again, when we turn to Zechariah's description of the same millennial era, we find that every one that is left of all the nations that came against Jerusalem, shall go up from year to year to keep the feast of tabernacles, and that those who refuse to come shall be punished by the withholding of rain from them. (Zech. 14 : 16.) "Many people," says Isaiah, "shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2 : 3.) We find also that in the vision of the New Jerusalem in the Apocalypse, predicting the glory of the risen saints, it is said, "The kings of the earth do bring their glory and honor unto it, and the glory and honor of the nations shall be brought unto it." (Rev. 21 : 24–26.) Parallel to which passage is that other in the forty-fifth Psalm, in which, speaking of the Church as the bride of Christ, it is said, "Kings' daughters were among thy honorable women; the daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favor." And lastly, the leaves of the tree of life which grows in the midst of the street of the New Jerusalem, are said to be for the *healing of the nations*. (Rev. 22 : 2.) From all which passages, we have no hesitation in coming to the conclusion, that there shall be kings and nations on the new earth, who shall not be delivered from the possibility of sinning, who shall need healing; and who, though the term of man's life shall be greatly prolonged, may yet be subject unto death.

But what shall be the religious state of these nations? Their coming up to worship the Lord of hosts, their bringing their honor and glory unto him, their eating of the leaves of the tree of life, intimate very plainly that there shall be at least a universal *outward* obedience rendered to God during the millennium. In many cases, in the majority of cases, perhaps in all, there shall be the real conversion of the heart; for then shall be the day spoken of by Joel, when the Spirit of God shall be abundantly poured forth, and the means of grace increased. (Joel 2 : 28, 29.) Then shall the people of God spring up as the grass, and as willows by the water-courses. (Isa. 44 : 4.) The work of effectual calling will then go on on a large scale. When the judgments of God are abroad on the earth, the inhabitants thereof shall learn righteousness; and most probably before the dawn of the millennial morn shall have given place to day, the knowledge of the Lord shall have covered the earth, even as the waters cover the channel of the deep. Yet let no man presume upon this, to postpone hearkening *now* to the invitations of the Gospel. We have no reason to believe that any, who in the world that now is shall have put from them an offered Saviour,

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shall ever, in the world to come, have it in their power to embrace him. All such shall be swept away by God's just judgment upon the followers of Antichrist. The prediction of an apostasy at the close of the millennium has led many to suppose that the obedience rendered during that age by the nations, shall not be a hearty obedience, having its root in conversion, else, it is asked, whence should those come who take part in that final rebellion? No doubt the supposition that a portion of the earth's inhabitants only yield an outward homage to their heavenly King, does very easily account for an outbreak of disobedience, when Satan shall be loosed from his prison. Nor do we see sufficient data for pronouncing very decisively that this notion is erroneous. And yet, even though all the nations should be, at the opening of the millennium, converted unto God, we see no difficulty in finding the materials for a rebellion at its close. Though one generation of men should be converted, it does not follow that their successors must be converted too. The children of the saints are not always saints themselves. And thus, in a single generation, there might spring up a sufficient number of unconverted men to furnish the host of Satan for his last daring act of hostility against the Most High.

Having thus ascertained the scene of the dominion of the second Adam, namely, the new heavens and new earth; and having expounded the teaching of Scripture as to one part of its inhabitants, the nations who shall survive the destruction of Antichrist, we may pause to take a short survey of the elements of blessedness which shall belong to their state.

There shall then be peace on earth. "Come, behold the works of the Lord, what desolations he hath wrought in the midst of the earth. He maketh war to cease unto the end of the earth; he breaketh the bow, he cutteth the spear in sunder, he burneth the chariot in the fire." (Ps. 46 : 8, 9.) The shaking of kingdoms shall have ceased—the overturning of thrones shall have come to an end—the heavings of the political ocean shall be stilled into a calm; the dire clashing of interests—the striving of rank with rank, of class with class, which has embittered this world's history ever since the iron was mixed with the miry clay, is now hushed forever. The last of the four great empires shall have been broken in pieces by the stone cut out without hands, and the harmony which empires have looked for, each one in the fruit of the favorite nostrum which he strutted on the stage of politics to recommend to his fellow-men, shall then be found, where none of them all thought of looking for it,—in the pages of Divine revelation, the principles of which shall then have been worked out by the hand of God himself. The tribes of earth, exhausted by their own vain struggles, shall welcome, oh, how gladly! this gift of their Creator; and recognizing in the fearful fall of Antichrist, the smoke of whose burning shall still be ascending before them, the just judgment of an offended God, "they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2 : 4.) The spirit of the Gospel shall be universally diffused. Men shall do unto others as they would that they should do unto them; each shall love his neighbor as himself, and so shall it come to pass, in the language of the prophet, that every man shall dwell under his own vine and fig-tree, without any to make him afraid. "They shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65 : 21–23.) Though sin shall not be utterly eradicated, the contest of the new man for superiority over it shall be far less arduous than now it is. Satan shall then have no access to the imagination to bewitch it with his sorceries. The communications of grace shall be more open and unrestrained than now they are. "It shall come to pass," saith the Almighty, "that *before* they call, I will answer, and while they are yet speaking I will hear." (Isa. 65 : 24.) And moreover, if our earth, even now, is so full of beauty—if from among the busy haunts of men the careworn

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spirit finds relief in looking on its green hillsides, its bosky dells, its cloud-capped mountains; in listening to the murmuring of its rills, the louder voice of its more mighty streams, or the thunderings of the measureless ocean, how much more shall these joys be enhanced, when the curse is removed and paradise restored!

REMARKS ON THE LAODICEAN CHURCH. REV. 3:14–22.

BY REV. JOHN HOOPER.

THE seventh epistle is addressed to the Angel of the Church of Laodicea. Λαοδικεια signifies a just people, being compounded Λαος people, and δικιος just. The word is doubtless intended to express the condition of the church described in the epistle,—*a people which justify themselves*, and count themselves righteous before God, whilst in His sight they are wretched and miserable, &c. That the word is intended to express the condition of a people who justify themselves, but who are not approved of God, is evident also from the word of judgment which God pronounces upon them. For the Lord says, "I know thy works, that thou art neither hot nor cold; so, then, because thou art neither hot nor cold, I will spue thee out of my mouth." Their condition is such as renders them obnoxious in the sight of God, and exposes them to chastisement. This "spuing out" means the casting out of a people from partaking of the honor and glory of the translation, which await their more faithful and devoted brethren. These lukewarm people appear to be in the condition of "the foolish virgins," who went forth to meet the bridegroom, but had not sufficient zeal to provide oil in their vessels, with their lamps, and like them they are disappointed, and rejected; they enter not into the "marriage supper of the Lamb,"—they are not translated when the Lord appeareth, but are shut out, and consequently exposed to the unparalleled tribulation under the reign of Antichrist. This was needful. They were not in a condition to be translated. They must be purified in the fire; and learn by those judgments that righteousness, and holiness, and truth, which are necessary to render them meet for the presence of God, and to fit them for his kingdom.

In that day, every man's work shall be tried as by fire. (1 Cor. 3:7–15.) In that trying day, also, the truth of God's word shall be proved to the uttermost, even as gold is tried, and purified seven times in the fire. Therefore, in the prophetic epistle to the Laodicean, or outcast church, the Lord says, "I counsel thee to buy of me gold tried in the fire," &c.,—and anoint thine eyes with eye-salve, that thou mayest see, and white raiment, that thou mayest be clothed. The white raiment is the righteousness of the saints, which they may still obtain, for the day of mercy is not yet closed, nor the time of final judgment come. The "eye-salve," with which they are exhorted to anoint, is the unction of the Holy Ghost, "whereby we discern all things, even the deep things of God." Those that shall be accounted worthy to stand before the Son of man at his appearing, shall escape the tribulation. But those that pass through the tribulation, being purified therein, receive an anointing subsequent to the translation of the wise virgins. As the sealing was a necessary grace and act of the Lord to prepare the "first fruits" for the translation, so the anointing is necessary to carry his elect, which remain on the earth at the time of the harvest, through the great tribulation. And that there will be a great outpouring of the Spirit on the people of the Lord, after the sealed ones are caught up to meet him in the air, may also be gathered from the prophecy of Joel (2:28–32), which is the time of the outpouring of the Holy Spirit, in "the great and terrible day of the Lord." "The abundance of rain, also, which followed the offering of the evening sacrifice," by Elijah (1 Kings 18:29–46), and also a double portion of the Spirit resting upon Elisha after the translation of Elijah (2 Kings 2:9–15), may be regarded as typical acts, foreshowing the gift of the Holy Ghost to his people on the earth after the translation of sealed ones.*

* "The history referred to of the restoring of the altar, the offering of the evening sacrifice, its fourfold ablution, its being consumed and licked, or

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And those who pass through the tribulation, which will be brought on the whole world, by the reign of Antichrist, will need the strength and consolation of the Spirit to sustain them under it, and to carry them through it. We learn, also, from the Epistle to the Laodiceans, that, though they are cast out from the blessing and honor of the translated ones, yet the Lord is still with them in their outcast state. They are his beloved children, though for wise and gracious reasons, he suffers them to be exposed to severe chastisements. He desires that their sufferings may prove instrumental to their salvation, and they are taught to regard them as being administered in infinite love: for He says unto them, "As many as I love I rebuke and chastise; be zealous, therefore, and repent." Moreover, those that overcome through faith in the blood of the Lamb, and love not their lives unto death, bearing testimony against the power of Antichrist, are promised to "sit with him in his throne." (Verse 21.) Accordingly, we read in the seventh chapter of an innumerable multitude, which came out of the great tribulation, standing before the throne of God and the Lamb, having washed their robes and made them white in his blood.

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caught up by fire from heaven, and the pouring down of the rain upon the people afterwards, as well as the translation of Elijah, and the subsequent resting of the spirit on Elisha, seem beautifully typical of these two great acts. the translation, and outpouring of the Holy Ghost."

Editorial.

OUR CORRESPONDENTS.

REMARKS AND ANSWERS.

We cannot reply to all the inquiries which are addressed to us. Some are not, in our judgment, of sufficient weight and point, and others do not fit the design and scope of our serial. Still, we like to have the benefit of the observations and suggestions of our readers and coworkers. We have on file a number of communications which we purpose to notice, a few of which we will endeavor to dispose of in this article.

I.—HOW TO INTERPRET THE SCRIPTURES.

A venerable gentleman in Kentucky, who signs himself "An Old Man," sends us the following:

"In addition to your regular workmen, it is likely that, like myself, there may be some volunteers, and amongst us, visionary wild ones. Visionary hair-splitters will bring the *Times* into disrepute. I remember, many years since, a wealthy man died. His son, his executor, wrote to his brother, an eminent jurist, to look at the will, and write to him as to its import in certain particulars. The jurist wrote back to him, 'Read the will to your wife, and to brother Richard's wife, and they will tell you what it all imports. Wills are to be interpreted according to the most simple common acceptation of the language in which they are written. Common minds, with common sense, will ascertain their true meaning, when hair-splitters will doubt.' What are prophecies but the Will of God? Let us, then, receive it in its most plain and simple acceptation, and we will not run wild."

"An Old Man" has spoken eloquently and to the point. We have repeatedly said, that one of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside down, and read it backwards. "Eyes have they, but they see not." They praise it, and hold it in holy regard, and insist that everybody ought to have it; yet they look into it only as some recondite volume, which is a good textbook for preachers, but quite beyond the reach of their understanding. Many seem to view it as a very sacred book of mysteries and sublime riddles, rather than as a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many

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who sit down to write commentaries upon it appear to be continually haunted with the idea that there is something mystical in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or latent analogy which it is their business to dig after. We hold that the Bible is a book for everybody, that the prophecies in it are for everybody, that everywhere in it God speaks for the purpose of being understood by everybody, that its language is conformed to the ordinary uses of speech, and that it is to be interpreted in the same homely way in which we would interpret the will of a deceased parent, or ascertain the meaning of a serious letter on important business. And we fully agree with our correspondent, that, if we will receive it in its most plain and simple acceptation, we will *not run wild.* Or, if this hyper-spiritualistic and rationalistic age should call us "wild," God will himself in due time attest the wisdom of our course.

II.—THE MAN OF SIN, OR ANTICHRIST.

A subscriber in Maryland writes: "Allow me to suggest a subject. Who is the Man of Sin, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped? (2 Thess. 2:3, 4) and the Antichrist of 1 John 4:3? Do not these passages refer to the same personage or monster? and, if so, has he been fully revealed? or is this manifestation of his full development to be yet future?"

ANSWER.—We are satisfied that the Antichrist of 1 John 2:18–22; 4:3; and 2 John 7; and 2 Thess. 2:3–8; all refer to the same thing, as taught already by Augustine (*De Civ. Dei*, xx, 19, 2); and that they refer to some particular *person*, in whom all Antichristianism of all time is to have its brief final culmination, and whom Christ will himself destroy with those fiery judgments in which He is to be revealed (1 Thess. 1:7, 8). There have, indeed, been many Antichrists, and such there still are, but only as types, prognostications, earnests, first-fruits of a last grand development in antagonism to Christ, which shall have its embodiment in *one man*, who, for his despicable pre-eminence in guilt, blasphemy, and impiety, is *The Man of Sin*, THE ANTICHRIST.

There are two different words which our translators have rendered "Antichrist," ἀντίχριστος and ψευδόχριστος. The one denotes a denier that there is a Christ entitled to our faith and hope, the other denotes a pretender to be himself the Christ. Of these two Dean Trench remarks, "Both alike make war against the Christ of God, and would set themselves, though under different pretences, on the throne of his glory. And yet, while the words have this broad distinction between them, while they represent two different manifestations of the kingdom of wickedness, we ought not to forget that there is a sense in which the final Antichrist will be a Pseudochrist as well; even as it will be the very character of that last revelation of hell to absorb into itself, and to reconcile for one last assault against the truth, all anterior and subordinate forms of evil. He will not, it is true, call himself Christ, for he will be filled with deadliest hate both against the name and offices, as against the whole spirit and temper, of Jesus of Nazareth, now the exalted King of glory. But, inasmuch as no one can resist the truth by a mere negation, he must offer and oppose something positive in the room of that faith which he will assail and endeavor utterly to abolish. And thus we may certainly conclude, that the final Antichrist will present himself to the world as, in a sense, its Messiah; not, indeed, as the Messiah of Prophecy, the Messiah of God, but still as the world's saviour,—as one who, if men will follow him, will make their blessedness, giving to them the full enjoyment of a present material earth, instead of a distant and shadowy heaven; abolishing those troublesome distinctions, now the fruitful sources of so much disquietude and pain; those, namely, between the Church and the world, between the spirit and the flesh, between holiness and sin, between good and evil. It will follow, therefore, that however he will not assume the name of Christ, and so will not, in the letter, be a *Pseudochrist*, yet, usurping to himself Christ's offices, presenting himself to the world as the true centre of its hopes, as the satisfier of its needs and healer of its hurts,

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he will in fact take up into himself all names and forms of blasphemy, will be *the Pseudo-christ* and the *Antichrist* at once." (*Synonymes of the New Test.*, pp. 149–151.)

That this monster has not yet reached his full development, and that his career as *the* Antichrist is yet future, we must, of course, believe; for he is to be living and triumphing at the time of the Saviour's return (see Daniel 7: 26, 27; 2 Thess. 2: 8, and Rev. 19: 11–20); and Christ has not yet come, nor have his judgments yet been executed. We are strongly inclined to believe that the man who is to play this fearful part, and meet this dreadful end, is now living, and rapidly concentrating and appropriating the mightiest of earthly forces. We refer to the Emperor Napoleon III, who is at once the most remarkable, the most powerful, and the most dangerous man on the face of the earth.

We will hereafter give a list of references to passages which have respect to the Antichrist, from which our readers may readily make up a comprehensive idea of him and his career.

Irenæus has this observation: "When Antichrist, reigning three years and six months, shall have laid waste all things in this world, and have sat in the temple of Jerusalem, then shall the Lord come from heaven, in the clouds, in the glory of his Father, casting him and those that obey him into the lake of fire."

III.—FAITH IN CHRIST'S SPEEDY COMING.

A reverend correspondent in New York writes: "That Louis Napoleon willby and by develop himself into *the Man of Sin*, I am strongly inclined to believe. If I do not greatly err in judgment, there are those living now who will be alive and remain unto the coming of the Lord. It does seem to me as highly improbable that the present generation should pass away before the occurrence of that sublimely awful and glorious event. Nor am I ashamed to own my convictions on every fitting occasion, both in public and in private. Nay, I feel prompted, by a deep sense of duty, to make them known. If I know my own heart, I do love the Saviour's appearing, and do ardently long for it. It does my soul good when I think I can see in the signs of the times herald-tokens of his coming."

The experience of our brother is like that of many, many others. We have had assurances again and again from advanced Christians and ministers, that they had never learned really to appreciate the Gospel, and never so fully enjoyed its transporting and comforting power, until they were taught to give the doctrine of Christ's speedy coming its proper place in their thoughts. Like a magnet, it lifts the heart of the believer out of the world, and out of his low self, and enables him to stand with Moses on the Mount, and transfigures him with the rays of blessed hope and promise which stream upon him in those sublime heights. It is the most animating and sanctifying subject in the Bible. It is the great driving-power of Christianity. It is the soul's serenest light amid the darkness and trials of earth. And the Scriptures are everywhere full of special benedictions upon those who wait for the Lord, and watch for his coming, and love his appearing. No wonder, then, that the Church is so feeble and comfortless, when the doctrine embodying its most vivifying hopes and consolations is trampled under foot, or cast aside as the dream of childish ages.

IV.—PROPHETIC DATES. CALCULATIONS OF THE TIME.

A reverend doctor, who has shown much interest and activity in favor of our enterprise, writes: "I had intended to prepare an article cautioning Millenarians about being too sanguine about *dates*, but supposed probably you might consider it too controversial for your columns. I am very much afraid the Devil is laying a trap to bring the whole thing of the Second Advent into disrepute, and set the world, and the Church too, to scoffing at it. Don't you fear something of the sort?"

ANSWER.—So far as the past is concerned, it is a fact, that Christ has been much slower in his coming than the Church at any period anticipated. Even at the very beginning, when Eve took up into her arms the first-born of human kind, she thought the promised Re-

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deemer had come, to crush the serpent and restore lost Paradise. "I have gotten him!" was her exclamation; but it was only a murderer she had gotten, whilst the promised One was far away. When Simeon took the infant Jesus in his arms, he gave glory to God that his eyes had seen his Salvation; but it was only the precursory advent which he had lived to see. The time for the great consummation was still far future. The early Christians certainly contemplated the Saviour's coming as much nearer than it actually was. Paul speaks of himself and his brethren as though they were to be among "them that are alive and remain unto the coming of the Lord." Peter wrote to his fellow-believers, "The end is at hand." John said, "We know that it is the last time." So, too, the companions and immediate successors of the apostles. About one hundred years after Christ, Clement wrote, "Let us every hour expect the kingdom of God." Ignatius said, "The last times are upon us: let us therefore be very reverent and fear." But the age of the apostles and apostolic fathers passed, and no Christ came. In still later times, Cyprian, Hyppolytus, Lactantius, Ambrose, Chrysostom, Hilary, Jerome, and Augustine used similar language; yet the centuries passed without fulfilling their expectations. With the Reformation these expectations of the speedy appearance of the Son of God revived as the Church itself revived. Savonarola, and Luther, and Melancthon, and Leo Juda and Latimer, felt persuaded that the weary and wicked world was close nearing upon its end; but the days of the Reformers also passed, and no Saviour appeared. Since then, many different epochs have been named in advance, as the time when Christ would come. Whiston computed it for 1776; Jurieu, for 1785; Stilling, for 1816; Bengel and Wesley, for 1836; Miller and others, for 1843; Sander, for 1847; Schmucker, for 1848; but all these years passed, and no Saviour came. And it may possibly be so with the years 1866, 1867, 1868, 1870, and 1875, all of which have been named as the time when we may expect our Lord's return.

These facts have furnished to infidelity and rationalism a copious fund for sarcasm and ridicule, which have driven many from the subject altogether. But we find in them no cause for shame, and no reason for any of those skeptical inferences so ready to be drawn from them by which even apostles are branded as fanatics, and the words of the Saviour traduced as fables. We believe that Christ will come, that all this smoke must arise from fire somewhere; and that if Christians hundreds, and almost thousands, of years ago, had reason to think that the great Advent was most likely at hand, by just so much more should we be persuaded that any day may reveal to us our Saviour coming in the clouds of heaven as he ascended. These facts also prove the truthfulness of sundry Scripture statements, as well as the great wisdom of Christ, in so arranging what he has said about the time, and so ordering his providence as to secure the same practical effects of his promise for every age, without confining it to any one.

We have no doubt, indeed, that Satan does tempt men to over-confidence in specific calculations, and that he has done much mischief in this way; but we believe that he also has another tack in the opposite direction, especially now that the time is drawing so near, in persuading people that *not* "*all* Scripture is profitable," and that whatever relates to *dates* and *numbers* in the Prophecies is only dangerous and not to be meddled with.

We confess to but little sympathy with the disposition of some to harp on the chronological mistakes of the people of God in other ages, and to hold them up as an argument for letting the subject alone without any definite expectations in regard to it. The time certainly *will come* some day, and it will also be a time which somebody has named beforehand, and we had rather be disappointed every year for half a century, and be found expecting the Saviour when he does come, than to steer perfectly clear of all risks of mistake as to dates, and be overtaken by that day unawares. Let us be ready every day, and expecting Christ any day, and it will not make much difference whether we are exact with our dates or not.

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The Prophetic Times.

Vol. II. JUNE, 1864. No. 6.

Special Contributions.

CLIPPINGS OF ITEMS.

THINGS IN EUROPE.

THE political and moral aspect of Europe, and indeed of the whole world, is becoming "worse and worse," with no signs of a change for the better. It seems to us that every careful student of prophecy, and observer of the signs of the times, must see that we are very near the end of the age. "A few more rising and setting suns," and the pilgrims' lonely journey ends. Praise the Lord for the bright light now shining on the prophetic page.

An English correspondent of *Zion's Herald* writes:

"The clouds are lowering everywhere in Europe. Rapid reference need only be made to mangled Poland, Russian dissensions, Danish complications, and incomplete Italy. The worst, however, is to be apprehended from France, and the agitation which stirs the empire of that wonderful man who holds in hand a well-disciplined army of 800,000 men. The sound of discontent in France forebodes foreign wars, and the summons of a Congress was but the artifice of a far-sighted, but not very scrupulous ruler to arouse his subjects to gain time.

"This diversion will not long endure, and whilst a heavily taxed people chafe beneath financial embarrassments and difficulties connected with Mexico, it is not at all improbable that Napoleon will avail himself of any opportunity that may seem to require him to throw his sword in the scale, hoping thereby to extend his own Mediterranean frontier from Mentone to Genoa.

"The most alarming sign of the times, so far as Britain is concerned, has a religious aspect. We refer to the new and attractive forms in which ancient and exploded infidelity is now exhibited in high places. The *Essays and Reviews* ran their brief career of popularity, and are well-nigh forgotten. Even the hardihood of Bishop Colenso's more ill-mannered and audacious attacks on Moses and the Prophets have ceased to interest, and his more recent productions have 'dropped stillborn from the press.' But they have left behind them the trail of the serpent, and helped to make more dangerous the insidious and sentimental skepticism of Dr. Stanley and his abettors.

"It is impossible not to feel that we live in 'perilous times' when unbelief scarcely masked stalks forth in our seats of religion and of learning, and boasts that it insinuates its poison into royal palaces. It is also feared that the Colleges of the Independent denomination have been tainted, and that some of their most eminent teachers are promulgating dangerous errors. Professors Davidson and Godwin have already been ejected from their Colleges, but in each case a considerable minority of the committee gave proof of unmistakable sympathy with the deposed men."

No fact is more apparent than that infidelity is rapidly advancing in all civilized countries. Several years since, the New York *Independent* stated that four-fifths of our earnest-minded young men were decidedly skeptical; and since that time, infidelity has advanced more rapidly than ever, till we now find but few, comparatively, who *fully* believe the Bible.

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"RELIGION OF THE WORLD."

At the great Spiritualist mass meeting at Oshtemo, Michigan, June 26th and 27th, 1863, it was said in one of their prominent speeches: "Spiritualism, with its thousands of mediums and its millions of believers, stands forth to-day as *the religion of the world*."

We believe the saying to be true in a much broader sense than most people are ready to admit, who have not yet indorsed this new religion. But few are aware of the rapid spread of the principles embodied in the system of theology taught by the spirits and spiritualists. Like weeds, they are springing up all over the world, and having a most luxuriant growth, with very little hindrance; so that it is becoming "the religion of the world" in its extent.

It is emphatically "the religion of the world" in its character; that is, it is in keeping with the feelings of the natural man. It requires no reformation, no sorrow for sin, nor consecration to the Lord. All men and women, no matter how they live, are members of the "New Catholic Church," so called by the spiritualists. It is perfectly adapted to the taste of wicked men; therefore it meets with no opposition from the world. Men do not embrace this whole system at once, but first adopt some of these principles, and advance step by step till they are wholly ingulfed in the depths of infidelity. Let all beware of this "religion of the world."

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MORAL ASPECTS OF OUR TIMES.

The present times bid fair to be distinguished pre-eminently as a period of crime. The progress and the prevalence of even the grossest forms of wickedness, in different places and among diverse classes, are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. Dishonesty, licentiousness, violence, murder,—they do not meet us as exceptional instances: they make the staple of the news of the day; they load and darken the columns of all journals; till one trembles almost to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression of the ineffectiveness of our means of public moral and religious instruction, a keen apprehension of what is to be expected in the future.

It is not the rich and luxurious alone among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, farmers, teachers, physicians, lawyers, ministers of the Gospel, men high in social rank and in political influence, women as well as men, the young not only but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse,—all seem to be smit with the foul contagion, and suddenly to break out with the vile and hateful leprosy of sin.

Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate friends, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern, as are the most ordinary and trivial facts. —*Independent.*

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The financial article of the *Evening Telegraph*, has the following observations:

"The abundance of money afloat now is really doing harm. The millions amassed by army speculators invade every avenue of trade as a power unheard of before, and prices are forced up by the gamblers in all sorts of the necessaries of life, while many of the speculators who have become enriched are leading most disreputable lives. The wildest extravagance is seizing upon the imaginations of men; and in New York, some of the wealthy stock speculators are building marble stables for their horses, spending their evenings in gaming-houses and worse places, and absolutely throwing money around them with a profusion that sets at defiance all the laws of taste, sobriety, and morality. The war *must be fought out quickly*, or our National integrity and character will be dissipated in the wild orgies and Saturnalia of the hour. We can scarcely speak with patience of some things which we both see and hear in our midst, as to the atrocious use of

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wealth suddenly acquired; and sober citizens little dream of the transactions which now disfigure social life in large cities during the evenings and nights."

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SPIRITUALIST CONVENTION.

The Spiritualists have recently held a large convention in Mercantile Hall, Boston, on Feb. 24th, 25th, and 26th. They are gaining ground rapidly. They are very jubilant over their great success. Their ranks are fast filling up with those who hold the first positions in the social and political world,—men and women of intelligence. They have become disgusted with the fashionable, popular religion of the day, and have been driven to a semi-infidelity, thence into Spiritualism; from which but few, we fear, will ever be delivered.

One important feature of the convention was talk about "ORGANIZATION." They think the time is at hand for active measures for their object. It was advocated that the present existing laws of the country should be abrogated, instead of making more. Mr. Loveland said, "Our first work will be to abrogate laws." They are laying plans to *unitize* the world into *one* great body, and say the "first thing is to remove *obstructions*." It was remarked that the object of the convention was to provide a "*platform*" for future operations.

It was stated in the convention that "many prominent men at the Capitol (Washington) are becoming interested in Spiritualism."

It appeared to be the general sentiment of the conference, that there is *no standard of right and wrong*. Each should do what is right in his *own* eyes, without regard to God or the Bible.

Read in this connection, the first three verses of the fourth chapter of Paul's first epistle to Timothy, and learn what Spiritualism is, and what it is to do in the world. This is a prophecy upon which the Holy Ghost, in Paul's day, laid very special stress, and blessed is he who gives proper heed to what "the Spirit speaketh expressly."

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PERSONAL APPEARANCE OF NAPOLEON.

Louis Napoleon's present personal appearance is thus described in a late letter from Paris: "The personal appearance of Napoleon III would puzzle the most accurate observer of physiognomy. The face of the man with the iron mask is not more devoid of expression than is his. One may study it for hours without deriving the slightest satisfaction as to the Emperor's mental characteristics. Those fishy, rayless eyes, the parchment-like cheeks, the stiff, pointed moustache, all suggest a sort of artificial face prepared for the occasion, while the real man, like the priestess of Apollo, lies hidden, and delivers short, oracular responses behind it. He is short in stature, though his body is full the average size. Hence he appears to greater advantage in a sitting posture. Of late years he has grown somewhat corpulent, like the first Napoleon and the other members of his family. His habits of the present day are said to be simple and regular, perhaps necessarily so, if the stories told of his early excesses be true. His appearance on horseback does great credit to his horsemanship, which is generally allowed to be the most skilful in Europe."

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THE SUEZ CANAL.

This great enterprise, which was some time ago brought to a stand through the jealousies of rival European powers, is again in progress, the difficulties which interposed having been removed by an understanding between the parties interested. The work is carried on by M. Lesseps, as the private enterprise of a French company, assisted actively by the Viceroy of Egypt. The Egyptian administration, to get the required number of hands to prosecute the work, used compulsion, and forced 20,000 of its subjects each month to give their labor to it. This diverted more than twice that number monthly from agriculture, manufactures, and other productive labors. The Sultan interfered with this compulsory system, and to reconcile the workmen to the labor, required that higher wages should be paid them, which was about the greatest amelioration he could effect from the Viceroy, though backed by the influence of the British Government. Another subject which was dissatisfactory to the Sultan was the engagement entered into with the French com-

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pany that it should occupy certain tracts of land for colonies on the line of the canal. The Sultan objected to any such foreign occupation, claiming protection from foreign powers, and M. Lesseps had to yield for a money consideration instead. The third difficulty was the neutrality of the canal. The Sultan required that the complete neutrality of the canal should be guaranteed by international stipulations. This was no doubt the suggestion of the Government of Great Britain, which watches the French influence with a very jealous eye, and does not mean that any advantage shall be had of her in the prosecution of a work which she has been so much opposed to. These points all settled, the work is again in progress, and will go rapidly forward to completion, establishing direct commercial intercourse between the great waters of the East and those of the Western hemisphere.

The only work equal to this in commercial importance will be the opening of canal communication between the waters of the Atlantic and Pacific, across the Isthmus of Panama.

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ANOTHER SIGN APPEARING.

In enumerating the characteristics of the last days, our Saviour says, "there shall be famines." It has been announced by the public prints, that in Hungary, the harvest has failed for the last two years. The plains of the Theis, which, from their extreme fertility, have been called the granary of Hungary, are now little better than a desert. The numerous flocks and herds which compose the wealth of this pastoral people have perished. Townships which formerly possessed from 20,000 to 30,000 head of cattle, now have not 1000 left. Many farmers, for want of fodder, have been obliged to slaughter their oxen, sheep and pigs, and good horses have been sold for 2f. or 3f. each. The excessive severity of the winter and sickness have further aggravated the sufferings of the people. At this moment starving multitudes are wandering about the contry, men, women and children, pale and emaciated, to an extent fearful to behold.

QUESTIONS CONCERNING CHRIST'S KINGDOM.

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II. WHERE WILL IT BE?

If we refer to the image of Nebuchadnezzar or Daniel's vision of the four beasts (Dan. 7), we shall find that the four kingdoms represented by the beasts, viz., the Babylonian, the Medo-Persian, the Grecian, and the Roman, were kingdoms *on this earth*. The same is true of the Papal dominion, represented by the little horn. (Dan. 7 : 8.) These kingdoms are to be superseded by a fifth kingdom, which is to be universal, for it is to *fill the whole earth*. It is therefore on this earth also, or rather on the earth in its renewed and restored state, that this kingdom is to be located.

This is manifest also from other portions of the Scriptures. One of the beatitudes in the sermon on the mount is, "Blessed are the meek, for they shall *inherit the earth*." (Matt. 5 : 5.) A like promise is found in Psalm 37 : 11 : "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." But the meek, as a class, never have inherited the earth, and these promises remain yet to be fulfilled. Moses is described as very meek; yet he never inherited any part of the earth. He did not even enter the land of Canaan, and therefore inherited none of that. If then the meek are to inherit the earth, Moses and all other meek men in the true sense of the word must hereafter inherit it. This shows that it must be after the resurrection of the righteous dead. Then the meek shall really inherit the earth, and delight themselves in the abundance of peace; for the saints shall possess the kingdom, a kingdom declared to be "*under the whole heaven*," and therefore *on the earth*.

In Micah 4 : 6, 7, we read, "In that day," (for that day see 1st verse) "saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast off a strong nation, *and the Lord shall reign over them in Mount Zion from henceforth even forever*." Here is a prophecy of the restoration of the Jews to their own land, for they must be intended by

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the people driven out and afflicted, that have been cast off, &c. It cannot mean the Christian church, or a spiritual Israel, for the church has never been driven out by God and cast off. This prophecy, therefore, refers to the Israelites, the ancient, covenant people of God. They are to be gathered out of all nations whither they have been scattered, restored to their own land, and the Lord, Christ himself, shall reign over them in Mount Zion forever. Mount Zion, in Jerusalem, is therefore to be the seat of Christ's kingdom, whence he will reign, not only over the Israelites, but *over all the earth*. Thus the prophet Zechariah says, "And the Lord shall be king over all the earth; in that day shall there be one Lord and His name one." (Zech. 14: 9.) And if Jehovah Jesus is to reign in Mount Zion, and over all the earth, the territory of his kingdom is *the earth*.

In the tenth chapter of the book of Revelation, we read that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." (Rev. 10: 7.) The present dispensation will then be closed, and a new era commence. And what is the great event then to take place? We turn to the eleventh chapter of the same book (verse 15–18) and read, "And the seventh angel sounded, and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.*" Here commences the grand reign of Christ, and that reign is *on the earth*. It is at the sounding of the seventh angel that the mystery of God shall be finished; and that this is the period of Christ's coming is shown by the succeeding verses, where it is said "the four and twenty elders fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thyself great power and hast reigned; and the nations were angry, and thy *wrath is come*, and *the time of the dead that they should be judged*, and that thou shouldst give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." (Rev. 11: 15–18.) Here we have the kingdoms of this world become the kingdom of Christ, and it is commenced or set up when he comes the second time to reward his people and destroy the corrupters of the earth. It is the kingdoms of *this world* that become Christ's kingdom. This kingdom of Christ must therefore take the place of all other kingdoms, and of course must be *on the earth*. The territory to be occupied by that kingdom then, for which we pray when we offer the petition "Thy kingdom come," is *here*.

In the fifth chapter of Revelation we have John's vision of the heavenly hosts. There were four living creatures and four-and-twenty elders, representing the redeemed from among men, and there was also a glorious company of angels. The Lamb of God was there. He is represented as taking the sealed book out of the hand of Him who sat on the throne. It is said that "when he had taken the book, the four living creatures and the four-and-twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sang a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every people, and tongue, and kindred, and nation, and hast made us unto our God kings and priests, *and we shall reign* ON THE EARTH." (Rev. 5: 8–10.)

This is a vision of the redeemed in heaven, and they worship the Lamb. They have passed from earth to heaven and they praise the Saviour who redeemed them by his blood. By this great work of redemption they become kings and priests unto God. They are *in heaven*, but they expressly say, "*We shall reign* ON THE EARTH." Does not this show that the kingdom of Christ, in which they are to reign as kings, is a kingdom located on the earth? They say, "*We shall reign on the earth.*" The earth then must be the theatre upon which the kingdom of Christ shall be established; not indeed in its present state, but restored and made beautiful as the Paradise of God, where all shall be holy and happy forever; from which sin, and pain, and

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death, shall be excluded,—an "inheritance, incorruptible, undefiled, and that fadeth not away." S. S. W.

REMARKS ON THE LITERAL FULFILMENT OF THE TRUMPETS.

TRUMPET I.

Rev. 8:7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."

As the coming of Christ becomes almost immediately imminent, sensible disturbances may be expected among the smaller planets that revolve around the sun, of which the number already discovered is very considerable, and some mighty influence will throw them within the sphere of the earth's attraction, and they will fall with prodigious violence to the ground. There is little reason to doubt that some one or more of these planets, possessing a fiery element of disruption in itself, will, at a point of time determined in the counsel of God, be completely shattered with a tremendous explosion, and in my judgment, the innumerable fragments, after being projected within the sphere of the earth's influence, will descend in a *tempest of hail*, constituting the fulfilment of the judgment following the first trumpet. This then will not be a hail of ice, but mineral masses of the composition peculiar to the broken planet, and of a nature unlike anything yet seen in isolated specimens of aerolites. There is nothing in the origin of the word *hail* in the Greek, which should compel the conclusion that ice must be meant. This is further evident from the concomitants and results of the shower. It *is accompanied with fire*. It is well known that the passage of a mass of matter through the atmosphere at a sufficiently high rate of speed will be marked with a fiery brightness. The most rational and approved explanation of *meteors*, is that of smallish mineral fragments, falling with such amazing swiftness, that as soon as they reach our atmosphere, they create a heat by their motion, in a great majority of cases sufficiently intense to consume them in the air. This, in my judgment, is the *rationale* of the *fire*. And now how shall we account for the concomitant of *blood*? This is probably the descent of a universally *diffused fine red powder*, being the falling ashes and cinders of the disrupted orb, whose rind was shattered by the fierce agencies at work within. Or, perhaps, the falling masses of stone, by the action of fire upon their exterior, which is made friable by the heat, give off in their descent innumerable particles of fine red dust, having the appearance of blood. And if in connection with these phenomena, the vapor of the atmosphere should be condensed into clouds, then the falling rain becoming thoroughly tinged with the dust, would bear a very significant likeness in appearance to blood. A copious descent of this dust, covering the fields everywhere with a mantle of red, would operate destructively upon all kinds of vegetation, and the verdure beginning speedily to wither under the incubus, would be aptly described as having been *burnt up*. Not only is vegetable life *stifled* by the pressure and closeness of this sowing of red particles, but it is quite reasonable to suppose that a poisonous emanation from them also assists the destruction. This agency destroys a "third part of the trees," also. I do not insist but that *it is possible* that literal fire is meant, and that the fields and trees are wrapped in a blaze, but aside from the fire which marks the *fall* of the aerolites, it is altogether *probable* that the falling dust and rain, percolating and penetrating into the soil, destroy the roots of grass and a third of the trees, or that the dust succeeded by a *drought* accomplishes the ruin.

TRUMPET II.

"And the second angel sounded, and as it were, a great mountain, burning with fire, was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea and had life, died; and the third part of the ships were destroyed."

This is very clearly a phenomenon similar in character and explanation to the preceding, and is due to the deviation of a small planet from its track, until it is caught by the power of the earth's attraction; or it may be, from being cone-shaped like a mountain, an enor-

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mous mass of matter belonging to the exploded planet, whose smaller fragments constituted the hail of the first trumpet, and following the hail after a very short interval. The precipitation of this vast fragment, whose fall is a march of fire, is a sight of grandeur and terror. The volcanic flame perhaps is yet clinging to it, or the intense heat which pervades the entire mass after its recent upheaval by internal energy, is fired by contact with our air into vehement combustion, and its destiny is to be buried in the sea. Glowing hot it plunges into the ocean, aimed by Divine design and direction. The receptacle of this appalling messenger is probably either the Mediterranean or the Bay of Biscay. Perhaps it is not certain that this is the *only* monster projected into the sea under this trumpet, though the Revelator saw but one. The Adriatic, Bay of Naples, Gulf of Genoa, Gulf of Lyons, and Bay of Biscay, may each receive a burning visitor, and the combined result would be to redden vast portions of the surrounding water, by the contact of the sea with the substance of the projectile, which being thus suddenly cooled, would of course naturally and easily crumble to pieces, diffusing far and wide its hue of blood. (*One* such mass indeed might accomplish the prophecy perfectly.) The result is, the finny tribes are either burned with the heat, killed by the concussion, or suffocated and poisoned by myriad fragments and atoms staining and poisoning the water.

Mark the effect on the ships, one-third of which are destroyed. The sudden reception of such a pyramid into the sea, perhaps fifty or a hundred miles in diameter, would be to produce a commotion of unparalleled violence. Not a few ships would be hit by it and sunk in the twinkling of an eye. Others would be so jarred by the concussion of the sea as to admit by the starting of the timbers, volumes of water, and thus quickly go to the bottom. Others would be caught and capsized by the rise and subsidence of waves never before known for magnitude, abruptness, and violence. No nautical skill could be a match for the suddenness and overwhelming force of the motions imparted to the sea by this gigantic innovator from the realms of space.

TRUMPET III.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood, and many men died of the waters because they were made bitter."

Here the designation of a *star* is explicit, and there is no difficulty in understanding that a small planet, thrown out of its sphere, is precipitated upon some part of Europe; and from the consequences produced by the collision and the region implicated in the disaster, it is probable that this burning planet in its fall impinges upon some of the ranges of the Alps, on the east of France or the north of Italy. The structure of this enormous aerolite being inherently less firm than the substance of our globe, or its texture and cohesion being weakened by fire, it happens that at the moment of collision it is broken up into fragments, which, however, are hurled with violence in every direction and imbedded deeply in the soil. The inevitable consequence of this is that the whole surface of the earth in this vicinity is affected by more or less poisonous and pungent emanations, which impregnate for a time the springs and rivulets, and the use of the water, which is all that can be had, produces no small mortality among the people. This Alpine region is marked as the source of many important rivers in Europe, such as the Rhine, Rhone, Danube, Adige, Po, &c., while the north of Italy is studded with lakes and fountains of water, Maggiore, Como, Garda, &c. Or if there were several such stars, impinging on the Pyrenees, Vosges, Auvergne, Iberian, and other mountains, the *extent* of the calamity would be greatly increased. C. C.

Cease, man, thy God defying;
Cease thy best friend to grieve;
Cease, man, thy self-relying;
Flee from the endless dying;
Swiftly thy time is flying;
Embrace the Son and live!

BONAR.

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Selections.

THE DOMINION OF THE SECOND ADAM.

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No. III.

THERE are three great offices which in Scripture prophecy are destined for the Messiah, and which he shall assume, in all their fulness, in the millennial age. He is the second Adam—He is the King of the Jews—He is the head of his body, the Church. Of these the first is the principal, and the other two are subsidiary to its full development. When Antichrist, the usurper, hath been overthrown, the Redeemer will appear as the head of the redeemed creation, and all things shall be put under His feet. But at the same time when the Lord shall appear in his glory, then shall He build up Zion, and reign as king before His ancients gloriously. Our space will not permit us to refer at any length to the restoration of Israel,—a subject so copiously handled by all the ancient prophets. We shall content ourselves with giving a brief view of what Scripture seems to teach, arranging the details, so far as we can, in historical order.

Few, comparatively, will deny that there is to be *any* restoration of the Jews, nor would there probably be any who would do so, were it not for the prejudice that subsists against the doctrine of a pre-millennial advent. Dr. Whitby, a decided anti-millenariam, says, in his commentary on Rom. 11, that the conversion and restoration of the Jews "hath been the constant doctrine of the Church of Christ, owned by all the Greek and Latin Fathers, and by ALL commentators he has met with on this place." This testimony may relieve us from any necessity of referring to the opinions of former commentators, and we shall at once proceed to the statements of Scripture.

It appears then from the thirty-eighth and thirty-ninth chapters of Ezekiel, that previously to the advent of Christ, Israel shall have returned to Palestine in an unconverted state, that they shall be dwelling there in peace and security, when a multitude of nations shall come up against them. This is spoken of in the prophecy of Zechariah (chap. 14), when he says that the Lord will gather all nations against Jerusalem to battle, and half the city shall be taken. But in the very moment of their apparent success, Christ himself shall interpose for the salvation of his people. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. . . . And the Lord my God shall come, and all the saints with thee." We find the same event in the 19th chapter of Revelation. An angel cries with a loud voice to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and captains, and mighty men, and horses, and them that sit on them, and the flesh of all men, free and bond, small and great." In this case, it is the host of Antichrist; the beast, and the kings of the earth, and their armies, that are mustered to the battle of Armageddon; so that we may conclude that this expedition of Antichrist, and Zechariah's siege of Jerusalem, are one and the same; to be terminated by the personal appearance of the Messiah. Then shall Israel be converted. "It shall come to pass in that day, that I will seek to destroy all nations that come against Jerusalem: and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and shall mourn because of him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zech. 12: 9, 10.) Then shall be fulfilled that which is written: "The sons of them that afflicted thee shall come bending unto thee; and all they that dispersed thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord,

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the Zion of the Holy One of Israel." (Isa. 60 : 14.) "Then shall they serve the Lord, and David their king, whom he shall raise up unto them. For he shall set up one shepherd over them, and he shall feed them, even his servant David. I the Lord will be their God, and my servant David shall be a prince among them; I the Lord have spoken it." (Ezek. 34 : 23, 24.) "The Lord shall be king over all the earth : in that day there shall be one Lord, and his name one." (Zech. 14 : 9.) We abstain from noticing the many promises of glory belonging to this period, for our limits will not permit us to dwell upon them, and we conclude this portion of our subject with the remark that David, or *the beloved one*, must necessarily be Christ, the son of David, he who was the king of the Jews, who has never resigned his right, nor given his sceptre to another.

When Christ shall come the second time, many that sleep in the dust of the earth shall wake. All his saints shall he bring with him. Thus he shows himself to be the head of his body the Church, and the firstborn from the dead. "Christ the first-fruits, afterward, they that are Christ's, at his coming." He will bring them with him when he gathers Israel, and comes to rule the converted nations. But how shall all these dwell together? Can men in their mortal state, and those who have been raised immortal and incorruptible, hold fellowship upon earth? Why not? Has not earth already been trod by angels' feet? Did not God himself hold converse with Abraham, at his tent-door, under the oak at Mamre? When Christ arose, did not many of the saints that slept arise with him, and enter into the holy city, and show themselves to many? Did not Christ himself many times hold intercourse with his disciples after the resurrection? Did he not eat and drink with them? And how, then, can any say that such converse is impossible in the world that is to come? Such intercourse may be, and yet there be peculiar blessings reserved for those who have finished their course and are partakers of the first resurrection. We may not be able to explain all the details by which this intercourse shall be regulated. God has not seen fit to reveal them. But it were a most unjustifiable conclusion, that because the details are not understood, the fact must be denied. Everywhere in the universe of God there are ranks and degrees. Among angels there is a hierarchy. In the resurrection state, one star differeth from another in glory. In the world to come, there are those that rule, and those that are ruled, Christ over all, for the sceptre of his kingdom is a right sceptre; the apostles sitting on twelve thrones, judging the twelve tribes of Israel; the resurrection saints also enthroned. "Thou hast made us kings and priests unto our God, and we shall reign on the earth." (Rev. 5 : 10.) And lastly, the saved nations of the earth, who bring their honor and glory unto the Lamb. Is there no harmony here in this subordination? Is there no joy to arise out of this meeting of the saints? Surely, the interchange of thoughts and feelings among those who have completed their time of trial, and entered into their reward, will be abundantly delightful. Shall Adam have no story to unfold of redeeming love? Shall Enoch not tell us of his walk with God, while he looked steadily forward to the promise, that the Lord should come with ten thousand of his saints? There, too, shall Noah be, to tell of a world destroyed by water; and Moses, of his wanderings in the Arabian deserts; and David, to add something of richness to his experience already recorded in the Psalms; and Ezra, Nehemiah, and Zerubbabel, the heroes of the return from Babylon; and Paul, wearing the crown so long reserved for him. Time would fail to speak of Mary, and Lazarus, of Zaccheus, and Nicodemus, and Joseph of Arimathea, and of the thief upon the cross, that most memorable instance of the power of grace. Above all, and in the midst of all, taking them into closest companionship, and shedding on them the full effulgence of his glorified countenance, shall be Jesus, who trod the same path of sorrow and of suffering, looking to the joy set before him. Angels, in number ten thousand times ten thousand, shall minister unto them, and ever and anon the jubilant anthem shall arise from all creation; for now, all the seals are opened, the tabernacle of God is with men, and he will dwell with them, and they shall be

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his people, and God himself shall be with them and be their God.

Wide abroad, over the glad converted lands, shall the skirts of that glory spread. And if, like the disciples on the mount of transfiguration, the yet unglorified inhabitants of earth shall not be capable of bearing this excess of brightness, is it too much to suppose that there shall be times and seasons when the dwellers in the New Jerusalem, yea, even their King himself, shall veil somewhat the radiance of their immortal state, to encourage, cheer, comfort, and console, those who are still waiting in the flesh? The language of the apostle, in the Epistle to the Hebrews, shall then receive a new meaning. Visibly shall they be compassed about with a mighty cloud of witnesses, who have fought their fight, and kept the faith. From their own lips shall they hear the story of their struggles, their victory, and their reward. The tidings of the city of salvation shall be borne to them by angelic messengers, who shall proclaim: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12: 22–24) Happy shall be the pilgrim, whose lot it shall be to journey Zionward in such days as these! Happier still shall those be, whose pilgrimage is accomplished, and who are sitting at the table of the Redeemer, and drinking with him the new wine of the kingdom!

But let us now turn our attention to some passages of Scripture which receive a new light from this doctrine, and in their turn reflect some light on it. The renovation of the earth is indissolubly connected with the coming of the Messiah. "Repent, and be converted," said Peter to the Jews, "that your sins may be blotted out, when (literally, that) the times of refreshing may come from the presence of the Lord; and he may send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19.) The times of refreshing, and the times of the restoration of all things, are plainly one and the same, and they are times which have been spoken of by all the holy prophets since the world began. They are evidently, then, the times of the new heavens and earth. Then the hot atmosphere of strife and debate shall give place to the cooling breeze of the resurrection morn; then shall the Church be refreshed, for she shall come to meet her Lord in the dew of her youth; then shall Israel be refreshed, for their enemies having been destroyed, they shall dwell every man under his own vine and fig-tree; then shall creation be refreshed, for the time of her deliverance from the curse shall have arrived, and all things shall be made new. And it is important to observe, that two things are mentioned as preliminaries to the coming of these times,—the conversion of Israel, and the sending of Christ from heaven. This passage, then, in its natural acceptation, entirely bears out the doctrines on which we have been insisting, and the difficulty which commentators have found in explaining it upon any other hypothesis, is, as we think, a strong corroboration of the truth of these doctrines.

Another most important passage bearing upon this subject is to be found in Rom. 8: 19–23. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject unto vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The text now quoted has been the cause of much perplexity to commentators, and this very fact will strongly confirm the truth of the views we have been expounding, when it is found, that, if

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these are adopted, we may put upon it the plainest and most obvious sense which the words will bear. Observe, then, that the "creature" is here distinguished from "the sons of God." "The earnest expectation of the *creature* waiteth for the manifestation of the *sons of God*." It is distinguished also from those who have the first-fruits of the Spirit: "The whole creation (or, every creature) groaneth . . . and not only *they* but *ourselves* also, which *have the first-fruits of the Spirit*, even we groan." Now as the wicked are neither earnestly looking for the manifestation of the sons of God, nor shall be delivered from corruption, the only meaning we can attach to the word "creature" is, "the whole frame of created things," all that hath been, since the fall, subjected unto the curse by Adam's sin. This creation, or lower world, is to be delivered from the bondage of corruption at the time of the manifestation of the sons of God. This can only mean at the resurrection, when Christ shall bring with him his glorified saints. And this is made still more plain by what follows. "Even we ourselves, which have the first-fruits of the Spirit (*i. e.*, we who are believers), groan within ourselves," we participate in the sorrows and travailing of the whole creation, "waiting for the adoption, to wit, the redemption of our body." But the adoption of the body, the redemption of the body, can only be the resurrection, and if for it the earnest expectation of the creature waiteth, then shall that expectation be fully realized when God shall make all things new.

To one other passage we must allude. "Ye who have followed me," says our Lord, "in the regeneration when the Son of man shall sit on the throne of his glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel." (Matt. 19 : 28.) How plain is this promise, interpreted according to the views we have been inculcating! The regeneration is the new creation, the world to come. The Son of man shall then sit on the throne of his glory, as the second Adam. The tribes of Israel shall then be gathered and converted, and it shall be the prerogative of the apostles, when raised from the dead, to be vicegerents for him in exercising his royal power over the seed of Abraham.

The blessedness of this rule of the Messiah over the risen saints, restored Israel, and the whole creation, is the favorite theme of the prophets, and especially, as indeed was seemly, of David himself. From what point soever of the world's history their predictions may commence,—however wailing their strains may be, when depicting intervening woes,—the harp is never laid down till all its chords have rung out in jubilant symphony to the glories of the shepherd-king of Israel. "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall come down like rain upon the mown grass: like showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." (Ps. 72.) "And there shall come forth a rod from the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked one. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isa. 11 : 1–5.) "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." (Micah 5 : 4.) "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm,

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hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornets make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." (Ps. 98.)

In these, and in many other similar passages which might be quoted, there is one peculiar characteristic of Messiah's reign which is always insisted on,—the justice and the equity of his rule. Nor is this a mere abstract attribute of the reign of the Just One;—the meek of the earth, the poor and the needy, the widow and fatherless, are the peculiar objects of his care. This of itself ought to be a satisfactory proof that it is no celestial kingdom over which he reigns. The principles of his rule are indeed heavenly, but the locality is upon the earth. The kingdoms of the great image which Daniel saw are broken and carried away as dust from the summer threshing-floor, but their place is occupied by the great mountain which fills the whole earth. The wild beasts have judgment executed on them, but the scene is not changed: one like unto the Son of man receives from the Ancient of days a kingdom that shall never pass away.

And how forcibly does the fact that the justice and equity of Messiah's reign are the characteristics on which the prophets most constantly dwell,—how forcibly does this testify to the essential tyranny of all human government, and the essential iniquity of all human legislation! No wonder is it that scattered fragments of these ancient strains should have been eagerly caught up by the poets of other lands, and should have suggested to them some of their loveliest and sublimest thoughts, when in the midst of idolatry, corruption, and licentiousness, they sung, in borrowed language, which tradition had preserved, of the return of the golden age, which they mysteriously associated with the incarnation of the Divinity. Deal not with these vague anticipations as though they were the errors of Paganism,—they were rather scintillations from the altar-fire of truth divine; instances of the earnest expectation of the creature for some better thing than can be here enjoyed. It is true, it was a mere fancy of their own which they cherished. The unregenerate heart cannot discern, nor can it love the truth. Where God has set a light, it prefers to walk in sparks of its own kindling, a faint and foolish imitation of the illumination that cometh from on high. Let us, who possess the purer light of revelation, beware how we accept our own fancies instead of it, and by a more pitiable delusion than that of the heathen, blot out from our map of the future the very glories which God has placed there, and which have been the consolation of the faithful in the ages that are passed.

Editorial.

THE THEORIES OF THOSE WHO REJECT THE DOCTRINE OF THE RESTORATION OF THE JEWS, AND THE EXISTENCE OF NATIONS AND PROBATION AFTER CHRIST COMES.

For a number of months there has been a communication upon our table which speaks as follows: "My Bible has led me to the belief that the advent of Christ will be the *termination* of probation; that *all* his enemies will then be destroyed; and that the first resurrection and translation will embrace all of humanity that are ever to participate in the kingdom.

"I find on comparing my views with those you claim to be orthodox, that I am what you

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would call a Millerite and not a Millenarian proper. I am, however, an anxious inquirer after the truth, with no prejudices, I trust, that would prevent my accepting any correction upon reasonable testimony.

"As my views are, doubtless, similar to those of very many others, and as the object of your praiseworthy serial is to disseminate the truth, I trust you will be able to see in an answer to this inquiry a means of furthering your heaven-born purpose."

We are very well aware, that there is a system of the future, entertained by many, in different ecclesiastical connections, which teaches that all the promises referring to the Jews, have either been fulfilled in their past history, or apply only to the *spiritual* seed of Abraham, inclusive of converted Gentiles as well as Jews. It is a system which lays great stress upon *the spiritual Israel*, and endeavors to sustain its application of the Scriptures on the principle that the Old Testament must be ruled by the New, and that such texts as, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," as well as the manner in which certain passages (such as Isa. 54: 1; Jer. 31: 31–34) are applied in the New Testament, furnish ample warrant for such interpretation throughout. That we have very little sympathy with it, our correspondent has rightly inferred. We have many difficulties in the way of receiving it, and many objections to its methods of dealing with the Scriptures. Some of these have appeared in the course of previous articles; but, as it is desired, we will state our objections in a more direct and connected form.

Following, then, the train of remark which we find, in part, already prepared to our hand, we observe, that,

1. *It is inconsistent with itself.* It interprets some passages of unfulfilled prophecy literally, and others only spiritually and figuratively. It affixes a literal meaning to Rev. 20: 1–6; and a sort of figurative meaning to Rev. 20: 8, 9, and spiritualizes large portions of Zech. 14. Again, it makes Ezek. 37 partly literal, and cannot at all get through with the last chapters of Isaiah. It takes the announcements of the Saviour's advent, and the resurrection of the saints, to be literal, and the declarations that Christ will reign over the house of Jacob forever (Luke 1: 32), and that the kingdoms of this world shall be his kingdoms (Rev. 12), it will only accept with a gloss of spiritualizing. By what authority can an expositor thus deal with the sacred record? Such a system, in our view, lacks coherence and consistency, and is overthrown by some of its own principles.

2. It seems to us to evince great want of sympathy with God and his plans, in the impatience which it exhibits with reference to the Jew and his claims and prospects. The noblest of God's saints were Jews. All God's book was written by Jews. Christ himself was a Jew. And the greater part of revelation appertains to the Jews. (Rom. 9: 1–5.) But this system excludes them from nearly everything but threatenings and judgment. God singles them out as the objects of special mercies when his judgments are abroad upon the nations (Jer. 30), but this system singles them out as the most execrable and hopeless of all people. It says that God has cast them off; that he will remember them no more; that his covenant with them is forever broken; and says it in the face of such passages as Isa. 49: 16, 17; Jer. 33: 19–26; Hos. 11: 8, 9; Rom. 11: 1, 2; Ezek. 36: 8–38; Ezek. 37: 21–28; Amos 9: 11–15; Micah 2: 13, and many more of similar import. It makes God's wonderful providence in preserving them distinct for so many ages, and their present rapid rising to places of power and influence in the world, and the hopes which have lived in them through the wintry gloom that has been upon them for eighteen centuries, all pass for nothing. Read Lev. 26: 41, 45, and Micah 7: 15–20, and see whether such a system is not strangely at variance with the heart and purpose of God in this particular.

3. It is a system to which the greater part of God's word seems more of a burden than a help. There cannot be a more reliable proof of the faultiness of a system than this fact, that it can get along better with a few texts than with the whole Bible. There must be willingness to take God's word in its plain literal meaning,

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and to take *all* of it without mutilation, and without putting it upon the rack to force it into conformity to system, or it might as well be thrown aside altogether. In looking at the expositions of prophecy given by those who deny the restoration of the Jews, the universal kingdom, and administrations of grace subsequent to the second advent, we have been struck with their unnatural and forced appearance, and with nothing more than the ill-at-ease and impatient tone of the writers in disposing of the texts on which we rely. There is something in the mere temper evinced which shows us that it is not right.

4. It is a system which sanctions a method of interpretation which, if generally applied, would undermine every truth of Scripture. If we may dispose of all the prophecies relating to the Jews as a distinct people by a certain system of spiritualizing, what is to hinder from making a similar disposition of other great predictions? Indeed, what truth of Scripture is safe, if its plain texts may be muzzled with figures, and tropes, and searchings for meanings not in the direct significations of the words that compose them? In this way some have arrived at the conclusion that sinners are nowhere in Scripture invited to salvation. In vain do we point them to numerous passages of the Divine word; they have weighed them all in the balances of system, and we are calmly told that God does not mean what he seems in the plainest manner to say. Others, going still further from truth, declare that the Bible contains no testimony to the Godhead of Christ. We refer them to the direct texts; but they have their system ready to bridle the words of the Holy Ghost, and to turn them whithersoever they will. We do not charge the advocates of the system with reference to which these remarks have been framed, with the advocacy of such fundamental heresies, but the manner in which they dispose of our texts for the return of the Jews and the continuation of *nations* in the new dispensation, does sanction the method of spiritualizers, and of rationalistic perversion of the sacred oracles.

5. This system also seems to cut away from redemption itself some of its highest glories. It secures the salvation of an elect church, but there it stops. The jewel of the race is destroyed, and all that Christ gets is a few splinters picked up out of the general ruin. It considers the advent at hand, when all further increase of the number of the saved is to be forever cut off; which would give to the Devil by far the largest portion of those who have been allowed to live to years of maturity and choice, and presents the Saviour as, after all, outdone by the great destroyer! It says that all the saints shall reign on the earth; but having secured its *kings* and rulers, it strips the world of all other population, and leaves those kings *without subjects!* It promises a restoration of the Paradisiac state, but divests that state of some of its most important elements, separating man from the earthly form of life, and repealing the great command which was upon our first parents in their innocence, "Be fruitful, and multiply, and replenish the earth." (Gen. 1: 28; compare also 1 Tim. 2: 15.) It agrees that the transfiguration on the mount was a picture of the completed kingdom, Moses representing the resurrected saints, and Elijah the translated saints; but it excludes the larger class from the picture, and refuses to let Peter, James, and John, *in the flesh*, represent anybody! We believe, on the other hand, that redemption applies to the race, *as such;* that God's purposes are, to fill the earth with a holy population, over whom Christ and his saints (saved prior to the second advent, and in the angelic form of being) shall reign; and that those who are lost meanwhile, in comparison with the unceasing generations of the saved nations, shall only be as the few slain in the battle which gives the field to Christ, to be retained by him and his forever and ever.

We do not make these remarks in the spirit of controversy. We merely present the facts of the case as they strike us, and in answer to the formal requests which some of the believers in that system have made of us. If we can be proven to be in the wrong, we are willing to be set right, as those who differ from us should also be. Let us adhere to the plain word as a whole, and follow the Scriptures whithersoever they may lead us, ready at any time to sacrifice prepossessions for truth, "Knowing this first,

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that no prophecy of the Scripture is of any private interpretation."

LOUIS NAPOLEON'S NAME.

A CORRESPONDENT has urged some objections to the representation that Louis Napoleon's names contain the number 666. He says, "The name *Ludovicus*, the Latin for *Louis*, *does*, according to the Latin valuation of its letters, make up the number 666, *if* the *o* and the *s* are left out of the account. But by what principle of interpretation or *fairness* are they left out? Spell the name without the *o* and the *s*, and you do not have Ludovicus. Spell the name with those two letters, and you have two letters which cannot enter into its numerical value, and, therefore, your correspondent's fancy that Ludovicus = 666, the name and number of the Beast, is *fancy*, and nothing more."

The answer to this objection is, that there are only seven letters that have any numerical value in the Latin alphabet, namely, m = 1000, d = 500, c = 100, l = 50, x = 10, v or u = 5 and i = 1, and all the rest are counted as ciphers, and of course the addition of ever so many ciphers to a given number can never increase its value. There is, in truth, no point whatever in such an objection. The fact has never been disputed by prophetic writers, that *Ludovicus* does really contain 666. It is remarked in the book, "Louis Napoleon, destined Monarch of the World," that "the word Ludovicus was long since thought of by many expositors as likely to be the name of the Antichrist or Wild Beast, because of the exactness with which it contained the number 666. The Rev. J. Brooks, in his Elements of Prophecy, in 1836, said that Seebachius was, as he believed, the first that fixed upon Ludovicus as the name of the Beast, on account of France being considered the principal of the kingdoms of the Beast, but many others have adopted the name. The Rev. David Simpson and Joseph Sutcliffe, in their writings, more than half a century ago, and Bengel, a German writer, more than a century since, in his Gnomon, also considered it to be the most probable word foresignified as containing 666."

In reference to this point, moreover, let the following fact be noticed. It is fully granted by students of Prophecy that the number 666 is found in the Latin titles or names, *Vicarius filii Dei* and *Vicarius generalis Dei in terris*,—titles said to have been officially assumed by the Pope, and also in *Dux cleri*; but in these titles, just the same as in the case of *Ludovicus*, several letters are mere ciphers, which neither add to nor diminish the combined value of the rest of the letters.

The above-mentioned correspondent farther asks: "By what system of interpretation or *fairness* is the name *Louis Napoleon* deliberately misspelt, when using Greek letters, in order to make that name square with this theory of the Beast's number?

"*Louis* is spelt Λοις, whereas it ought to be made to spell Λουις. In like manner, *Napoleon* is turned into Ναπολεων, whereas it ought to be turned into Ναπολεων."

The answer to this inquiry is, that Λοις is a usual interchangeable form for Λουις, the diphthong ου being frequently written as the single letter ο, as may be seen in Liddell and Scott's Lexicon, under the head of the letter ο, where it is stated that "in early times the vowel ο was not called ομικρον but ου. Bock remarks that in Attic inscriptions before Euclides, Ol, 94, 2, the diphthong ου is found only in ου, ουκ, ουτος with their derivatives, and in some proper names: *elsewhere always* ο. That ο in many words must have sounded very like the diphthong ου, appears from divers Œolic forms, such as βολά for βουλη, βολομα for βουλομαι, ορανος for ουρανος. We have in the Attic, μουνος, νουσος, κουρος, ουνομα for μονος, νοσος, κορος, ονομα, and ουδος, ουσος for οδος, ορος."

Hence it appears that ου is sometimes written as ο and *vice versa*. Furthermore, with regard to Ναπολεων, it is stated in the same lexicon that ο (omicron) was a usual Œolic form for ω (omega), so that Ναπολεων might thus, according to one of the Greek dialects, be spelt Ναπολεον without doing inadmissible violence to its proper Hellenistic orthography. But an additional reason for writing the word in Greek with a short, rather than a long penultimate ο, is found in the fact that we do not pronounce or spe

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Napoleon in English as Napoleoon, and therefore in translating it into Greek, it does not seem reasonable to spell its last syllable with a long or double ο, as ωv (*oon*), but rather with a short ο, as ov (*on*).

Thus the Greek Lexicon furnishes us with satisfactory warrant for translating the words *Louis Napoleon* into Λοις Ναπολεον, the Greek letters of which represent successively (30+70 +10+200) + (50+1+80+70+30+5+70+ 50) = 666; and hence by the institution of this critical and exegetical scrutiny into the alleged untrustworthiness of the abovementioned hermeneutical interpretation of the apocalyptic number of the prefigurative Wild Beast, the objection urged by this correspondent is demonstrated to be substantially fallacious and untenable.

It should, however, be remembered, that the principal form in which Louis Napoleon's name is considered to contain the fatal number 666 in Greek is in the dative case in the word Ναπολεοντι; and no one is able to discover the slightest flaw in this method. Now, whether *Napoleon* be written in Greek in the nominative, as Ναπολεον, or, as before proposed, Ναπολεων, it will, at least, be unhesitatingly admitted that Ναπολεοντι is the dative form of the word; and the reason why Antichrist's name ought to contain 666 in the dative rather than in the nominative case is thus explained by the Rev. Robert Polwhele in his pamphlet "The Sealed People, or those who Escape the Great Tribulation."

"The name to be deciphered in the number 666, is the name of the Beast, to be borne by those who worship his image. Not being the name of those who are to bear it upon their foreheads or hands, it is not in the nominative case, but it is a mark or sign of dedication, and therefore in the dative case, just as might be inscribed on temples or altars, implying that the temple or altar was dedicated or devoted to such a deity. The perception of this truth, that the name is one to be borne by the worshippers as a sign or mark of dedication, is that exercise of the understanding which we previously inferred, from the expression with which the enigma is introduced (Rev. 13 : 18), must be necessary in order to solve it. And the word Ναπολεοντι, the name of Napoleon, by its dative inflection, suggestive of dedication or subserviency to him by the worshippers who bear his name, is the solution of this wonderful enigma."

The English author of "Napoleonism Unveiled" similarly observes, in reference to the view that the Apocalypse was written in the Greek language, and that, consequently, the name of the Beast and his number must also be in Greek, that "the dynastical name of the Emperor Napoleon in its dative case, Ναπολεοντι, (the inflexion used in the Greek and other languages whenever dedication or subserviency is implied), forms the number of the Beast in the very tongue in which the Apocalypse was written. Taking all things into consideration, so extraordinary a fulfilment has never before taken place. The mysterious origin of the name, and its significant meaning, the political power and influence with which it is invested, the desire of the Emperor to perpetuate its use by his successors, and lastly, its forming the mystical number 666, all contribute to impress upon the mind strong convictions of its being the very number of the Beast of which St. John prophesied in Patmos. We have a kind of vague suspicion that under the name *Napoleon* that of *Apollyon* is mysteriously hidden; and if, on examination of the primary roots of these two names, such an intimate connection can be established, the dark designs of Satan and the mission of the Bonapartes will be more clearly divulged."

It is here worthy of remark, that there is a third method in which Louis Napoleon's name contains 666 in Greek. If his name, Buonaparte, be turned into Greek, it becomes Καλομερος, or Καλομμερος; and, indeed, the Duchess of Abrantes describes Napoleon's lineal descent from the Greek family of Calomeros, Now, the initials L. N., for Λοις Ναπολεον, placed before Καλομμερος, contribute to make altogether the number 666: thus, Λ 30 + Ν 50 + κ 20 + α 1 + λ 30 + ο 70 + ν 50 + μ 40 + ε 5 + ρ 100 + ο 70 + ς 200= 666.

Nor should the startling fact be overlooked, that the three words, Louis Napoleon Buonaparte, in Hebrew, unitedly amount to 666.

M. B.

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The Prophetic Times.

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Special Contributions.

SIGNS OF THE TIMES.

BY THE REV. THOMAS M. MARTIN.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—LUKE 21 : 25, 26.

THESE words, spoken of Jerusalem and its overthrow, refer also to the world and its final judgment.

Under the type of the city, Christ speaks of the world, and under the type of the inhabitants, he speaks of the nations. As certain of destruction as was that city, and as terrible as were the remoter and nearer signs of approaching end, so certain and so terrible is to be the end of this lovely planet.

At this season, when we commemorate the signs of the coming of Christ in Judea, our thoughts are naturally directed to "that coming—that second coming when in His full manhood and power He shall succor His groaning Church."

The signs of the end of the world are to be literal signs. The signs of the destruction of Jerusalem were positive and not figurative. This city both saw and heard strange things and awaited in awe what was to follow. They knew that signs of God's promise and His wrath had been given to their forefathers. The falling of fire upon Abel's sacrifice, the bow in the cloud, the burning bush, the ten plagues, the rock of living fountains and others, were tokens of pleasure or wrath. Then remember the mighty signs of that great first Good Friday when Christ died. So the Jews beheld a flaming comet over their city, and within their walls in the middle of their great Feast they saw the rivalry of faction, and the blind zeal of fanatics, proving the commencement of some great catastrophe. The burning of their granaries, and the famine in their homes, when the Roman army laid siege to the city, were the sad wail of their departing energies and strength.

The signs were fulfilled in the terrible slaughter of their people, and the complete demolition of that Holy City and the loss of nationality, and of language and of religion. The wise, the rulers and the people, the sun and moon, and the stars of the nation, went out in one dark night of desolation, and the nation awoke to sorrow, captivity and exile. The world is a city in the eye of the Maker; it is but one of the splendid capitals that throng the space in which God dwells. The inhabitants are struggling, working, planning, scheming. The Lord has entered this city—plead with, preached to, forborne with, promised them who are the inhabitants for two thousand years, but now He develops the purpose which He has yet in hand, and great are the signs, greater will be the fulfilment. Men have lost their confidence in governments, and in time of great financial prosperity behold the face of haggard poverty standing at the door begging for bread. In great perplexity the people took counsel together over the crisis of affairs, and while a throttled nation is casting her enemies from her doors, the proudest democracy that has ever called itself a nation in the midst of independ-

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ence, liberty, knowledge and prosperity, is battling with Providence and calling down upon herself misery and decrepitude.

The whole world is groaning. The position of sin, the power of Satan, the dominion of corruptions, are all increasing and enlarging. The cardinal doctrines in the religion of the Cross are being doubted even in the universities of learning. The cardinal doctrines of morality are overturned in our commercial and mercantile affairs by the most undoubted and unscrupulous adulteration and dishonesty. The cardinal doctrines of government are being tossed to the winds, and the genius of the Anglo-Saxon race trampled under foot by usurping anarchy and disunion. Wherever we pursue our investigations, we behold signs in the sun and in the moon and in the stars—in religion, morality, and government—showing the increasing darkness of the human soul, the increasing corruption of the human character. Dark as were the days of mediæval times, fœtid as were the days of heathen power, yet now the steps of sin and march of crime have surpassed those days, and that inroad is with the march of genius and progress of learning; and we see the truths of Revelation cast into the crucible of human reason, and brought out, charred with the fierce heat, to be set in grand words and lofty theories, and worn as a jewel upon the brow and upon the hand, in the very temple of the Lord of Hosts, aye, in the very pulpits of the Prophet of Salvation. Good Lord, deliver us! Man's genius has made him a god—his depravity a demon—and he is audacious, unscrupulous, ready to do battle with every spirit, even with the Holy Spirit, as long as the dust that holds him retains its form and its strength.

The great day is to come, and we see some of the signs. The very core of confidence is lost; the very bond of union and of trust broken; and man has again learned the lesson so often taught to him, that the bond of love alone in Christ can give security, and that nations without a professed religion cannot dwell in peace. Laws are good when obeyed; and when the makers disobey, who shall govern? The genius of the greatest race that has ever subdued the earth is brought low. The power and the will to yield and to obey is broken.

There is that in the people which would restore and insure peace; but until the people shall become the Lord's people, and the nation acknowledge publicly the dominion and the glory of the God of nations, we hang our existence upon nothing, as God has hung the earth, with no law as He has given to bind us to Him, so that by our own actions we increase the distance from His mercy and protection, until lost and dismayed in the confusion around, we stagger from peace to perplexity, until final ruin will consummate our folly. Rationalism is the great sign of the beginning of the end.

This in religion, even among the priests who minister at the altars, with the wars and perplexities of the nations, the distress of scientific and theological men, and loss of confidence in the stability of governments, are the positive remoter signs of the second advent. I am a patriot. God grant that my country be preserved one independent *united* country. But I love God more. I love the Church more, and I know that the peace and unity which the world seeks, will only be found in that better country where Christ shall reign. I know of no compromise that will avail. I know of no bond that will cement firmly. I know of no balm that will heal wounds given by our brethren and kindred. What security is there now? What power can unite people when they become ultra, humanitarian, men-worshippers, instead of forbearing Christians, Christ-like? We do not hope to cleanse ourselves in a muddy stream, and we cannot hope to make man better, with a depraved mind to guide him and a merely intellectual brain to decide for him. He wants love and goodness to be united with them; without them he is at war, and is unable to be at peace.

As well try to dam up the ocean to turn a mill, as to dam up the human passions to work out our salvation. The same God that marketh the way of the waves, marketh also the way of the people. No wonder when God sees that it is time to check sin, that men should be in perplexity. Nothing can go rightly, correctly. Sin has tampered with the least of things, and

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from university to hovel, has indoctrinated the foulest diseases upon the spiritual face, and left it marked and scarred with the most evident proofs of its presence and impairing power. Man has trusted everything to sin, regardless of consequences and results. He has thrown down his gage before the champion of Jehovah. He has refused the means of renewed vigor and the world has worked itself out, and we behold the last scenes of the great panorama about being commenced,—a scene of dismay, distrust, confusion and sorrow. It is time for the angel to come, and hurling the old dragon down to the gates of hell, cast him in and turn forever the key, and bolt him and his forever in their dungeon, and return to rejoice the saints in the kingdom of our Lord Christ.

QUESTIONS CONCERNING CHRIST'S KINGDOM.

III. WHO WILL BE THE KING AND WHERE WILL HE REIGN?

THAT the King will be the Lord Jesus Christ there can be no doubt. The kingdom is declared by Peter to be *His* everlasting kingdom. (2 Peter 1 : 11.) Christ himself, says: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25 : 34.) And this King is the Son of man, who shall sit upon the throne of His glory. (Matt. 25 : 31.)

Jesus Christ is therefore the King, for he is the one "called Faithful and True, whose name is called the Word of God, who hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." (See Rev. 19, where the second coming of Christ is foretold.)

It was JESUS of whom Isaiah prophesied when he said, "For unto us a child is born, unto us a Son is given, and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David* and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. 9 : 6, 7.)

This is admitted to be a prediction concerning our Lord Jesus Christ. It is a prediction in literal language. There is no figure in it, except the term "the government shall be upon his shoulder," meaning that he should bear supreme rule, and be the universal governor. It is expressly said that of his government and peace there shall be no end. But where? On the throne of his Father in heaven? No; upon *the throne of David* and upon his kingdom.

In the first chapter of Luke we have an account of the appearance of the angel Gabriel to Mary, announcing to her that she should have a son, and should call his name JESUS. "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne of his father David.* And he shall *reign over the house of Jacob forever; and of his kingdom there shall be no end.*" (Luke 1 : 30–33.) The prophet Isaiah says that Christ shall reign "upon the throne of David," and the angel Gabriel says, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever."

The language of these passages of Scripture is literal. It is neither figurative nor symbolical. Christ is to reign on David's throne; but the throne of heaven, where Jesus now sits, *is not* David's throne, and never was. It is the throne *of God.* Thus Christ says, in his address to the church in Laodicea, "To him that overcometh will I grant to sit with me *in my throne,* even as I also overcame and am set down with my Father *in his throne.*" (Rev. 3 : 21.) Here are two thrones mentioned: Christ's throne, and his Father's throne. The throne of his Father is in heaven, but the throne of Christ is David's throne. David's throne was not in heaven, but on this earth. He reigned in Jerusalem over Israel, and we have the assurance that Jesus Christ will hereafter, at the period of his second coming, assume the throne of David, and reign over the house of Jacob forever. His kingdom will in many respects be

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different from that of David. On this subject Mr. D. N. Lord well remarks: "It does not follow that if he reigns on the throne of David, that he must be a king on the earthly model of David, and possess the outward forms and trappings of Jewish royalty, any more than that he must be a mortal like David, sustain precisely the same relations and reign over exactly such subjects. Solomon's mode of reigning differed greatly from that of David's. He created a new and far more gorgeous throne; he set it in a new palace; he was surrounded by a different train of attendants; his whole administration varied greatly from that of his father; but that did not prove that he did not inherit his father's throne and kingdom. He reigned on his father's throne, because he succeeded to his empire, and his authority. And so Christ will reign on the throne of his father David, and over the house of Jacob, when he reigns in person on Mount Zion as the special king of that restored and redeemed people; though he reigns in glory as God-man, and over all other nations and all other worlds."

In view of these predictions of the word of God, which have not yet been fulfilled, we must conclude that the Lord Jesus Christ will reign on Mount Zion, on the throne of his father David; for the throne of heaven is not the throne of David; there is no Scripture to show or prove that it is, and there is no figurative language to show that these thrones are identical.

The Lord Jesus Christ is therefore the King of that blessed kingdom which was prepared *from* the foundation of the world. He will reign on the earth in Mount Zion; reign over the house of Jacob; reign over all the earth.

"The earth [in its present form and condition] shall reel to and fro like a drunken man, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again; [i. e., not in its present state or under the curse.] And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered into the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts *shall reign in Mount Zion and in Jerusalem* and before his ancients gloriously." (Isa. 24: 20–23.) "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine upon the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in the mountain the face of the covering cast over all people, and the vail that is spread over all nations; He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." (Isa. 25: 6–8; see also 1 Cor. 15: 51–57; Rev. 7: 16, 17; 21: 4.)

S. S. W.

NAPOLEON III AGAIN.

The prominent and powerful position of this monarch attracts universal attention. A combination of circumstances tends to make him at present the object of constant and intense observation. Students of prophecy, profoundly impressed with the aggregation of evidence that he is to be the personal Antichrist, are watching every step and stage of that development with the keenest and closest scrutiny. Inscrutableness, subtlety, ambition, and the *policy of conquest*, not by war alone, but war and peace artfully blended together, and supplementing each other in a masterly mosaic of imperial craft, signally characterize and stamp the man as the dreadful potentate of the last days. Baxter, in his able work, interprets the kingdom of iron and clay to imply a union of imperial despotism and universal franchise. Perhaps the alternating or united policy of *peace and war* may be also comprehended in the Napoleonic administration as head of the empire.

The special subject of our present reference, however, is the interpretation of that prophecy in Dan. 11: 43, which designates the wilful king as master of the "treasures of gold and silver." Mr. Baxter gives a single item of statistics in regard to the French annual coinage

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for three years from 1855. It would be a statistical acquisition of much interest, if the coinage of four or five subsequent years could be known, and whether the French superiority to England and the United States together, in the aggregate revenue from gold mines, has been maintained from 1855 to 1864.

I would beg leave with deference, to submit a conjecture in regard to the prospective development of the prediction in Daniel in regard to this point, and the lapse of time will speedily determine its tenableness or correctness, one way or the other. It is this. In consummating the grand enterprise of the Israelitish restoration to Palestine, Napoleon, having an eye to the pre-eminent advantage of unlimited resources of gold and silver, or their equivalent, to defray the expenses of sundry gigantic operations in his great work of conquest, will make an *engagement with the Rothschilds*, the European money-kings, from whose vast treasures he may draw large supplies, in virtue of his averred devotion to the restoration of the Jews, in whose renewed nationality, certainly these men of opulent means would be interested. I should not be surprised to hear that some such contract was in process of consummation, for a man of profound devices and boundless ambition such as mark the French Emperor, would be likely to seize on some such expedient for the maintenance of national solvency, and the conduct of his enterprises, and the return of the Jews would furnish facilities for his acquiring command over treasures of money. Nay, the prophecy is fulfilled, though Napoleon apply the resources thus available to *this particular enterprise itself. Power over the treasures*, is the ability to wield them. If Napoleon aspires to an acknowledgment of Messiahship, he may use these means for this very end, and his *power over the money* to accomplish the restoration, will be an undeniable accomplishment of the prophecy in Daniel. Time will show.

C. C.

Selections.

THE POWER OF CHRIST'S COMING.

BY REV. E. BICKERSTETH, D.D.

THE certainty and the nearness of the Lord's coming, and the duty of waiting for it, are now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of Christians are becoming more and more established in this solemn reality. That it is not a mere careless repetition of words when they say, *We believe that thou shalt come to be our Judge;* and when they say in the creed, *He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.* Doubt not of the fact at all. Be expecting it, and be waiting for it; earnestly desire to be ready and prepared for it. *Lord, we believe; help thou our unbelief!* Oh, may we live more and more in the light of this coming judgment, and accustom ourselves to view everything with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as inhabitants of hell or of heaven; and the assurance that *the Judge* now *standeth at the door*, cannot fail to quicken every one who receives God's testimony in simple faith.

The speedy coming and kingdom of our Lord Jesus Christ speaks powerfully in various ways.

FRESH LIGHT IS AFFORDED TO THE CONSCIENCE. Let us but set the light of that day before us, and how many delusions it will banish. How vain the pleas for national Atheism when the King of nations returns to judgment! How wicked will national indifference to the word of God be seen to be, when He who gave us as a nation that light from

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heaven, gathers us among all nations to give account, according to that word, of all our privileges and advantages, of the way we received them, and of the use which we made of them. How dreadfully infatuated will be found to be the neglect of the poor, when the Judge before whom all stand shall account it as neglect of himself according to his own forewarning; and *the rich and the poor meet together* before the judgment-seat, and the Lord, the Maker of them all, gives sentence upon both, without respect of persons. Place all things in the presence of the judgment to come. Thus a new light will be thrown on our duties, as we think of rulers and subjects, lawgivers and judges, princes and people, all standing together before the one great Judge, and rendering account to him of all they have done. All policy short of a reference to this is the policy of short-sightedness and folly. This alone will lead to what is truly disinterested, noble, generous, upright, wise, and enduring. God give us, as individuals, and as a nation, this character and this glory.

A POWERFUL APPEAL IS THUS MADE TO OUR FEAR. The descriptions in God's word as to the judgments that shall then descend on the wicked, are some of the most awful and awakening parts of Scripture. Terrible is the doom pronounced on rebellious and ungodly nations. A large part of Scripture records it. I will quote a passage from the Old, and another from the New Testament. God thus speaks by Isaiah 34 : 1 : "Come near, ye nations, to hear; and hearken, ye people : let the earth hear, and all that is therein : the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies : he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." God also thus speaks by the Apostle John, in the New Testament: "I saw heaven opened, and behold a white horse ; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God." We have, then, an account of the fearful supper of the great God for all the fowls of heaven. God has revealed in his word these tremendous scenes of judgment on the wicked at the return of our Lord from heaven. The wicked, by a hard and impenitent heart, *treasure up to themselves wrath against the day of wrath and revelation of the righteous judgment of God.* Oh that this revelation of coming wrath may fill our hearts with godly fear; may lead us all to *flee from the wrath to come,* and to *bring forth fruits meet for repentance,* by pursuing the conduct which Daniel (4 : 27) has pointed out.

THE PRECIOUSNESS OF TIME becomes manifest as we realize the coming and the kingdom of Christ. As it was in the case of Nineveh, when Jonah preached, *Yet forty days and Nineveh shall be destroyed* so it is now ; there is a pressing need to urge upon our country the duty of national repentance, that if possible God's judgments may be averted from our country. There is urgent need that all should be exhorted to press into the kingdom of heaven, lest they finally be found among those who seek to enter in and shall not be able. The time is at hand. Prophetical dates, given us in the word of God for our instruction, are closing. We dare not, indeed, fix precise times; but a waiting, watching spirit, is ever to be cultivated. The gathering clouds in increasing blackness are suspended over us. Oh, let us at last turn to the Lord our God, *for he is gracious and merciful, slow to anger, and of great kindness. Who knoweth if he will return and leave a blessing behind him?* Oh, how precious is the present time! What would those who neglect this season, give for the present

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hours hereafter! And if it be impossible to save our country from Divine judgments, yet, by protesting against evil and promoting the truth with all our power, we shall unquestionably help to save many, as well as to deliver our own souls.

THE BLESSED PROSPECT OF THE KINGDOM OF CHRIST may well finally animate us to these duties. We have riches, honor, and life before us, infinitely surpassing all that this world can boast of. We have a lively hope of *an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven* for us. Hope is the quickener of zeal. Whatever may be the result of our efforts, whatever our success, or want of it, in seeking the best welfare of our own land, however we may weep over it, if our efforts for its good meet with nothing but disappointment and reproach and injury, to the true servant of Christ, final success is sure. We have *a house not made with hands, eternal in the heavens. We look for a city which hath foundations, whose builder and maker is God.* We seek and *desire a better country, that is, an heavenly.* Our King *shall reign in righteousness, and his princes shall rule in judgment.* The people of God shall more than realize their best wishes. They shall witness the nations of the saved, walking in holy worship and mutual love. Nay, they themselves shall be *kings and priests unto God, and shall reign over the earth.* They themselves shall inherit the nations, and *delight themselves in the abundance of peace.* Oh! may our God shortly accomplish the number of his elect, and hasten his kingdom.

I would now close with two practical directions. 1. WATCH AND TESTIFY AGAINST THE PECULIAR EVILS OF THESE DAYS. Those evils are indeed multiplying and opposite; there is Infidelity and there is Popery; there are corrupt authorities and there is democratic lawlessness; there is Tractarianism and there is Voluntaryism; but in more immediate connection with this part of my subject, I would bring before you that overvaluing of wealth, and making haste to be rich, which is the source of such a multitude of evils. "He that maketh haste to be rich shall not be innocent." (Prov. 28:20.) "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." (1 Tim. 6:9–11.) Let none of us seek great things for ourselves here below. Oh! what are all those earthly distinctions which men so overvalue? They are so afraid of sinking into a lower caste in society, and of losing their particular station, that they lose sight of infinitely higher distinctions and privileges than any which this world can give, and which are open to us all in the favor and love of God. Hence they become exposed to temptations on every side, and are in danger of making light of mercy and truth and righteousness in their dealings with others. Let no temptations, for instance, of cheapness in purchase, ever tempt us knowingly to frequent those places where cheapness is attained by systems of fraud or injustice. Let us be especially on our watch against anything that bears hard on the weak and the needy. *Mind not high things. Condescend to men of low estate.* One great rule regarding all earthly objects is peculiarly seasonable now. *Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing.* Commit everything to him. And as it regards others, let us be full of compassion and love; saving men with fear, *pulling them out of the fire, hating even the garment spotted with the flesh.* Let us distinctly discern that open evils, unrepressed and not testified against, are the chief sources of national danger to our country; and let true patriotism, as well as true Christianity, lead us all distinctly to confess the truth, and bear witness against that which is evil. Let us testify against it wherever it exhibits itself, and more especially in our own Church and our own immediate circle; but all in the spirit of contrition and sympathy, as ourselves also full of sin; all in the spirit of tender, holy, and faithful love. *If ye suffer for righteousness' sake, happy are ye.* The blessings of this course will be unspeakable. Possibly it may not save our country. Josiah's piety did not save Israel

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from the captivity; the piety of the primitive Church did not deliver the Jewish nation from the Romans. But, even in this respect, *who knoweth?* The result is with God. Our personal salvation, the increase of the saved, their preparation for tribulation and the coming glory, and a testimony left which may hereafter be a blessing to a world that now rejects it; these blessed effects furnish the rich recompense of real faithfulness to Christ.

MAINTAIN A WAITING SPIRIT FOR THE COMING AND KINGDOM OF OUR LORD AND SAVIOUR.

This is the crowning grace of a Christian, *Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.* This duty is constantly insisted upon in the New Testament in passages innumerable. Let us then *search the Scriptures;* and keep before our minds thus in lively recollection their invariable testimony to the nearness, the suddenness, the magnitude, and the eternal issues of his return. In the last book of Scripture, the last of the Apostles, the divine John, claims this as the common token of brotherhood among Christians: *I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.* It is this patient waiting for the kingdom, which is the present feature and character of our great Head and Lord in the highest heavens, and will be so till the countless prayers of the myriads of his people, *Thy kingdom come!* offered in every age, are all answered, and the last trumpet sounds, and *the kingdoms of this world become the kingdoms of our Lord and his Christ.* The same patient waiting must mark and distinguish us his followers. This will support us amidst multiplied conflicts, and troubles on every side. This will quicken and strengthen us to all self-denying labors of love. This will assist us to maintain meekness and patience under every wrong. *Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Murmur not one against another, lest ye be condemned. Behold! the judge standeth before the door.* I desire to write, I desire to live, in the realizing conviction of the truth and magnitude of these blessed truths. God help us all to believe them, to confess them, and act upon them.

ISRAEL'S FUTURE.

(FROM ONE OF OUR EXCHANGES.)

THERE are grand promises in store for the Jews. From their dispersed state, they are to be gathered to the mountains of Israel, which have been always waste, but now restored to fertility. (Ezekiel 38 : 8.) Palestine in its desolate condition was not fit for habitation, and when they, the Jews, are restored, and become rich, Gog will think an evil thought (verse 10), and will say, "I will go up to the land of unwalled villages to take a spoil and to take a prey, to turn mine hand upon the desolate places (once desolate, but now restored), that now are inhabited." And another power or nation shall say to Gog, "Art thou come to take a spoil?" &c. It is in the latter years (verse 8), "and in the latter days" (verse 16); "and it shall come to pass at the same time," when Gog shall come against the land that the ire of God will be kindled. This is the day of vengeance of our God. (Isa. 61 : 2.) This is the time of trouble spoken of by Daniel, 12 : 7; Jer. 2 : 4. "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked at that time to the sword, saith the Lord." And the slain will be as extensive as the earth's surface. (Jer. 25 : 33; Ezek. 33 : 20.) "And I will call for a sword against him throughout all my mountains (not only the mountains of Israel, but the mountains of the whole world), and at that time even every man's sword shall be against his brother." (Verse 21.) There is an awful time of trouble not far before us, the like of which the world has never seen. There the wicked will weep bitterly. The great day of the Lord is near; it neareth and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. (Zeph. 1 : 14.)

According to the prediction of Christ, the Jews are to be in all nations until the times of the Gentiles be fulfilled. (Luke 21 : 24.)

The first grand event previous to the gathering of the Jews is the restoration of Palestine to fertility. (Ezek. 38 : 8; Isa. 51 : 3.)

2. The restoration of Israel to Palestine. (Ezek. 39 : 27, 28.)

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3. Gog comes up against the "land of unwalled villages" (Palestine) (Ezek. 38 : 11), "to take a spoil and to take a prey; to turn thine hand upon the (once) desolate places that are now inhabited," &c. (Verse 12.) Now turn to Ezek. 36 : 34, 35.

4. Gog is opposed by Sheba and Dedan. (Verse 13.)

5. Every man's sword shall be against his brother. (Verse 21.)

6. The Lord is magnified in the destruction of his enemies. Then the Lord will be known in the eyes of many nations in vengeance. (Isa. 61 : 2; Ps. 2 : 9.)

7. "The city shall be taken," &c. (Zech. 14 : 2.)

8. "Then shall the Lord go forth and fight against those nations (Zech. 14 : 3), as when he fought in the day of battle." (Ezek. 38 : 22.)

9. Then comes the supper of the Great God for the fowls. (Rev. 19 : 17; Ezek. 39 : 17.)

10. A sixth part of Gog is left in the great destruction. (Ezek. 39 : 2.)

11. "Then the Lord will set his glory among the heathen." (Verse 21.)

12. The house of Israel are gathered in unbelief, for they "shall know the Lord their God from that day and forward." (Verses 22, 7, 29.)

13. It is evident, from the signs of the times, that the coming of Christ is close at hand; the nations are angry; the turning from the truth unto fables, and making void the word of God by tradition, are signs which all can see, if they will take heed to the sure word of prophecy; the rise of modern spiritualism, the warning given to both church and world, that the coming of Christ is at hand, indicate the nearness of that event.

THE COMING OF CHRIST.

BY MADAME DE GASPARIN.

THE whole primitive Church expected the coming of Christ, and believed in His temporal reign. This belief, so strong and firm in apostolic times, faded in proportion as faith lost its early simplicity. Men took to materialize precepts and spiritualize prophecy, and thus truth got modified on both sides.

I am one who take the promises in a literal sense. I believe with all my soul in my Saviour's coming. I believe that our earth will witness the scenes described by the prophets, and I have drawn my conviction from the study of the Bible.

The Lord comes! As the lightning shining from the east to the west, so is the shining of the Son of God. He comes surrounded by His redeemed, by myriads of angels, comes as conqueror to claim His crown. The hour has struck, the souls of the elect have put on their glorified bodies. God's power has done this. In the same moment the faithful who still live have been conscious of a marvellous transformation. It is not death; it is rather the casting off of a chrysalis covering. In the twinkling of an eye, incorruption has triumphed over corruption. Do you realize this moment, this coming, this object of faith, now beheld from far, as actually come to pass? Yes, it is true; my imagination is not at work, my eyes see. It is indeed Jesus my Lord. This is He who had pity on me; who suffered for me; whom I love with all the strength of my soul. My breast expands with a divine breath, each moment I love more, and feel that I am more beloved. My God! oh, to prostrate myself before Thee! to adore Thee! It is as though a sun had risen within my heart. At one glance my eye has taken in the thousand thousands in Thy train. My dear ones, there you all are; you indeed, you living, you forever mine—all of us the Lord's. But yesterday, I laid your bodies in the earth, but yesterday I wandered alone, losing myself in the immensity of my sorrow, and now you are here, my hands touch you, you will not die any more. If God's arm did not sustain, surely man would founder in this ocean of bliss.

The rest of the dead live not again, says the Scripture, till the thousand years are over. Christ's risen elect, together with those living at the time, people our regenerated earth. Israel has seen the One that hung upon the cross, come down from heaven; Israel has beat his breast and gathered round the King of Glory, his King. Then an act of incalculable importance is accomplished. The angel who has the keys of the pit seizes upon Satan, throws him into the gulf, and sets a seal upon him. Peace

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is made on earth. No more wars, no more wrongs; a law of love easily obeyed; a *hosanna* of all creation.

Let us pause for a moment. I want to breathe this new air, and to open out my soul to this light.

Satan bound. Do you comprehend the importance of the fact? There is in the Bible a narrative which gives a lively representation of Satan's work among men. Joshua, the High Priest, is standing before the Lord. On his right hand a dark form rears itself, standing too—Satan—to *resist him*. I know it well, that intercession which Satan resists. Witty men have ridiculed it; they have described that grotesque medley of serious and frivolous thoughts; have held up to us in raillery,—that cry of disquieted hearts, disguised by the verbiage of vanity. Possibly Satan does not resist *them* when they pray. But we poor creatures whom he tortures, we who would fain believe, and who hear him whisper skeptical words in our ear; we who would love, and feel his arid breath pass over our hearts; we who want to concentrate our minds on God, and before whom Satan displays the most paltry of earth's toys; we who wrestle unto blood, torn, often overcome by him; we who rise battered from our fall, and lift to our Father maimed and trembling hands; we who know that our enemy is there, always there, even to that death-bed by which He stays to watch us; why, to be freed from Satan, the great resister, the unpitying adversary,—this for us is the crowning deliverance.

No more barriers between Jesus and the nations; no longer an accuser between the soul and God. If original sin remain, the tempter no longer aggravates it; if the old leaven be still there, Satan is not there to make it rise. We had need of faith; those happy ones have sight, joy, harmony, everything to lead them to give their heart to holiness. Oh, I can understand that hymn of rapture which marks our earth's course through the skies. The ground is moved, the forests clap their hands, the streams fertilize the sandy wastes, the rose blooms in the desert. No more desolate places, no more broken hearts; we hear no longer the lion's roar; the shrieks of the slaughtered are changed to songs of thanksgiving. The Lord's alliance with His creatures glorifies the universe.

You are shocked at this! Such a scheme seems to you unworthy of God who is a Spirit. For my part, it leaves me penetrated with reverence, admiring reverence. Without this restoration of all things there lacked one ray of my God's perfect glory. It well beseems the Creator to re-establish his work in its pristine beauty; to restore to it the lustre it possessed when He spake the word and it was made. It becomes His power to snatch it entire from the grasp of Satan. It befits His glory to display it radiant once more; more touchingly beautiful, because it has known suffering; more precious, because Jesus has died for it; more firmly rooted in holiness, because it has struggled to recover it.

You would have this earth in which God has taken delight, left by Him to perish under the curse; you would have him to leave this triumph to Satan. Not so, the rebellious angel shall not occupy it. From the depths of the abyss he will see the earth renewed, the true Monarch govern the kingdom he, Satan, had for a season usurped; the child of God serve him in this enlarged Eden; the delivered creature willingly obey man; murders and lamentations cease; the restoration of all things be accomplished. Satan will see all this. If he did not see it, if we do not see it, Satan would have gained some advantage in the conflict; he would have successfully resisted God.

And now, tell me, do not you find such a restoration sublime? Does it not seem to you worthy of the Lord, this restoration of a world lost by the madness of man; tormented by the rage of the great enemy, saved by the very Son of an offended God?

The mountains of Judea have beheld Thy cross, Jesus, Thou Holy of Holies; the walls of Jerusalem have heard the shouts of the maddened crowds that dragged Thee from Caiaphas to Pilate; Gethsemane has drunk Thy blood; Golgotha has echoed with the mocking laughter of the Roman soldiers; the sighs of Thy agony have passed over this land. Thy own country,

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Lord, the land of promise, shall see thy triumph; and stirred to its inmost depths, shall break forth in a cry of love and welcome.

In east and west, the children of this land have led a painful life. They have been mocked, trampled upon, till at times even they doubted, despaired of themselves and Thee. The earth that saw them so wretched, so prostrated beneath the hatred of the world, shall see them, humble still, but radiant with joy, surround their God who reigns in the midst of them.

Oh, the tears of thy mourners, Earth! the lonely steps of those who walked among thy tombs! Thou who hast swallowed up generations of cherished beings; and to those who asked of thee their dead, hast shown thy dust as sole reply. Thou wilt restore them all, eternally young and happy; they will deck thee like a burst of new flowers; two and two, in families, in companies, they will walk again, singing with joy, on the sites they loved.

The beasts of thy forests; all that move in solitudes unknown to men; all that swim in the abysses of the deep,—used once to tear each other to pieces. A sound as of some pillaged town; a nameless sound, which, as we listen to it, fills the soul with terror, rose incessantly from thy whole surface. Then they who listen will hear a hymn of deliverance burst forth from mountain and plain, and the waves of ocean will repeat it to their shores.

Thou thyself, curse-stricken Earth; thou whose breast cracks at the equator beneath the breath of the simoom; whose barren poles are crushed beneath icebergs,—thou shalt blossom out fair and fresh, younger than in the days of Eden. Thou hast borne our rebellion and our woe through the immensity of space; thou shalt then march in bridal beauty through a tranquil sky; blessed among worlds, bearing on thy surface the redeemed and the Redeemer.

How will these things be? I know not, but God knows. The least moral contradiction troubles me more than mountains of physical impossibility. How will the dead rise? how will the earth, at the coming of the Lord, contain both the generations of risen saints and the generations of living men? how will the strange change of which St. Paul speaks be effected? in what way will death, powerless over the former, still continue its sway over the nations that are to exist at that marvellous period? in what way will Jesus govern? where will His children dwell? will there be some easy method of communication between earth and heaven? a marvellous ladder like that which Jacob saw? Of all this I am ignorant. All this is my Father's business; I am not at all uneasy about it. Nothing is too hard for Him whose seven fiats created the universe.

He will come soon! Watchmen, lost in the darkness, we send this cry of hope one to the other. Yes, the morning stars will soon sing together the hymn which greeted the dawn of the seventh day; the bones that strew the ground will soon rise; Jesus will soon return.

I shall see thee again, thou holy city, no longer depressed and trodden down by unbelievers; I shall see thee glorious, I shall salute thee, queen of the world. Thy fountains will gush forth anew, O Judea! Under thy oaks, O Carmel, the turtle-dove shall fly in peace, not fearing the cruel sportsman! Desert, thy wide swamps shall change to gardens; thy swords, turned to ploughshares, shall prepare thy rich harvests, O country, everywhere called blessed!

You who weep, say, are not your tears less bitter? You who are tossed upon the open sea, do you not begin to discern the shores of the land of life?

THE FUTURE OF PALESTINE.

Is there no other destiny for Palestine but to remain a desert, or to become the appendage of an ambitious foreign power? Syria will ere long be the entrepot between the East and West. On the Euphrates and along the coast, old cities will revive, and new ones will be built; the old times will come back on a scale of greater vastness and grandeur, and, bridging the level deserts, the steam car will run in the track of the caravan. Syria, then, will be a place of trade—pre-eminently. And who are pre-eminently the traders of the world? Will there, when the coming change has taken place, be any more congenial field for the energies of the Jew? The country wants capital and popu-

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lation. The Jew can give it both. And has not England a special interest in promoting such a restoration? Russia covets Syria, and desires to have a Greek patriarch supreme at Jerusalem. France, whether under Bonaparte or Bourbon, aspires to the suzerainty of Palestine, with a Latin bishop, or the Pope himself —or rather, *a* Pope—installed on Mount Zion. It would be a blow to England if either of her great rivals got hold of Syria. Her empire, reaching from Canada in the West to Calcutta and Australia in the southern East, would be cut in two. England does not covet any new territories, but she must see that they do not get into the hands of rival powers. She must preserve Syria to herself through the Syrians. Does not policy, then—if that were all—exhort England to foster the nationality of the Jews, and aid them, as opportunity may offer, to return as a leavening power to their old country? Rome persecutes the Jews. Nowhere does oppression and contempt attend the *Jews* so much as in Rome itself, in the despised Ghetto quarter of the Eternal City. Russia, too, in her Greek orthodoxy, contemns the *Jew*. But in England he is unfrowned on by the Church, and endowed with the fullest rights of the citizen. England also is the great trading and maritime power of the world. To England, then, naturally belongs the role of favoring the settlement of Jews in Syria. And do not the dictates of policy exhort her to the same course? The nationality of the Jews exists; the spirit is there, and has been for three thousand years; but the external form, the crowning bond of union, is still wanting. A nation must have a country. And is not Syria opening to them? They seized it of yore, as a wave of armed and enthusiastic warriors: will they not ere long return to it as pioneers of civilization, to reclothe the land with fertility, and as the busy agents of a commerce which will bring together both East and West on the neck of land between the Euphrates and the Levant? The old land, the old people, and commerce flowing again in its old channels. We see strange things nowadays; may not this also be one of the notable sights of this epoch of Resurrection.—*North British Review.*

Editorial.

OBJECTIONS TO PROPHETIC STUDIES.

THEIR FEEBLENESS.

In these last days it is considered, in certain circles, a part of polite breeding to be skeptical. Prophetical subjects, more particularly, afford to the unholy and worldly an inexhaustible source of jest and merriment. It is, therefore, all the more lamentable to find among the truly *pious* so much dislike to the study of these departments of Revelation. Wherever this dislike is honest, it arises either from ignorance or prejudice. Such persons fear that the truth will suffer by the views of orthodox Christians becoming unsettled, and by "visionary notions" (as the phrase goes) taking the place of sound doctrine, and by "idle speculation" leading "simple souls" astray.

It might be sufficient to reply that *Scripture* authoritatively forbids such inferences, by recommending and commanding the study. We would urgently ask all such persons before again venturing to express such opinions, founded on hearsay, honestly to examine the subject, and let it stand or fall by its own merits. Until the objector has done this—which is rarely the case with objectors—he has no right to say anything respecting the matter.

There are, however, certain "standard" objections, not very definite in shape or specific in form, which yet pass for wisdom in theological schools and in the religious phraseology of the day, and which, though greatly relied upon and important in the estimation of superficial thinkers, have really no force at all. This may be seen from the following adaptations of a few extracts from a recent writer, which we com-

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mend to the candid and reflecting. For, whilst some of our readers are familiar with prophetical inquiry, and the arguments in the case, not a few, perhaps, meet with millenarian truth for the first time in our serial.

"Have I any business to meddle with those parts of the word of God which relate to the future?" Strange as it may seem, this question has been agitated in the Christian church, and a great majority seem to have decided it in the negative. As, however, we must inevitably break through rules laid down by those who speak as if they had authority, and who manifest *great anger* when they are disobeyed, we will briefly state our reasons for paying no attention to their prohibition.

We confess, considering how much of the word of God is acknowledged by all Christians to be prophetical, it seems strange that such a question should ever have arisen. Knowing that "all scripture is given by inspiration," and that *all* is "profitable for instruction in righteousness," we think we must admit that *all* ought to be read and studied by him who professes to receive the Scriptures as the word of God. This, indeed, is admitted in general terms by most Christians; and we never met with any man, professing to be a disciple of Christ, who would have taken upon himself the responsibility of *marking out* those parts of the Bible which a Christian should omit. But we have met with many who have so stated the matter as virtually to negative all the particulars of their general admission.

The reader has probably met with persons professing religion, openly avowing that they never attempted to understand those prophecies which they consider as unfulfilled,—who told with complacency that they never studied them, and took credit to themselves for their forbearance. It is natural that such should desire to dissuade others from that which they avoid themselves. And to this end *maxims* have been framed, and repeated till they have become current, and which are frequently used by those who in honesty, must admit, that they have never attempted to understand a great part of revealed truth; that they consider it a very difficult business; that they have been so engaged with other matters, that, far from knowing how much might be learned on such points, they have never once seriously reflected how far it was a matter of duty or wisdom to see whether anything was to be learned or not!

On some of these maxims we would offer a few remarks, because, when they are uttered with gravity, they are apt to impose on simple readers.

1. We are sometimes told that "*we ought not to attempt to pry into things which are not revealed.*"

Why, *no*, to be sure; we ought not to attempt to do *anything* which common sense at once pronounces to be impossible. If anything is not revealed, we do not understand how we *can* pry into it; and it is a foolish waste of time to attempt it. But will the persons who deliver this maxim undertake to say what *is*, and what is *not* revealed? Unless they can do *this*, however magisterially they may affirm the proposition, it is altogether inconsequent; at all events, it does not apply to him who is *searching* the Scriptures to discover what *is* revealed; and who is not likely to find, or to seek what is not revealed.

2. It is urged by those who desire to dissuade from the study of prophecy, "that it is not the *most* important study—not the *most* essential—not the *most* profitable."

Suppose we should grant this. Surely, if to ascertain the meaning of prophecies which the Spirit of God has vouchsafed to give, be not the first and most important duty of man, it is, at least, *as* important, and *as* profitable as many of the pursuits of those who use the argument. Will they deny this? Will they say that their minds are so constantly engaged in the contemplation of what *they* consider the fundamental doctrines of Christianity, as that they never look at *secular literature;* and would feel that they were committing a sinful waste of time if they gave an hour occasionally to a work on history or science, or even to a poem or a pamphlet? Nay, we must go further. We ask the reader, who may be inclined to argue in this way, we ask him on his *conscience*—whether he is as well acquainted with the books of the prophets, and as capable of judging what is

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and what is not revealed in them, or what profit may be got by reading them, as he would be if he had given to *them* as much time as he has given to the newspaper? We fear there is awful hypocrisy in the matter.

To come to the point, however. Is it *true* that unfulfilled prophecies are among what may be termed the less profitable subjects for Christian discussion? Do not some of the subjects which are most frequently brought forward, and are considered as of the utmost importance, rest *entirely* on unfulfilled prophecy?

On what ground does any preacher venture to tell his hearers that they shall rise from the dead, and that the Son of God shall come to judgment? Yet *these* truths, resting wholly and entirely on unfulfilled prophecy, are, and ought to be published; and if any man discourages the reader of Scripture from searching what God may have revealed on these points, by telling him that he is not to pry into futurity, not to indulge his curiosity about the fulfilment of unaccomplished prophecy, we venture to say that he does all he can to intercept the light of God's truth, and to make his word of none effect; and he does it at his peril. Plain, obvious, and certain, as he may think these things to be, he can produce no warrant for preaching them but his own conviction that they are predicted in certain unfulfilled prophecies.

The truth, then, seems to be that there are some unfulfilled prophecies which Christians in general find to be profitable; and we would suggest whether, instead of saying that they do not study other prophecies because they are unprofitable, they ought not rather to say that those prophecies are unprofitable because they do not *study* them. The plain statement of the word of God, is, that "*all* scripture is profitable;" and if any man finds it otherwise, it will be his safest way to take the blame to himself.

3. It is often said: "The prophecies were not intended to make us prophets."

If these words are to be taken quite strictly, they are certainly true; and we do not know that any man ever pretended that by studying the prophecies he had obtained the gift of prophecy. If there *has* been any such person, he has been sadly mistaken.

If, however, it is meant that prophecy was not given in order that we might foreknow and predict future events,—it is not *true*. Yet, from a sort of confused mixture of these two ideas, this saying has been supposed to contain much wisdom, and some wit, instead of being seen to be either a mere truism, or a barefaced falsehood. A distinguished writer on the Apocalypse has said: "The folly of interpreters has been to foretell times and things by this prophecy, as if God intended to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise: he gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own providence, not the interpreter's, be then manifested thereby to the world."

This passage has been quoted over and over again, whenever it has been thought fit to rebuke any interpreter of prophecy, until it has become familiar to most readers. Notwithstanding, however, our respect for Sir Isaac Newton, and for those who have supposed that what he said might be safely repeated, we must declare our conviction that this statement is false and mischievous. The desire which God has implanted in the soul of man of searching out his own destiny, especially while he seeks to gratify it at the pure fountain of revelation, is most unjustly called *curiosity*, if by that term we are to understand anything which it is certain that the Author of revelation could not intend to encourage by revealing himself and his counsels to man.

Besides this, however, we venture to say that it is not true—nay, it is most openly and absurdly untrue—to say that "the prophecies were not given to enable men to foreknow things, but that after they were fulfilled, they might be interpreted by the event." Let us try the truth of this statement by one or two prophecies, fulfilled and unfulfilled.

Was the prophecy of the deluge given only that *after* it had been fulfilled it might be interpreted by the event? Or was it given that men

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might foreknow the Divine purpose? When a Divine revelation had been given to Noah in order that he might be, in the true sense of the word, a prophet, were those who heard him to forbear repeating his words, under pain of being sneered at, as "prophets?" Again, were the prophecies of Messiah's first advent given only that they might be "interpreted by the event?" Did not God vouchsafe those prophecies to gratify the "curiosity" (if so it must be called) of those who waited for the consolation of Israel, and to enable them to foreknow the things belonging to their peace? Were the prophecies which our Lord uttered, only to be "interpreted by the event," in order that his own providence might be manifested; or did he mean his disciples to *foreknow* that they should be beaten in synagogues, and brought before kings and rulers for his sake? Was our Lord's prophecy of false prophets, only intended to show his own foreknowledge? Was not the Apocalypse given to him, that he might show unto his servants things that must shortly come to pass? To recur to what has been said, are not the various prophecies of the *day of judgment* given, that men may foreknow the fact, and be prepared for it?

If it be said that many who repeat this false assertion, do not mean to refer to such common topics as the resurrection and the judgment, but to "certain peculiar views," or to "certain particular notions," I must reply, that people should say what they mean; and that if the prophecies of God were given for our *learning*, he must be a bold man who undertakes to decide which are worth studying, and which are not. For our own part, we are slow to believe that God has revealed anything to man which it is not worth his utmost pains to learn.

RENAN'S LIFE OF JESUS.

This book has been widely read and criticized abroad and in this country. The French Emperor, it is said, honored the author with a medal. It is a noteworthy fact that if the theory of Antichrist, advocated in the Prophetic Times, be true, this book is exactly adapted to prepare his way.

Christians ordinarily should not read such a book; and never without earnest prayer to be kept from harm. Its subtlety is marvellous. And we all know that the genius who inspires such pages is that of the Prince of this world. It is never safe to come into presumptuous contact with such an adversary. And yet, unless they who are appointed to teach and warn the church, watch the conflict between light and darkness, now hastening to its issue, they cannot fulfil their office.

There is one striking feature of this book, respecting which we may quote, for the benefit of our brethren of the spiritualizing school, the proverb, *Fas est ab hoste doceri.*

Renan admits what they deny, that the ideas of Jesus on the kingdom of God were such as the advent doctrine requires. He asserts that Jesus understood and taught that the end of the present order of things is at hand, that "this end will be an immense revolution, an anguish, like to the pains of childbirth, a *palingenesis*, preceded by sombre calamities and announced by strange phenomena." He throughout assumes that the doctrine of Jesus is inconsistent with the notion that this present evil world is to gradually develop into the kingdom of God.

In this he is certainly wiser than some of the professed children of light.

But how does he explain the doctrine? He is honest enough to see that it is susceptible of no other meaning. He does not attempt this. He simply rejects the whole of this class of our Lord's teachings, as "a chimera," a blemish upon his admirable system of ethics, for which we must pardon him, as he was misled by such "apocalyptic dreams" as those of Daniel, then so generally received among his countrymen. We almost fear to write the blasphemy, and yet it is there written, veiled under a mask of outward respect and praise of the *man* Jesus of Nazareth.

It is chiefly against this doctrine of the coming kingdom of God, that the craft and venom of the book are directed.

In all other respects Jesus is matchless. His system of morality, his character unapproachable. But, "the grand vision of the kingdom of God, flashing ceaselessly before his eyes, diz-

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zied him." "The true kingdom of God is something different from his conception of it, or that of his immediate disciples. There was a germ of truth in this conception, but in an envelope of fable. Humanity must therefore now pass to another kingdom of God."

And here comes out the crafty design of the "seducing spirit" that inspired this book. The hope of this coming kingdom must be undermined, before the way is fully prepared for Satan's artful substitute, the kingdom of Antichrist.

Hence, this author insists that it is now time for the true Christian church, the church of humanity, to discard the "apocalyptic dreams" of Jesus and the early believers, "to disengage itself from the little sect of latter day saints," by which term he characterizes all those who hold these "chimeras" in any form, in order that it may become a "frame applicable to all human society." This "fantastic kingdom of Heaven, this endless pursuit of a city of God, which has always preoccupied Christianity in its long career," and which has been ever "hanging, a continual menace, over humanity," has retarded to a great extent all profane development. The ideal organization of society has been thereby hindered.

The whole doctrine is but a rough rind, of a sacred bulb indeed, but now to be cast off as useless.

Of course, if no *palingenesis* is provided in the Christian scheme, other than that which humanity is now summoned to achieve for itself, then the germ of this coming change, the resurrection of Jesus, is out of place in the history. It is therefore denied. This man's "Life of Jesus" ends in the tomb.

The resurrection of the body, the microcosm of "the creature," is also discarded. His hope for the human race, beyond this life, ends also in darkness. Such is the hope and promise afforded by that teaching which requires us to give up our hope of a kingdom to come, in order that we may give ourselves without embarrassment to the work of realizing the "true kingdom of God," in a social renovation of the future.

Here then the issue is rapidly being made. The conflict between the kingdoms of light and of darkness is being sharply defined. The great question is,—How is the regeneration of society, of which all confess the need, to be accomplished? Those who give heed to the "doctrines of devils," look and labor for it through the development of the natural man, and the right application and control of existing social forces. The few who deny the capability of this world, or of the unrenewed man, wait for the Son of God from heaven.

There is no compromise between these views. Those Christians who deny the Lord's coming, until after this golden age, are unconsciously deceived by the spirit of Antichrist which is now abroad in the world. They confess not Jesus Christ coming in the flesh. (Compare Heb. 10:37 and 2 John 7.)

It may be said that such do not expect this renewal, aside from the office work of Christ, and the agency of the Holy Spirit, but they forget, as Renan even admits, that our Lord and his apostles did not regard the regeneration of this world as possible, without a divine intervention from heaven, that is, until he should come to effect it. The Gospel, to the world, is a testimony of judgment to come. To the Christian, it is the hope of a city, a world to come, and a warning to escape the pollutions of this present world, that he may inherit the next. The Gospel proceeds upon a condemnation of "the old man," and of "the world" to which it belongs. For the one there is provided a new birth, and finally a resurrection or its equivalent change. For the other a *palingenesis*, at the redemption of the body. To affirm that the natural man may be improved into this renewed state, or that the world, as now constituted, may develop into the kingdom of God, is to deny the fundamental mystery of the kingdom. In both cases, there must be the anguish of a new birth. Would that as formerly to the Thessalonians, so now, it were given to many who profess and call themselves Christians, to turn from their idols of political theories and favorite systems in church or state, "to serve the living and true God, and to wait for his Son from heaven." (1 Thess. 1:10.)

L. C. B.

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Special Contributions.

PARABLE OF THE TARES.

Matt. 13 : 24–30, 36–43.

Our Saviour interprets this parable, and thus makes its meaning very certain. It teaches us,—

1. That Christ proposes to set up the kingdom of the heavens on earth. To this end He sows the good seed. The field over which He sows is the world. The good seed which He sows are the children of the kingdom. It is no longer, as in the preceding parable, the word, the seed of truth; but it is that incorruptible seed taken root and bearing fruit in the persons of the righteous. Thus is shown the tendency of this kingdom to subject even the outward and visible to its sway. It is not simply internal and spiritual, but ultimately affects and fashions anew the material organization of our bodies and the world. The body, as well as the soul, is the subject of redemption in Christ, as the resurrection proves. So with the earth itself. As Peter informs us, it is included in the restitution of all things. "Wherefore, according to His promise, we look for new heavens and a new earth." The curse which has so long rested upon it is to be removed when the kingdom comes in its glory. This Paul tells us: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." For the sake of these children of the kingdom, the earth itself, their habitation, shall be redeemed and once more made a constituent part of the kingdom of the heavens. This they long and pray for as commanded: "Thy kingdom come, Thy will be done *in earth* as it is in heaven." This is the kingdom Christ came into the world to set up.

2. In this work He is opposed by Satan. Thus the parable says: "While men slept, his enemy came and sowed tares. The tares are the children of the wicked one: the enemy that sowed them is the Devil." Most people in our day make little account of the Devil and his works, which we are expressly told the Son of God came to destroy. They hardly believe in his existence, much less his constant agency. But not so our Saviour in these words. He here teaches us that Satan is His great antagonist in this world; that he is ever active and vigilant in his opposition to the establishment of Christ's kingdom on earth. "As a roaring lion he walketh about, seeking whom he may devour." He is indefatigable in this work. He is mighty and successful. He is "the prince of the power of the air;" "the spirit that worketh in the children of disobedience;" so that the beloved John says, "The whole world lieth in wickedness." He is very daring. He even attempted to seduce Christ from His mission of restoring the race and world to God. And we read that in the last days he will have great power and wrath: "Woe to the inhabitants of the earth and of the sea, for the Devil is come down to you, having great wrath, because he knoweth he hath but a short time."

3. And this leads us to a third truth of our parable, that there is to be progress in both good and evil to the end of the world. "Let both grow together until the harvest." "The harvest is the end of the world." The wheat

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is not to grow while the tares wane and die. *Both are to grow*, and to grow *until the harvest*, which is the end of the world, *i. e.* of this age, or dispensation, during which this mixed growth is to continue. Both are to have development, and alike reach full maturity. "In these words," says Dean Trench, "the true doctrine concerning Antichrist, not indeed the personal Antichrist, but the Antichristian power, is implicitly declared. We learn that evil is not, as so many dream, gradually to wane and to disappear before good—the world before the Church—but is ever to develop itself more fully, even as on the other side, good is to unfold itself more and more mightily also. Thus it will go on till at last they stand face to face, each in its highest manifestation, in the persons of Christ and of Antichrist: on the one hand an incarnate God; on the other, the man in whom the fulness of all Satanic power will dwell bodily. Both are to grow, evil and good, till they come to a level, the one ripe for destruction, the other for full salvation." And so Dr. Cumming: "All principles, good and evil, are growing in earnestness of feeling, and becoming charged with greater power and intensity, so that when Christ comes there will be found only two classes,—one intensely evil, the other intensely and truly Christian. There will be a mixture of tares and wheat to the end. They will grow together till the coming dispensation arrives."

Nor are we to set ourselves to the task of wholly extirpating the tares. We are forbidden to do this, "lest while we gather up the tares we root up also the wheat with them." This work is reserved for another time than the present, and for more skilful and effective hands than ours. "The reapers are the angels."

4. And thus we reach a fourth truth of our parable. The final and complete triumph of good over evil, and the bringing in of the kingdom, occur only at the end of the world, at the coming of the Son of Man with His angels. "The harvest is the end of the world," αἰῶν, age, or dispensation. This is the point of time at which the Scriptures everywhere represent Christ as coming with His angels. And they come to separate the wheat from the tares which have been struggling and growing on together up to this point of time, to cast down and destroy the wicked and exalt the righteous, thus completing the work which Christ came into the world to do, viz., to set up His kingdom here. See how unmistakably the parable teaches this: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them which do iniquity; and they shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Such is the end of the tares, the children of the wicked one. But what of the wheat, the good seed, the children of the kingdom? Are they, after ages of tears and toils, to fail of the cherished hope of their hearts, that of seeing the kingdom of God established in this world of ours? Not at all, for "then shall the righteous shine forth as the sun in the kingdom of their Father." Thus their prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven," is at last answered.

Such are the plain truths of this parable. It follows: 1. That the millennium is *after*, not before, the coming of the Son of Man. Until this there is a mixture of good and evil. The wheat and tares grow together. We are expressly commanded to let them both grow together till the harvest, till Christ comes. We are forbidden to take the work of separation into our hands. This is for Him and His angels to do when He comes.

But in the millennium good is to be wholly triumphant. It is then to have a free and unincumbered growth. All men are then to know the Lord, from the least to the greatest. All kings shall fall down before Him. All nations shall serve Him. The nations shall learn war no more. They shall not hurt nor destroy in all My holy mountain, saith the Lord. There shall be one Lord, and His name one. The people shall be all righteous.

So intense and universal shall godliness be during the millennium that even upon the bells of the horses shall be inscribed, "Holiness to the Lord." The commonest utensils of the household shall all be consecrated.

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Such is the picture of the millennium as drawn by the pen of inspiration. Do you see any tares growing in that picture? Does it not look as if they had all been gathered out and burned? Do you not in that picture see the righteous shining forth as the sun in the kingdom?

But the parable informs us that the tares are to continue to grow and flourish side by side with the wheat till Christ comes. This beautiful picture of the millennial age and glory cannot then be realized before He comes. Whence it follows there is no millennium till after Christ returns to our world.

2. But there will be a millennium then. He comes to introduce it. He comes to discern between the righteous and the wicked; to separate the good from the bad; to root out the tares from among the wheat; to cast down and destroy the children of the wicked one; to exalt and to give the victory to the children of the kingdom; to bind Satan, and to destroy all his works in the earth.

3. A third inference from our exposition is that Christ's kingdom is not of this world. It comes down from God out of heaven. It is brought in by Himself; it is built up by angel hands. It is not man's work; not a product of his wisdom or power. He is incompetent to so mighty a task. His skill and strength are not sufficient even to root out the tares. He would rush at the work just as he is extensively doing in our day, with such blind and infuriated zeal as to pluck up more wheat than tares. The Lord's reapers are the angels. Doubtless the command will soon be given them, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

Many tell us that all the kingdom Christ will ever have in this world is to grow up out of the present state of things; that present means and agencies are all that is needed; that men will grow wiser, and better, and mightier; that the Gospel will spread, right triumph, and the Church enlarge her boundaries and influence, till at last she will succeed in converting all the tares into wheat, all the children of the wicked one into children of the kingdom.

Thus they make Christ's kingdom emphatically of this world, and establish and administer for Him after a form and fashion of their own. They will have no interference of the King Himself; they ask Him only to stay in the heavens a little longer, to keep back His angels, and they will have the work done, the Devil bound, his lies and delusions all exploded, his children rooted out, the world converted, and the millennium fully inaugurated.

Now how contrary all this is to the word of God and especially our parable, is evident. This teaches us, as plainly as language can do it, that the kingdom is to be brought in and evil finally overcome in this world,—not by human, but by supernatural agencies; even by the direct interposition of the King Himself and His angels. They alone are represented as competent for this work. The final result of their interposition will be the complete and everlasting separation of the good from the bad, the godly from the ungodly, the restoration of all things, a glorious reverse of the ruin made by the fall, the complete destruction of the works of the Devil, and the eternal reign and empire of Jesus Christ over this world.

Reader, are you a friend or an enemy of the King? Serve you under the banner of Jesus or Satan? The great day of separation makes haste. As a snare shall it come; as a thief in the night; as the lightning. Take heed to thyself.

H. N. B.

DEATH AND GLORY.

THERE is a tendency in the Christian Church to prefer the teachings of the ancient heathenism on some points of eschatology, to the teachings of the New Testament. We would, in this article, show how this is done in regard to the matter indicated by the words which we have adopted as our caption.

Heathenism knew nothing of the doctrine of the resurrection. The soul at death was dismissed at once to its everlasting state. Its judgment took place immediately on its leaving the body, and its eternal allotment of joy or sorrow was given. There was, indeed, in heathenism something answering to the Romish doc-

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trine of purgatory, but nothing answering to the Christian doctrine of an intermediate state. And at death the body was regarded as done with forever.

It is painful to find to what an extent such notions are preferred to Christian doctrines. In Christian pulpits it is often quietly assumed that death brings one at once to all the bliss and glory of heaven. In funeral discourses this is the more prevalent teaching. How often do we hear words like these spoken over the coffins of the righteous: "He has now entered upon his reward." "The crown of glory which fadeth not away is now his." "We trust he is now gathering the clusters of the vine of God, or sitting under the tree of life, or walking the golden streets of the New Jerusalem, or bowing with all the redeemed and glorified ones around the throne of God and the Lamb." We remember a glowing passage in a discourse by Dr. Griffin on the worth of the soul. Having traced the saint to the last moment of life he says: "The soul bursts its cerement, and is an angel now; wings are lent it, and I trace it soaring to the regions of light. I follow it in its course of endless progression till it becomes greater than Gabriel was." There is more of it, all grand and beautiful, if it were only Christian.

Do those who say such things mean to deny the doctrine of the resurrection of the body? No; but they forget it.. They speak as if there were no such doctrine revealed to our faith and hopes; and they make it a thing of very little moment. And so strong is the tendency thus to speak that even those who know the truth in regard to this matter are very prone to fall into the common habit of religious people, and speak of the dead in Christ as if they were already glorified, instead of waiting for the glory that shall be brought unto them at the revelation of Jesus Christ.

If one will learn the notions which have prevailed in any community touching these things, let him go into "God's acre" and read the inscriptions on gravestones. Is not that a place where the hope of the resurrection should be brought to mind? Shall we not find it in some of those "rhymes uncouth" which have been chiselled on the marble? In most burial-places few and faint are the intimations of the coming morning. Instead of intimating that the flesh is resting in hope, we more often find it implied that the departed is "safe at home." Indeed most of the "holy texts" inscribed there are simple admonitions to prepare for death.

And the "lines" often appended to obituary notices in newspapers—a kind of literature that seldom ranks high—usually contain intimations of glory already entered upon.

And our funeral hymns,—it would be amusing, if it were not sad, to see how in the same collection the sentiments of one hymn are contradicted by another,—following it perhaps immediately. As a specimen of a hymn expressing Christian sentiment we may give the favorite one:

"Unveil thy bosom, faithful tomb."

As a specimen of one of an opposite kind we might give the one beginning with the words:

"Vital spark, of heavenly flame."

Or, perhaps, the one of which these stanzas form a part:

"In vain our fancy strives to paint
The moment after death;
The glories that surround a saint
When he resigns his breath.

"One gentle sigh his fetters breaks,
One effort, and he's gone:
And lo! the willing spirit takes
Its mansion near the throne."

Most of those who have uttered these sentiments have been Christians, but the sentiments are not Christian. It is not in harmony with the Gospel of the kingdom to teach that saints are glorified this side of the resurrection. The great hope which is set before us—the event for which those who have the first fruits of the Spirit long and wait and groan—is "the redemption of our bodies." (Rom. 8: 23.)

As the Head was not seated in the glory of the heavenly places till the Father had raised Him from the dead, so the members of Christ cannot reign with Him so long as their bodies are held under the power of death. The great

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promise of Christ to the believer is, "I will raise him up at the last day" (John 6:40); and "I will come again and receive you to myself." (John 14:3.)

And the great consolation which St. Paul offered to those who were sorrowing over those that had fallen asleep in Jesus was, that they would be glorified at the same time with those who should be alive at the coming of the Lord. He did not comfort them with the thought that they had gone to glory, but with the thought that glory was coming to them in the day of Christ,—coming to the sleeping and to the living saints at one and the same time. We do not now hear Christians comfort one another with any such words. "We trust," say they, "that our loss is his gain." They do not refer to the time when Jesus shall come to bring back the sleeping ones; and when they say we "sorrow not even as others which have no hope," they twist the passage to make it refer to the hope that the departed are already in glory. It is seldom that funeral sermons refer to the resurrection as a matter of the slightest importance. It is not that men deny the doctrine, but, by putting it over the other side of the millennium, it becomes to them of none effect. We not long since heard a remark which seemed to us the exact truth, that the doctrine of the resurrection had come to be viewed much as men regard a piece of furniture for which they have no use. They set it away in their attics for safe keeping. Whenever they take an inventory they put it in, but they never bring it into use. The resurrection is still in the creeds of men, and they have an impression that it is a good thing; but in general they quite overlook it; and, even when sore bereavements come, they usually fail to repair to it for comfort.

We need a readjustment of our common theology, which shall dissociate death and glory, and associate glory with the resurrection. Every thoughtful man knows that these things are thus associated in Holy Scripture. Death is not swallowed up in victory when a believer dies in the triumphs of faith, but when the corruptible puts on incorruption in the day of the glorious resurrection. The true time for raising the shout, "O death, where is thy sting! O grave, where is thy victory!" will be when Jesus comes to take the prey from that mighty spoiler. Death-bed triumphs are no doubt very precious, but resurrection triumphs will be far more glorious.

Some one will say, "Then you believe in the unconscious state of the dead!" Oh no. That is not a proper inference from the position, that not death but the resurrection brings the saints to glory. In our view the present state of the dead in Christ is, that they are resting from all labor; not now employed in any ministry of the kingdom; that they are in conscious communion with Christ as disembodied spirits may be; and that they are looking forward in joyful hope to the time when He shall come to raise them from the dead. We think of them as delivered from the pollutions and sorrows of earth, singing aloud upon their beds, but even in the hope of the coming morning.

The resurrection is the hope of the dead in Christ.

And we who are alive have another hope set before us, on which we do well that we hold. "We shall not all sleep." It is true that life is uncertain, but it is not true that death is certain. We should be continually reaching forward to the translation as our hope. It is a shame that the members of the Risen One are so loth to lay hold of the living hope to which they are begotten by His resurrection. We ought not to love death, not to choose to come under its power; for death is of the curse, and Satan hath the power of it.

It may be, to many of God's weary ones, a relief to be unclothed at death; but the thing that they should rather desire is to be clothed upon in the translation.

"But if we are prepared for death, are we not thereby prepared for the translation?" Perhaps not. Let not any disciple assume that as a reason for shutting his eyes against the light of any divine hope. God may be seeking now for those who are willing to follow His Son fully, entering into every divine promise and hope, in order that He may gather them by translation, and present them as the first fruits to God and the Lamb, before the reaping of the great har-

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vest. Perhaps in that bundle of the first fruits none will be bound but such as are looking for and hastening the coming of the Son of Man.

J. S. J.

QUESTIONS CONCERNING CHRIST'S KINGDOM.

IV. WHO WILL BE PARTICIPANTS IN THIS KINGDOM?

THE answer is, all the redeemed people of God. They who have washed their robes and made them white in the blood of the Lamb. They shall be made kings and priests unto God, and shall reign with Christ in his everlasting kingdom.

The Apostle Paul says, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:16, 17.)

Again he says, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15: 51–53.)

We learn, therefore, that the sleeping saints raised from the dead, and the living saints changed, shall be partakers of that kingdom which was prepared for them from the foundation of the world. They will have immortal and incorruptible bodies, and be forever free from sin, and pain, and death. We are told that they shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord. Ever with Him *where?* In the *air?* No one I suppose believes *that.* They will go to heaven with Christ, say some. But where is the scripture for that? We have scripture to prove that they will with Christ descend to this earth, to possess the kingdom under the whole heaven. John says, in the Book of Revelation, "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Now the bride, the Lamb's wife, is the symbol of the Church of Christ, of His redeemed and glorified saints. That this is so, see 2 Cor. 11:2; Eph. 5:23–27, 32; Rev. 12:1–19; 7–9–21:2 and 22: 17. What, then, did the angel show John as the bride, the Lamb's wife? John says, "He carried me away in the spirit to a great and high mountain, and *showed me that great city, the holy Jerusalem, descending out of heaven from God.*" Here we have the city, the holy Jerusalem, as the symbol of the bride of Christ; and its descending from heaven symbolizes the descent with Christ of His saints from the air, where they had been caught up, to the earth, to take possession of that kingdom which was prepared from the foundation of the world, and which kingdom is said to be *under the whole heaven.* (Dan. 7:27.) Thus the saints of God shall possess the kingdom, and shall be forever with the Lord; for they shall be made kings and priests unto God, and shall reign with Christ, according to His promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.)

Again John says, "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God; and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." (Rev. 20:4.)

"And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, *coming down from God out of heaven,* prepared as a bride adorned for her husband." Observe, the city was *coming down from heaven, not going up to heaven,* and the city is the symbol of the Church of glorified saints. "And I heard a great voice out of heaven saying, Be-

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hold the tabernacle of God is with men, and *He will dwell with them*, and they shall be His people, and God Himself *shall be with them*, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (See Rev. 21 : 1–4.) What *former things?* The former things of *earth;* not certainly things in *heaven*, for we have no reason to believe there is anything in heaven so imperfect as to need a regeneration or change.

How beautiful and glorious will be the new earth! This earth is now under the curse pronounced upon it in consequence of Adam's transgression. God said unto Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." (Gen. 3 : 17, 18.)

But this curse shall be removed from the earth when it shall be restored to its pristine beauty and made the fit abode of the redeemed and ransomed ones who have washed their robes and made them white in the blood of the Lamb. "And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." (Rev. 22 : 3.) "And He that sat upon the throne said, Behold I make all things new." (Rev. 21 : 5.)

And so we have the interpretation of that passage in the Second Epistle of Peter, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness," or wherein the righteous shall dwell. (2 Peter 3 : 13.)

May we not then join with Dr. Chalmers, in his remarks upon this text in Peter, when he says, "We hail this information of our text, that after the dissolution of the earth's present framework, it will again be varied and decked out anew in all the graces of unfading verdure and of its unbounded variety; that in addition to our direct and personal views of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship; and that, instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories, which, we doubt not, will lie most profusely scattered over 'the new heavens and the new earth,' wherein dwelleth righteousness."

S. S. W.

Selections.

PREREQUISITES TO BECOME A MILLENARIAN.

BY REV. WILLIAM ANDERSON.

In order to a clear perception and full appreciation of the evidence of our doctrines, not only must the mind be dispossessed of prejudices which render it hostile to the truth, but it is additionally requisite that it be positively occupied with principles which generate a disposition in its favor. This maxim our Lord has stated, in reference to the reception of his religion in general, in these noticeable words, "If any man *willeth* [or *is willing*] to do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." I shall, therefore, state and illustrate a few principles with which the mind must be thus preoccupied, in order to perceive the justness of our conclusions,—principles not entirely peculiar to a millenarian spirit indeed, but characteristic of it in a superior degree.

1. The first is nothing more than the rudimental principle of all religion, the belief that this world is the property of God, and that He beholds with indignation the conduct of all who defile and abuse it. Our system demands, at

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every point, the belief of a God "near at hand." We proclaim the gate of heaven already thrown open, and the Almighty coming out of His place to do a marvellous work among the children of men; that not long shall matters be permitted to proceed as they do at present; that the world is on the eve of being revolutionized to its centre; and so near that some, if not many of the generation now living may survive to feel the shock of this earth, when smitten by the sceptre of God. It is obvious—many must feel it—that for the belief of all this, there is requisite a much stronger conviction of the presiding government of the Most High than is common in the professedly religious community; the great multitude so thinking of Him, as if he concerned Himself but little, if at all, about the methods of governments and trade, about the spirit of literature, or the tone of manners, but left all these things to statesmen and merchants, and men of learning and fashion, to dispose of them as they please,—observing men only in their individual capacities, and having no purpose to reckon with them, till, what they call, the end of time, when the world shall have in a manner died of itself through exhaustion and old age,—without coming down in the midst of its career, to confound its institutions of crime, and sweep their apostate and rebellious upholders away in His wrath, and make all the administration of the earth His own. Among such circumscribers of the Sovereignty of God, if circumscribe it they could, there is no hope of our cause succeeding. There is not *that* in them of a reverence for Jehovah's Godhead to which we can appeal in our exposition of His word; and they must be delivered over to learn the truth in that great day, when the bursting forth of the gathered storm of His vengeance shall teach it them experimentally. But with men who do verily believe that the Creator is interested in the world as His own world,—interested in the whole of its management, that He may have out of it His lawful revenue of glory; who believe, that because of sin He once deluged it above the mountains; and who treat it as no fabulous tradition, but as sound and authentic history, that He rained down a torrent of sulphurous fire on Sodom and Gomorrah,—with those inquirers who devoutly believe that the Eternal is nationally an avenger of national wickedness, ever rebuking it in His anger as it again gathers strength, we shall not despair of proselytes, so far as the approach of desolating judgments forms a part of our system. We shall refer them to abominations—to blasphemy, oppression, and licentiousness—as impious, cruel, impure, and abounding—perpetrated and poured forth in a torrent by the nations, as can ever have been those either of the Antediluvians or of the inhabitants of the cities of the Plain, and deeply aggravated through defiance of the light of the Gospel. And then we shall appeal to them, If they suppose that the Lord is less concerned about His glory than He was in times of old; that He has relaxed in His holiness; and that His miracles of judgment are exhausted? Or, if it appear to them that, after all the time during which Satan has had the Princedom, it would be *too soon* for God to arise and scatter the rebellion of evil-doers? In this manner we shall have them prepared for an honest treatment of the divine oracles, without any skeptical poetizing, and evaporating into smoke of their proclamation; or erroneous and self-contradictory dating of its fulfilment, when the earth stands threatened with unutterable woe, speedily to be inflicted.

2. The second principle requisite for an appreciation of millenarian exposition is, an enlarged view of the Redeemer's purchase and work. It is consolatory to find that there are now so many who believe that Christ was substituted and died in the room of the whole of the human race, in such a manner that the Church, as the depositary of the proclamation of mercy, is bound to go forth, and, in the name of her Lord, offer for acceptance the Redemption of our Faith to all without exception. But it is not this species of the extent of the object of His death and work to which I at present refer. The views of many, so far as this point is concerned, are full and scriptural, while yet they have no capacity for receiving millennial doctrine, through limited views of the *various particulars* of the object of His redemption, and in consequence of not reckoning, that this

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redemption is commensurate with the curse of the fall, and will take universal effect, except where the obstinate unbelief of men renders their personal salvation, as accountable beings, a moral impossibility. The system demands (and no one need attempt to learn it who does not willingly concede the point) that the blood of Christ be reckoned not only as justly sufficient, but designed for the purchase of this earth, and all that it contains; that appointed to the office of destroying the work of the Devil, he must meet him with restoration in every particular of destruction; that as the second Adam he has secured the right to the patriarchal rule of all the inhabitants of this globe, yea, even to the proprietorship of its soil, its plants, and irrational tribes;* that He holds the title of all in His hand, signeted by the seal of God, and that He shall come to put His right into such sovereign execution that, in looking back from eternity on the history of this world, there shall be nothing discernible of which it can be said that the Son of man possessed it not.

3. In like manner it demands more enlarged views of the agency of the Holy Ghost. Besides inculcating all that the system of our opponents embraces respecting operations on the soul of man, ours comprehends much of material restitution and transformation. "Now," say many, as if it were a sufficient objection to our views, "the millennium shall be specially a dispensation of the Spirit;" and they quote, with an emphasis of conclusive argument, such scriptures as this, "Not by might, nor by power, but by my Spirit, saith the Lord." Those who make such objections have need to be taught the very rudiments of theology,—the difference between a work *of* the Spirit of God and a work *on* the spirit of man. Know they not that the Holy Ghost works in various ways, being ever attendant on the Father and Son, as the executor of their purposes, whatever these purposes may be? And, accordingly, have they not read that it was the Spirit who performed the material work of agitating into life the dead elements of the chaos; of garnishing the heavens; of incarnating our Lord; of curing the deaf, the dumb, the halt, and the blind; of magnifying the loaves and fishes for the hungry; and of raising Lazarus, yea, our Lord Himself, from the grave? Do they expect their own resurrection to be effected by any other power than that of the Holy Ghost? Or do they expect a resurrection of the body at all? I ask not this in the way of taunt, but in sober earnest. The Pharisees were not more unbelieving in carnalizing all, than are many at the present day in spiritualizing all; and we had need be zealous in declaring for God, that He is Lord of matter as well as of mind.

4. The nobility of the Christian Church, is the fourth circumstance which I notice, as necessarily to be well appreciated by those who would study this system successfully. Our prospect is, that this Church, from her present state of contempt and depression, shall yet rise ascendant over every institution of man, to wield, under the guidance of her Lord, the sceptre of universal empire. Now it is obvious that there are few who have formed such an estimate of her excellence as to perceive any fitness and propriety in her being thus exalted. I need not here insist on the views which kings and nobles, and merchants and philosophers, take of that spiritual establishment of faith, and prayer, and contrition of heart, the majority of whose members are reared in cottage obscurity, and disciplined in conventicles,—amid poverty, and in ignorance of all but the politics, the science, and the poetry of the Bible,—the most piteous and painful circumstance in the whole of the matter is, that many of these poor ones themselves apparently allow that the great, the wealthy, and the learned, are warranted to undervalue them. They somewhat feel, that, being low-born and poor, the Church of Christ is enough for them; whereas, were they rich, and of elevated birth, and versed in human learning, a place might be needed for them in the courts of kings, and in the legislature of nations,—so they go a-wondering after the great ones of this earth, and are abashed in their presence. It is impossible that such persons as these can enter into our millenarian hopes, or even refrain from condemning us for our presumption. But, with men of discernment, who

* Compare Psalm 8 with Hebrews, chap. 2.

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can look through the veil of humiliation which is at present cast over the Christian, and perceive what he truly is in grandeur and consequence; that however vulgar, poor, and illiterate he be, in the estimation of a carnal and infidel world, he is yet of royal birth,—a prince in disguise, a brother of Christ, a son and an heir of God; and that placed by the side of an irreligious man, howsoever high in rank or famed for learning, he is incomparably the more noble of the two, and the more worthy to be sought after for the honor and profit of his acquaintance. With men of devotional contemplation we have lively hopes of the success of our instructions, who, having first raised their eyes to admire and adore the majesty of the Redeemer as King of kings, will then survey the Church in the character of his Bride. How noble must she be to whom the Son of God is related as a Bridegroom! Her prerogatives are in truth divine. Who that discerns this in the Church shall wonder at our description of the magnificence of her prospects, that we should sing of her the Lord shall come, and, to the confusion of all her scorners, acknowledge her His own, and exalt her and magnify her above every human institution?—above all their schools, and colleges, and parliaments, and royal families, and place her by his side on his throne as his well-beloved queen whom he delighteth to honor. Bethink yourself, reader, and try yourself by this test. A consciousness of nobility is characteristic of the discipleship of Christ. Look with pity on an ungodly man, howsoever eminent he may otherwise be for station, learning, and wealth. There is a mystery of greatness in God, and also in the saint whom He has redeemed.

5. I observe, in the fifth place, that a conviction of God's having a peculiar favor for the Hebrew nation, is a necessary principle for pursuing millenarian study with success. There are many who associate nothing with the name of a Jew but avarice and knavery. But with men who reflect what an object of divine favor Abraham must have been when the Lord looking down from heaven could descry on all the earth none faithful but himself: with men who have thoroughly examined the terms of that covenant which was sworn to him concerning his offspring; who have noted its renewal to Isaac, and its confirmation to Jacob; who have traced its forthgoings in the redemption from Egypt, the recovery from Babylon, and their preservation till the present hour: in a word, who have pondered the Apostolic doctrine, that "they are beloved for the Fathers' sakes"—with such men as these we doubt not we shall obtain credit, when we anticipate of Israel that he shall arise and break the strength of his persecutors, and that re-established in the land of his fathers, all their proud kingdoms shall be the tributaries of his national sceptre. "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, even thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: but thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off his neck, and will burst his bands, and *strangers shall no more serve themselves of him*, but they shall serve the Lord their God, and David their king, whom I will raise up for them. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and the Isles shall bring presents; the kings of Seba and Sheba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. Blessed be the Lord God, the God of Israel, who only doeth wondrous things!"

6. The last principle, of which I take notice, as essential to a successful study of the millenarian scheme, is reverence of the Bible, as the inspired testimony of God. There are many who are possessed of so much of this reverence for these Scriptures as implicitly to bow to their authority when they record the history of the past, but who are yet lamentably deficient of it in the treatment of their prediction of what

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shall be in future; and, hence, can tamper most unwarrantably with the majesty of their expressions and descriptions, in an endeavor to resolve all their mystery into matters which human sagacity might have calculated would eventually happen. It is not among the demi-infidels of Germany alone that the neologian spirit prevails; it is prevalent in the churches of Britain and America also; the only difference being that, when the former *naturalize* away the divine testimony respecting wonders done of old, the latter *spiritualize* it away respecting wonders yet to be performed. The test of a man's reverence for the Bible is the treatment he gives its prophecies. He might rationally believe in a miracle already wrought, on testimony merely human, but, for dependence on what shall happen hereafter, he must have the testimony of God. Accordingly, I am persuaded that experience and observation will largely prove that a study and reception of unfulfilled prophecy in its literal sense has ever had the effect of increasing veneration for all Scripture; whereas the spiritualizing system has had the effect of undermining and diminishing that veneration athwart the whole of its contents. I must be allowed, at least, to declare my own experience. Whatever be the subject, the expressions, the *verba ipsissima*, of inspiration, I feel to have greater force than what I was formerly disposed to allow them.

I have thus briefly illustrated some general principles of theology which it is necessary to entertain in order to an appreciation of the correctness of our interpretations.

THE DOCTRINE OF CHRIST'S SPEEDY COMING.

BY REV. THOMAS G. BELL, LL.D.

An experience of *thirty years*, and close observation of what has been going on amongst Christians of all denominations, enable me very confidently to declare that the belief in *the personal pre-millennial advent of our Lord Jesus Christ* has risen up during late years in quarters where it was previously either opposed or passed by with indifference. This has been in many cases attended with the usual practical result,—the walk of *real separation from the world* and of *devotedness to Christ*. Thus the knowledge of prophetic truth has made distinct and manifest progress. On the other hand, it must be admitted that many who did run well have wearied in the way. There are cases where the personal devotedness was very remarkable, but where now this distinct testimony has all but ceased. There is also still remaining a very large amount of opposition to the blessed truth even on the part of the Lord's true people. I have thought much about this, and often considered why it was so. There are reasons which will occur to you, and which you will doubtless bring before your readers from time to time. One of those reasons I desire more especially to bring before you in the very outset.

The spirit of opposition to each other's views amongst some prophetic students and writers has been often a stumbling-block to inquirers, and has furnished a ready excuse to those who have refused to look into the Scripture testimony on the subject. Just as in the world the preacher of the Gospel still comes across the old foolish excuse, "There are so many religions, how am I to know which of you to follow?" so in the Church it has been said again and again, "There are so many schools of the prophets, it would be a hard thing to find out the truth among them." I do not think that the evil arising out of this has been so much from the variety of opinions as from the strong and even bitter way in which the conflicting opinions have been often advocated.

There was very much of increased interest on the subject of prophecy from 1830 to 1840. Many of the Lord's people were honored to bring out more distinctly this "*blessed hope*" about that period. In different districts of the country the instruments thus used of the Lord were various, and, as might have been expected, there were different opinions among them. In the north of England these instruments in God's hands were chiefly ministers of the Church of England, as was also the case in Ireland; in Scotland, a few of the Presbyterian ministers; and in the south and west of England they were ministers and Christians of various denominations, who have many of them

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sidce become known as "the Brethren." In the northern districts many "clerical meetings" were established for stated readings on the subject. Then lectures were delivered in the chief towns, and clergymen began more frequently to refer to the subject from the pulpit. I first got light on prophecy in reading *the Word* in 1832–4 with a dear clergyman of the Church of England, whose happy spirit has been now twenty years waiting with Christ for the glorious resurrection morning of which he so often spoke.

I was greatly helped by a course of lectures delivered by that much-honored servant of Christ still amongst us, Mr. Dallas; then I had the privilege of knowing several in Scotland who were preaching the second advent, and of corresponding with the late Edward Bickersteth and others in England. I remember well an observation once made to me by Mr. Bickersteth. It was to this effect—the exact words I cannot give—"We ought with humility to go to God's word together"—(he referred to those who were studying prophecy)—"and seek to come as near as possible together in a general outline, and then go and proclaim to the Church at large, with something of a united testimony, that the Lord is at hand. This need not hinder our continued investigation and our friendly discussion of the various opinions we hold in respect to matters of detail." In the period to which I refer I am sure there was more forbearance towards each other amongst prophetic students than there has been since. There are many more in this day studying prophetic truth, but they are more divided into the various "schools," and seem more taken up with the defence or promulgation of the views on which they differ than with a united testimony to the Church as to the general truth of the Lord's approach.

I venture to present these thoughts, humbly asking of the Lord to use them for His own glory. My prayers shall be united with those of many others in special supplication to the Lord that He will be pleased to unite all who love "*the Lord's appearing*," in a simple but faithful testimony to the Church that "*the day is at hand*."

THE TRIUMPH.

It will surely come, for God has promised it. When it does, such a shout of triumph will swell up from earth to heaven as never did before. It will be the world's great Jubilee. No war shall darken its peaceful sunlight, no sorrow, no pain, no tears, no *death*, no CURSE—but the Sabbath of rest—the new earth, the new heaven—the final restoration—the fulness of ages. It is the triumph of the Lion of the tribe of Judah. It is a triumph that the angels sing of—its contemplation fills heaven with joy—and the glory of it, if properly presented to the race as an object of hope, would move the fallen ones towards heaven as no other theme can. It is a view of redemption completed—Christ its *author* and *finisher*. The race moves, ah! is *rushing* to this both dreadful and glorious consummation.

Sin's long typic week is nearly at its close—the world's Saturday night is upon us, and the latter day draws nigh. "The fig tree is being shaken of a mighty wind,"—the mystic sea of nations is seething and boiling in every part,—governments stagger like drunken men, and they will till they are swept to destruction by that heated breath that shall issue from the burning throne.

When the present order of things shall pass away, then shall arise from this earth made new that victor's song, "The kingdoms of this world have become the kingdoms of Christ, and He shall reign forever." That blessed epoch will then have come,—the nations judged, sin punished, death destroyed, earth made new, Eden restored, the tree of life and the river of life for man's food and drink,—the triumph will be complete.

"'Tis but a little while
And He shall come again,
Who died that we might live, who lives
That we with Him may reign.
Then, O my Lord, prepare
My soul for that glad day;
O wash me in Thy precious blood,
And take my sins away."

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Editorial.

THE PRESENT DISPENSATION.

IS IT TO CONVERT THE WORLD?

THE belief of many modern Christians is, that the whole race of man on earth is to be gathered into the fold of Christ, and all people and nations converted to the Lord *before* the return of Christ and the day of judgment. From this our dissent is decided and unqualified. We have also been moved to offer to our readers a few considerations which enter into the grounds of this dissent. Our faith is clear and firm that the time will come, according to the Divine announcements, when "all shall know the Lord, from the least unto the greatest" —when the whole earth shall be filled with His glory—when there will not be one unconverted sinner left in any nation or section of our world. But we do not look for this under the present dispensation, or by means only of the appliances of grace as we now have them, but after Christ comes, and gives new commands, and introduces a new order, and imparts to His kingdom another and more potent form of manifestation.

1. *There is nothing in all the history of the Gospel to favor the belief that it was ever intended, in the present order of things, to convert every one.* Eighteen hundred years has it now been in the world, with all its appliances in full force. Six hundred generations have successively passed under its administrations. Much of the mightiest energy and eloquence on the earth, in every generation, has been expended in its favor. There has therefore certainly been ample space and opportunity to show what its adaptations and powers are. And yet, in all this accumulation of centuries, and expenditure of means and energies, there never has been a nation, or state, or city, or neighborhood, or village, or community, under the heavens, in which every individual of the population was a true member of Christ. There is not a spot on all the surface of the wide world of which it ever could be said, "All the dwellers here are the sons of God and heirs of glory."

Nor will it answer to say that the Gospel has never had a fair chance; or that the means at hand have never been used with that faith, and devotion, and command of the resources of the Church, which would furnish a decisive test in the case. Even in the hands of inspired apostles, whose very words were miracles, yea, even in the hands of the ever-adorable Saviour Himself, the Gospel has never converted all to whom it was brought. It was the testimony of Paul concerning the most laborious and faithful of apostolic labors, that whilst they were a savor of life unto life to some, to others they were a savor of death unto death. It has always and everywhere been so. And after eighteen hundred years of such perfect sameness of result, how dare we undertake to maintain the doctrine that, as things now are constituted, it ever will be different?

2. *There is nothing in the present condition of Christendom or the world to sustain the hope of the universal conversion of mankind, but very much to the contrary.* Hastings's "Signs of the Times, or Glance at Christendom as it Is," presents a collection of facts and statistics, bearing upon this subject, both startling and awful. Recent numbers of "The Presbyterian Witness" also contain some statistical information which the editor speaks of as showing "that the modern efforts and inventions of the Church for the conversion of the world have not been very successful;" "that those Churches which are most popular in their forms of worship, and who do most to please and attract the multitude, make quite as little progress as others whose observances are more rigidly confined to the simple ceremonies of apostolic times;" that in Cincinnati, which is called a Christian city, and which was settled by Christian people, "there is but one in every ten who makes any pretension to be for Christ;" that "the proportion of professing Christians is to-day smaller than it was in 1846;" that "the enemies of evangelical religion have made actual progress in their warfare against the Gospel;" that

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"their forces are increasing faster than the Churches;" and that "only about six out of fifty thousand children are receiving Sabbath school instruction," the rest being without any one at home to lead them to the Saviour. Concerning the Congregational churches of New England the statement is made that there "is an actual decrease, an actual loss each year, and that loss increasing each year."

The New York "Methodist" also sets forth a most startling diminution the past year in the membership of the Methodist Episcopal Church. It says, "The statistics of our Church-membership for the year have been gathered up. They show a total in society of 942,906, which is a decrease from last year of 45,617."

Upon a survey of these facts, the editor of the "Witness" remarks: "We are almost forced to the conclusion that this whole work has thus far proved a failure." "At this rate, how long would it require to evangelize even Christian countries?" Aye, *how long?* that is the sorrowful question which comes back with a rebound that dashes the fond dreams of multitudes to the dust.

Then, again, if the world is to be completely evangelized by present means alone, it is an important element in the inquiry to be able to point to the agents exhibiting some competent equipment and adaptation for so great a work. But where do we find such agents? Certainly not among Romanists, Greeks, and the decrepid and corrupt Oriental Churches. Protestants of the Anglo-Saxon blood have been referred to as God's messengers for this business. The Anglo-Saxon race, indeed, has much to distinguish it from the general mass of mankind. It has played a conspicuous part in the world's progress in intellectual culture, inventions, enterprise, and wealth; but it needs quite too much civilizing, enfranchising, and conversion itself, to be looked to for the accomplishment of so much. How can it achieve for mankind what it has never been able to achieve for itself? "Like begetteth like;" and if it could, even in the slow process of centuries, bring the rest of the world to its own status, what would it be but an immoral world,—a materialistic, skeptical, unsanctified world,—a world tenfold more the servant and thrall of the Devil than a child and worshipper of the true God? It would neither be at peace with itself, nor in harmony with heaven; and, in the ordinary course of things, never could be. And it is the simple truth that, with all the godliness, faith, saintship, missionary fervor and real nobility which have been developed in connection with Anglo-Saxon blood, estimated with reference to their superior privileges, there is no race of people on earth, viewed as a race, who have been more selfish, godless, hypocritical, atheistic, and defiant of all the laws of charity and piety than these self-same Anglo-Saxons. As Dr. Tyng says, "Britain and America, as nations, no more really adopt the Divine authority as the rule of government, than did Babylon or Persia." Unable, therefore, to evangelize and convert itself, how can this people convert the world? Where, then, are the agents to whom we are to look for this successful carrying of the Gospel into dominion over all hearts? The question returns with overwhelming significance, WHERE?

3. It is also a fact, that *all those passages which speak of the universal conversion of the world, do, without exception, somehow connect directly with the return of Christ and His subsequent administrations.*

A passage most frequently quoted in proof of the final universal triumph of Christianity is the second chapter of Isaiah. God there says, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats. The Lord alone shall be exalted in that day; and the idols He shall utterly abolish." This is a grand and glowing promise; and, as surely as God lives, it will be fulfilled. But *when* shall these things come to pass? A thousand years before Christ comes?

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Not at all. It is to be when "*He shall judge among the nations;*" when men shall "enter into the rock and hide in the dust *for fear of the Lord, and for the glory of His majesty*"—in "THE DAY OF THE LORD;" when "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low;" "WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH." How strange that men should throw out of this prophecy these plain and distinct allusions to the time, which unquestionably identify these glorious achievements with the day of judgment and the Saviour's own personal manifestation! Why should men seek the caves and clefts of the mountains to hide from the Lord and the glory of His majesty, if He is not then to be personally revealed? What is "*the day of the Lord*" but the day of Christ's appearing for judgment? What is His rising to shake terribly the earth, and to bring the nations to account, but the coming of the great King with His rewards with Him? And yet it is distinctly stated that it is only THEN that the Lord's house is to be supremely exalted, and the nations learn war no more.

It is the belief and prayer of Christians, from the common tenor of Scripture, that the kingdoms of this world are all some day to become the Lord's, as they are not now, and that the uttermost parts of the earth shall be given to Jesus for his possession. But Daniel 7: 13, 14, shows that this is linked with a new order of things in connection with Christ's reappearance and coming. John also heard great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever." But all this was only *after the last trump had sounded*, and the time of wrath, resurrection, and judgment had come. (Rev. 11: 15–18.) He also saw thrones, and the saints seated on them, Satan bound from deceiving the nations, and Jesus reigning with His holy ones; but it was *after* the opening of the heavens, and the personal revelation of Him who has on His vesture and on His thigh the name of King of kings and Lord of lords. (Rev. 19 and 20.)

In the 22d Psalm we read that the Son of David "shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him. Yea, all kings shall fall down before him; *all nations shall serve Him.*" But it is specifically connected with the time when "*He shall judge the people;*" when "HE SHALL COME DOWN."

In the 66th chapter of Isaiah God says, "It shall come that I will gather all nations and tongues; and they shall come and see My glory." But it is only when "THE LORD WILL COME WITH FIRE, *and with His chariots like a whirlwind, to render His anger with fury, and His rebukes with flames of fire.*" Zechariah also says, that "The Lord shall be King over all the earth." But it is only after "*the Lord shall* GO FORTH, *and His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east,*"—in the great "DAY OF THE LORD."

It is also given as one of the glories of the millennium, and essential to it, that the Jewish race is then to be entirely converted to the Messiah, and made a holy people. Paul says, "*All Israel shall be saved.*" The angel that announced the Saviour's first advent said of Him, "He shall be great, and shall be called the Son of the Highest, *and the Lord shall give unto Him the throne of His father David.* AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER." And yet it is explicitly stated that this shall be only when He shall finally appear again in our world. Jesus says, "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled; and *then* shall they *see the Son of Man coming in a cloud with power and great glory.*" "They shall be mine, saith the Lord, IN THAT DAY *when I make up my jewels.*" (Mal. 3: 17.) When the Lord shall arise and have mercy on Zion, says the Psalmist, when the set time to favor her is come, "*when the Lord shall build up Zion,* HE SHALL APPEAR IN HIS GLORY." We read in Micah, "I will surely assemble all of thee, O Jacob; I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, as the flock in the midst of their fold." But when this is to be done, we read, also, that "*their King shall pass before them, even* THE LORD *on the head of them.*" Jerusalem shall "arise and

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shine." "The Gentiles shall come to her light, and kings to the brightness of her rising." But it is only when "*the Redeemer shall come*," and "the Lord shall arise upon her, and His glory shall be SEEN." (Is. 59 and 60.) The Lord says, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication;" but when that occurs, "THEY SHALL LOOK UPON HIM WHOM THEY HAVE PIERCED." (Zech. 12 : 11.) The inhabitants of this world shall indeed learn righteousness, but it is only when "*God's judgments are in the earth.*" (Is. 26 : 9.)

Accordingly, Melancthon says, "The Church in this life is never to attain to a position of universal triumph and prosperity, but is to remain depressed, and subject to afflictions and adversities until the period of the resurrection of the dead;" and Luther denounces it as A FALSEHOOD, FORGED BY SATAN, that, before the day of Christ's coming, the whole world shall become Christian; and the confession of Helvetia condemns it as a dream "that before the judgment there shall be a golden world in the earth, and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot; for the evangelical truth (Matt. 24 and 25, and Luke 21), and the apostolic doctrine (2 Tim. 3 and 4) are found to teach far otherwise;" and the Augsburg Confession utterly repudiates the idea "that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be everywhere exterminated." It is only when Christ comes, in the glory of the Father, with His saints, that all this is to take place.

What precise changes in the general administration of things are to be wrought when Christ comes, we will not now inquire. It is spoken of in the Scriptures as a period of *renewal* and *restitution*. (Luke 22 : 28–30; Acts 3 : 21.) That the essential elements of the Gospel will remain unchanged, we have no doubt; but there will be gifts of the spirit, and illustrations of Scripture truth, and judgments, and manifestations of power, and limitations of the operations of evil, and puttings forth of other agencies and commands, which shall be to the world like a new creation—like "life from the dead," as compared with what now is. *Then* "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." (Is. 35 : 1, 2.)

Meantime, it is our duty to preach, and testify, and sound the message of grace into every one's ears, sure that God's word will not be void of fruit, but accomplish that whereunto he hath sent it, working salvation to every one that believeth. Nor do we know which shall prosper, this or that. But "that the truth and cause of Jesus will meet violent opposition in all places and at all times, and be generally rejected until that great crisis to which the finger of prophecy points us, we," with our friend, Dr. Cooper, of the Repository, "have not a shadow of doubt. Nor have we any doubt that this opposition would be much greater than it is if the professed friends of Christ were acting the part of faithful witnesses. Our Divine Master has said: 'If the world hate you, ye know that it hated me before it hated you? If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my sayings, they will keep yours also.' Here is what the faithful servant of Christ has to expect, till the chief Shepherd shall appear."

THE END OF THE WORLD.—There is an ancient prediction, repeated by Nostradamus in his "Centuries," which says that when St. George shall crucify the Lord, when St. Mark shall raise him, and St. John shall assist at his ascension, the end of the world shall come. In the year 1886 it will happen that Good Friday falls on St. George's day, Easter Sunday on St. Mark's day, and Holy Thursday, or Ascension day, will be also the feast of St. John the Baptist.—*N. Y. Post.*

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The Prophetic Times.

Vol. II. SEPTEMBER, 1864. No. 9.

Special Contributions.

CHARACTERISTICS OF THE LAST DAYS.

BY REV. W. CADMAN, M. A.

(Transcribed for the Prophetic Times.)

As the period spoken of as the last days, must be viewed in its beginning as connected with the first Advent of our blessed Lord, so it must be viewed in its termination as connected with His second Advent; and the expression, "*the last days*," is specially characteristic of the time immediately preceding the termination of the period mentioned as the last times. There has been the spirit of evil and ungodliness during the whole of this time, but it will be specially manifested and fully developed, at the close of the period thus indicated, and immediately preceding the Advent of the Lord. It is immediately preceding the Advent that Peter says (2 Ep. 3 : 3, 4), "There shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."

I pass on, then, to endeavor to describe what the Apostle gives as the characteristic feature of this period.

It is plainly stated, that it will be distinguished by the existence of scoffers. Such persons have always existed from the time when righteous Abel was persecuted by his brother. As Ishmael mocked at Isaac, so, during the whole continuance of God's forbearance with ungodly men, the seed of the woman has been persecuted by those that are born after the flesh. And as it was then, even so it is now; all that will live godly in Christ Jesus, shall suffer persecution. But, you will observe, that the Apostle Peter speaks of a peculiar kind of "scoffers, walking after their own lusts;" namely, those who direct their scoffing especially at the doctrine of the Lord's second Advent; not merely showing a general dislike to the truths of Revelation, and endeavoring to turn them into ridicule, but especially manifesting that dislike against those truths which speak of the Lord's coming again. They are represented as laughing to scorn the promise of that coming, "saying, Where is the promise of His coming?"

Now we learn from this, that in the last days, just before the Lord's Advent, the doctrine of His second coming will excite attention, for even scoffers know of it. How? They are not the persons generally inclined to study the Bible for themselves. That is an insipid and neglected book to them. It would therefore appear, that at the period spoken of, the expectation of the Lord's speedy coming has begun to be more vividly entertained by His waiting people, and to be more earnestly proclaimed. They have come to speak more of it, so that it is made a subject of special attention. No sooner is this the case than the scoffers come forward to ridicule it, and to laugh at it.

The Apostle's language shows also, that the expectation of Christ's waiting people has been long unfulfilled. If as soon as they declared that they were waiting for the Lord's coming, and looking upon the announcement of it as a sure portion of revealed truth, the Lord had im-

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mediately appeared, there would have been no room for the scoffers, and there would have been nothing to give occasion to their ridicule. That which gives point to their scoffs is, that the believing people of Christ have been long stating that they were expecting Christ's speedy coming in the clouds of heaven, whilst yet He had not come. Yea, some of them, in the warmth of those feelings of desire, which have been kindled within them by looking for that blessed hope, and the glorious appearing of the great God, our Saviour, Jesus Christ, have allowed their wishes to go beyond what God's word authorized, and have antedated the period of Christ's coming. They have expected it at a certain definite period, and that period has come, and passed away, and there has been no coming of Christ, such as they looked for. We can account for this. But, ungodly men understand not these things. Hence the occasion of their bitter and sarcastic taunts and revilings at the disappointment of the waiting church, and the seeming delay of the Lord's coming. The longer His coming is delayed, and the more earnestly His people state their expectations of it, the louder are the revilings and the taunts of those who say, "Where is the promise of His coming?"

Again, the Apostle's words seem to show, that, amongst many persons living in the last days, the coming of the Lord will be a subject of special dislike. "There shall arise scoffers, *walking after their own lusts.*" The love of sin is the secret of many a man's infidelity; and the love of sin is the secret of the scoffing of the last scorners. Satan, who rules in the hearts of the children of disobedience, hates the doctrine concerning the Lord's Advent; because, when Jesus, who has the kingdoms of this world by right, shall appear, the usurper shall be dethroned, and cast into the bottomless pit, and be allowed, except during one brief interval, to deceive the nations no more. It is not surprising, therefore, that he stirs up in the hearts of the ungodly, hatred to that truth which he himself specially dislikes. Now, when we consider that the ungodly themselves are at enmity with Christ, that they are unprepared to meet Him, and yet that they must personally confront Him as their present God, can we be surprised that they try to banish from their thoughts that which does but torment them before the time, and that they strive to believe that that will never be, which, if it come, is sure to prove their everlasting ruin?

Further, we learn from the Apostle's remark, that the scoffing of the last days will continue, in spite of the warnings of God's ministers and of God's word. It will continue until the day of the Lord comes. For, mark: long delayed as the coming has been, long expected as it has been by his waiting people, long scoffed at as it has been by the ungodly, the day of the Lord *will come*, as a thief in the night. Paul says, When men shall say, "Peace and safety," when they shall have quieted their consciences on this subject, and quite satisfied themselves that there is no danger, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (1 Thess. 5:1–3.)

This, then, is the great distinctive feature of the last days,—the existence of those who not only disbelieve the doctrine of the Lord's appearing, but who will not hear of it, who scoff at it, and ridicule it. And it would seem as if God had cast our lot in the very midst of the last days. Were we to examine other passages of Scripture, it would be easy to point out various signs and tokens of the nearness of Christ's coming, which meet and combine in our own day in a way that they have never met or combined before.

What then, is the lesson which we should derive from this? Is it not, for ourselves, that we should flee from the wrath to come, and secure an interest in the great salvation of Christ? and for others, that we should, in all sincerity and earnestness, exhort and entreat all with whom we have to do, to "seek the Lord while He may be found," and to "call upon Him while he is near?" Especially should we be admonished to beware of entertaining a scoffing spirit on subjects connected with the Lord's second Advent. Scoffers will abound in the last days, and scoffers are in the highest form of the Devil's school. Truths connected with the Lord's Advent, appearing, and kingdom, are

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too serious to be spoken of lightly, or to be rejected thoughtlessly. I therefore beseech you, reader, even though you do not receive all that the Christian ministers may think it their duty to state concerning the premillennial Advent of our Lord Jesus,—though you may not be able to agree with all these statements,—yet, do not scoff at them, do not ridicule them: examine them, rather; bring them to the test of God's word; pray for the teaching of the Holy Ghost; seek to weigh them in the balances of the sanctuary; and let the result of your reading and hearing of such truths or statements be at least, to lead you to prepare for the coming of the day of God, be it near, or be it distant. You cannot be wrong in thus preparing for the coming of Christ; and you cannot be right if you sit down in the chair of the scorner, and swell the torrent of obloquy and reproach cast upon such statements as these.

QUESTIONS CONCERNING CHRIST'S KINGDOM.

V. WHEN SHALL THIS KINGDOM BE SET UP?

DANIEL says: the kingdom shall be set up at some time during the existence of the four universal monarchies or kingdoms; that is, at some time during the whole period of their existence, beginning with the first or Babylonian kingdom, and ending with the fourth or Roman kingdom.

Further, he says it will be at the time of the destruction of the fourth kingdom, represented by the legs and feet of the great image. Thus, he says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.)

It is therefore a kingdom to be set up on the earth, and at the period when Christ shall come to punish the wicked nations, and to reign with his saints; for the stone cut out without hands (which represents Christ's kingdom), became a great mountain, and filled *the whole earth*. (Dan. 2:35.)

In the seventh chapter of Daniel, we find this more explicitly stated. There we are told that "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High." (Dan. 7:27.) "The saints of the Most High, shall take the kingdom, and possess the kingdom *forever and ever*." (Dan. 7:18.) And the period when this shall take place, is when "the Ancient of days shall sit, when thousand thousands shall minister unto him, and ten thousand times ten thousand stand before him; when the judgment shall be set, and the books opened." Then it is that Christ, called the Son of man, shall have the dominion, glory, and kingdom, and all people, nations and languages, shall serve Him; and it is declared that his dominion is an "everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:9, 10, 13.) It is therefore at the judgment and at the period of Christ's second Advent, that this kingdom shall be set up.

The Lord Jesus Christ himself, in His description of the judgment (Matt. 25), shows when His kingdom is to be established. He there says, "The King will say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom of Christ is therefore to be set up at the time of His second advent, and His people are then to inherit it, and not before. In strict agreement with this declaration of Christ, is Paul's address to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick (*i. e.* the living) and the dead, *at His appearing and His kingdom*, preach the word," &c. (2 Tim. 4:1.) Thus Paul confirms the truth that Christ's kingdom will be established at His appearing, *i. e.* His second coming, at the period when He shall judge the living and the dead, and then He will receive all His faithful ones to Himself, to be partakers of the glory and blessedness of the kingdom, and to whom He will give a crown of righteousness. Thus Paul says, "Henceforth there is laid up for me a crown of righteousness." It was laid up or reserved for him, to be given him—when? "Which the Lord, the righteous judge, will give me at that

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day." What day? Surely the day of the second coming of Christ. Then Paul will receive his crown, as well as all others who love the appearing of the Saviour. They do not receive their crowns at death, but when the Lord comes in His glory and kingdom; then they shall be made kings and priests, and reign with Christ on the earth.

In the eleventh chapter of Revelation, we read, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever." It is then at the sounding of the seventh angel, that the kingdoms of this world are to become Christ's kingdom, and not before; and the sounding of the seventh angel is at the period when "the mystery of God shall be finished, as He has declared to his servants by the prophets." (See Rev. 10:7.) It is also the period when God's wrath shall come, when the dead shall be judged, and when God will give a reward unto his servants the prophets, and to the saints, and to them that fear His name, both small and great, and when He will destroy them who destroy (or corrupt) the earth. (See Rev. 11:18.)

We have the same period foretold in the twentieth chapter of Revelation. There John says, "I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the *souls* of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they *lived and reigned* with Christ, a thousand years." (Rev. 20:4.)

That this will immediately follow the second coming of Christ, may be seen by referring to the chapter previous, where His coming is predicted. (See Rev. 19:11–31.)

The passage quoted above (Rev. 20:4), represents the resurrection of the righteous dead, at the coming of Christ, and the commencement of the millennium, for it is expressly stated, "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and *shall reign with Him* a thousand years." (Rev. 20:5, 6.) But it is evident that the period when the saints shall reign with Christ is that, when Christ Himself shall personally reign in Mount Zion, when His kingdom shall be established upon, and over all the earth.

The ancient prophets predicted this reign of Christ. Isaiah declares that "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and before His ancients gloriously." (Isa. 24:23.) Micah predicts that "the Lord shall reign in Mount Zion forever." (Micah 4:7.) Zechariah says, "The Lord shall be king over all the earth." (Zech. 14:4–9.)

These predictions will be fulfilled when the Lord Jesus shall come again for the salvation of His people, and the destruction of His enemies, when the kingdoms of the world shall become His kingdom.

The second Advent of our Lord is shown to be glorious and terrible, in Rev. 19:11–16, where He is declared to be the Word of God; the King of kings, and the Lord of lords. He will come in his glory. He will come in majesty and power. He will come to punish the guilty nations. He will come to raise the sleeping saints, and change the righteous living. He will then "receive all His people to Himself, that where He is, there they may be also."

How earnestly and fervently should we pray for this blessed period to arrive. "Thy kingdom come, Thy will be done in earth, as it is in heaven," should be our daily petition. The everlasting kingdom of Christ set up on the earth, Jesus reigning personally and gloriously, and the saints of God possessing that kingdom, is a consummation devoutly to be desired.

The curse will then be removed from the earth, and the whole domain shall bud and blossom as the rose.

It was for this glorious period that the primitive Christians longed and waited. They, like John, could say, "Come, Lord Jesus, come quickly." They loved the appearing of Christ. They looked for Him to come from heaven to change their vile bodies, and fashion them like

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unto His glorious body, and thus they continued in the patient waiting for the Saviour's coming.

Should not we imitate them? Have we not the same interest in the coming of our Lord?

If we are His, we should rejoice in the prospect of reigning with Him. His coming will put an end to Satan's power to injure His people. It will be the day of their triumph over sin, and death, and hell. Then they will receive their crowns, the reward of their faith and labors in the service of their Master. "To him that overcometh," saith Christ, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.) Then the Bride, the Lamb's wife—the Church of Christ—shall with Him celebrate the marriage supper of the Lamb. Then the tabernacle of God will be with men, and He will dwell with them. All tears shall then be wiped away. "There shall be no more death;" the saints shall be immortal and incorruptible. And in the "place where they shall dwell, there shall be no more sorrow, nor crying, nor pain, for the former things are passed away. And there shall be no more curse, but the throne of God shall be in it, and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever." (Rev. 21:4 and 22:3–5.) And Jesus shall reign King of kings and Lord of lords. Then it may truly be said,

"Messiah reigns! earth's King has come,
Its diadems are on His brow;
Its rebel kingdoms have become
His everlasting kingdom now.

"This earth again is Paradise,
The desert blossoms as the rose;
Clothed in its robes of bridal bliss,
Creation has forgot its woes.

"O long expected, absent long,
Star of Creation's troubled gloom;
Let heaven and earth break forth in song,
Messiah! Saviour! Thou art come.

"For Thou hast bought us with Thy blood,
And Thou wast slain to set us free;
Thou mad'st us kings and priests to God,
And we shall reign on earth with Thee."

S. S. W.

CRITICISM ON REV. 16:14–16.

MESSRS. EDITORS: In your issue for March, there is a contribution with the title "The Battle of that Great Day of God Almighty," the writer of which says, that the object of it is to elicit the opinions of others with a view to mutual improvement and benefit. In the same spirit I transmit to you a thought which occurred to me while reading the article. It may be that it will throw a little light on the subject.

In speaking of Rev. 16:12–17, the writer says that verse 16 seems to be parenthetic, and asks "to what antecedent does the αὐτούς in this verse refer?"

It seems to me that verse 16 is a continuation of verse 14, and that the antecedent of αὐτούς is "the kings" mentioned in verse 14. For this latter verse says, "which go forth unto the kings of the earth, and of the whole world, to gather *them*," &c., and in verse 16 it says, "And *he* gathered *them*." Now, in the Greek, "A neuter plural regularly takes a verb in the singular." (See Sophocles Gr. Gram., § 151, 1.) Might not, therefore, the subject of the verb συνήγαγεν (verse 16) be τα πνεύματα of verse 14, and thus the "gathering" mentioned in the two verses, be *one* and the *same?*

And if this is to be a gathering of "the kings of the earth, and of the whole world," will it not be for the purpose mentioned in the text, viz., "to gather them to the *battle* of that great day of God Almighty?"

I may be entirely mistaken in my opinions, but if I am, as I am only a beginner in the study of this important subject, you will pardon me for trespassing upon you.

M. T. G.

NORRISTOWN.

A provisional committee for the colonization of Palestine by persons of the Jewish faith has been formed in Berlin.

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Selections.

THE TIMES OF RESTITUTION.

BY REV. THOMAS GEORGE BELL, LL.D.

"And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3: 20, 21.

Christ is in heaven. He was received there on His resurrection and ascension. There He remains. The text tells us how long He will remain there. The date is not given, but the characteristic of a certain time is given, and we are told that the heavens receive Him, "*until* the times of restitution." I have pointed out some of the things which are coming on the earth. These to the world are things of judgment, yet we have to remember that the period of *the great tribulation* is the *time of Jacob's trouble*. "There shall be a time of trouble, such as never was since there was a nation even to that same time." (Daniel 12: 1.) This we know to be future. Our Lord refers to the same period in Matt. 24: 21, and then says in verses 29, 30, "*Immediately after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, *and then shall appear* the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." This is the *appearing* of the Lord as the deliverer of His ancient people Israel and the restorer of all things. These are the times of restitution, at least the time of the great tribulation is followed at once by the millennium, which is emphatically "the times of restitution." The heavens *retain* Christ *until* then.

I have been asked "if God's people are all gathered up to the new Jerusalem, and all His enemies are destroyed, how can Christ's kingdom be composed of heavenly glory and earthly blessedness, for where do you get the inhabitants to people the earth?" Let me answer in the first place, that if God's word be found to declare that the earth will be inhabited in that day, we must believe it, and leave all difficulties with the Lord. But I answer in the second place that a little explanation will make all fancied difficulties vanish. The scene of the judgments to which we refer, will be chiefly Jerusalem and the land of Israel. The destruction will comprise Antichrist and all confederate with him. The desolations will extend throughout that part of the world which comprised the Roman Empire. We see this in the visions of Daniel. We do not presume to draw boundaries, and fix limits with exactness, but we see from God's word that there will be a restoration of Israel, and a gathering of the Gentiles to be blessed on the earth through and with Israel: we therefore believe that the judgments of the great and terrible day of the Lord, will not extend throughout the whole of the habitable earth. Christendom having heard the Gospel, will come in for the plagues of that day—all who are found bearing arms under Antichrist—warring against "the saints of the Most High." (Daniel 7.) Let us pause and endeavor to picture before us, the condition of things after the judgments of that day have passed. Up above the earth a bright light, ten thousand times brighter than our noonday sun. This is the heavenly city. The glory of the Lord lightens it, and the Lamb is the light thereof. In that city, Christ Himself is the centre of its glory, and the object of every eye's delight. Round about His glorious person stand the hosts of the redeemed, now glorified with Him. Christ Himself is *a person*. The redeemed now glorified are *persons*, therefore this heaven is *a place*. We will not then be sitting on the blue sky, or ranging up and down upon the clouds. Even some of God's people have very vague ideas about these things. Christ having purchased to Himself a people, builds for them a city. Precious are the materials out of which He builds it. The streets

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are of gold, the walls are precious stones, the gates are pearl. In that city, Christ and His bride shall dwell. On the throne and around the great centre of the city's glory, are ranged the multitude of the saints. They form the inner circle. The outer circle is made up of the legions of the angels of the Most High. These are the servants there. Are they not ministering spirits sent forth to minister to the heirs of salvation? That city is the light of the restored earth. The *nations* of those that are saved—saved out of the destruction of Antichrist—walk in the light of it. There will be a continual communication. I believe our Lord referred to this when He said, "Hereafter you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." I believe that the ladder seen by Jacob was a type of this. There will be a ladder-like communication; extending from the city above, the abode of Christ and His bride, and the Jerusalem below, the centre of the earth's blessedness, and the metropolis of the nations. I believe that angels will in that day divide with us the privilege of going to and fro on the bidding of our Lord; and though we shall not dwell in the restored earth, we may visit it, to do service to our Lord, coming with His messages of love. The inhabitants of the earth will be Israel in the first place of earthly power, then the other nations blessed through her. Peace and righteousness will prevail, and over all, Christ and his church shall reign. The city above is the seat of dominion, the earth below is the inheritance over which we reign.

Let us now go through various scriptures to which I will refer you in proof of the points which I have brought forward.

1. *Israel will be restored.* (Read Isaiah 62.) The whole chapter refers to Israel, and not to the church as some say. (See also Jeremiah 23:3–8; 30:3, 17, 19; 31:10.) In this last chapter we have also the conversion of Israel. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Ezekiel 34:11–15, 23 to end.) This last prophecy, like the others we have read, is plain and distinct. The restoration from the Babylonish captivity was no fulfilment of it. (Ezekiel 36:23–28.) Here also is not only the restoration of the land to Israel, but their conversion. (Ezek. 37:21 to end.) This prophecy is perhaps in some respects the most full and distinct. We have the two nations Judah and Israel. The two are again united in one. This has never been fulfilled. When it is fulfilled, the two nations remain in union. "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be *no more* two nations, neither shall they be divided into two kingdoms any more at all. And David [the Christ—David's great antitype] my servant shall be king over them." (See also Hosea 3:4, 5; Amos 9:11–15; Micah 4.) In this chapter we have again the two nations, under the expressions (5:7) "*her that halted*," and "*her that was cast far off*." We have also the full restoration, in the distinct declaration, "The Lord shall reign over them in Mount Zion from henceforth, even forever."

2. *Israel restored to her own land suffers under the attack of Antichrist.* We have much about this in the prophet Zechariah. "I will gather all nations against Jerusalem to battle." (14:2.) "I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem."

3. *The Lord then appears for the deliverance of the remnant of his people.* "The Lord also shall save the tents of Judah first, ... in that day shall the Lord defend the inhabitants of Jerusalem, ... and Jerusalem shall be inhabited again in her own place, even in Jerusalem." This deliverance is distinctly connected with the appearing of our Lord, and the repentance of the people on beholding Him. "They shall look upon Me whom they have pierced, and they shall mourn. . . . . In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." Then shall the Lord put away their iniquity. "IN THAT DAY there shall be a fountain opened to the house of

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David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

4. *The Antichrist will be destroyed.* (See Daniel 8:25.) We see there that he will be permitted to prosper for a time. He "shall destroy the mighty and the holy [separated] people." This is Israel. He shall prosper by deceits, "magnify himself in his heart, and by peace shall destroy many." Then we are brought to the end of his history. "He shall also stand up against the Prince of princes; *but he shall be broken without hand.*" (See also Zechariah 11 16, 17.) There the Antichrist is set forth under the figure of "the idol shepherd," and his fearful end is thus declared: "His arm shall be clean dried up, and His right eye shall be utterly darkened." (See also 2 Thess 2:8..) Here it is declared of that wicked one that the Lord shall consume him with the spirit of His mouth, and shall destroy him with the brightness of His coming. Very much of the book of Revelation is taken up with the judgments upon Antichrist. There are some who affirm that this book is partly fulfilled. They take the 1260 days referred to in it, to mean 1260 years. I do not see where they get the scripture authority for so doing. So understanding the word of God, they search history and find, as they think, that Antichrist began to reign in the year 606. Adding to that year the 1260 years, they fix the time of his destruction at the year 1866. I see many signs which warn me of the Lord's approach, and I do not hesitate to say I look out for Him day by day; yet I dare not, with those brethren, fix the times or the seasons. I believe the 1260 days to be 1260 days. I think we have foreshadowings of the judgments on Antichrist in the judgments of God on Pharaoh and his people in Egypt. When God's time was come, he sent forth his messenger, and his judgments followed. In quick succession, all the plagues were poured on the land of Egypt. So will it be, as I think the word shows, when Christ shall destroy Antichrist. The Man of Sin shall come in by flatteries; the Jews shall receive him; they shall enter into a covenant with him, and he with them; he will break the covenant, and gathering all his hosts together, will come up against Israel. Then shall the Lord come forth for the deliverance of Israel, and destroy this wicked one with an utter destruction. The Lord came to Israel at his first Advent, and they received Him not. To them He said, "Ye shall not see Me, henceforth, until ye say, Blessed is He who cometh in the name of the Lord." They have not seen Him since. They will see Him in the day of the destruction of their enemy. They will be truly humbled, when, looking up to the sign or appearance of the Lord in the clouds, they shall see that it is Jesus whom their fathers nailed to the tree. Their exclamation will be, "It is our Messiah! it is our own King! Blessed is He, for He cometh in the name of our God, the Lord God of Israel."

5. Christ and His church will reign for a thousand years. So it is distinctly declared in the book of Revelation. Some express great objection to what they call the *carnal* expectations of those who believe in the personal reign of the Lord Jesus Christ. They say, "Will Christ and his people dwell on the earth? Will they walk about—build houses—plant vineyards—sit under fig trees," &c.? They quite misunderstand our views. They cannot have searched the scriptures on the subject. It is Israel and the inhabitants of the restored earth who will do these things upon the earth; Christ and His church, as I have shown, reign in heavenly glory. They reign over God's entire universe. God may have many worlds—we do not say He has, but He may have—worlds upon worlds, heaped up in boundless space. He has but *one Christ*, and Christ has but *one church.* To the church belongs that one precious Christ, and all things that are Christ's are ours. This world and all besides belong to Christ, and therefore, all things belong to us. I now refer you to some scriptures, which refer to the reign of Christ and His church: Jeremiah 23:5; Micah 5:2–4; Zechariah 14:9; Matthew 2:6; Luke 1:32, 33. This last scripture is most explicit. "*The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.* (Acts 2:30.)" Here it is said of David, that he

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knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up* CHRIST, *to sit on his* (David's) *throne*." These scriptures are conclusive. There can be no doubt about their application to the Lord. He came to His own, and they received Him not. Yet Pilate wrote over the Cross, "KING OF THE JEWS." Yes, our Christ is also King of the Jews, and He will yet restore the kingdom to Israel. The time is quickly coming, when the angel's voice shall proclaim that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever."

THE TWO THRONES.

(From one of our Exchanges.)

"To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne."—REV. 3:21.

WE wish to notice the position our Lord Jesus Christ sustains during the present age. The above text shows that our Lord and Saviour occupies the throne of His Father, and that before taking possession of this throne He overcame, which imports that it was after His suffering and death that He was exalted to this heavenly place, at the right hand of God. For Jesus says after His resurrection, as He was about to go away into heaven, "All power is given unto Me, in heaven and earth," and as the Great Head of the Church commissioned at that time all His true ministers, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world."

The present exalted position of our Lord was a matter of promise, as we find in Ps. 90:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The apostle Peter took the same view of the present exalted position of Jesus on the day of Pentecost, when the Holy Spirit had been so copiously shed on the disciples. He adds: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ."

In this language of Peter, you observe that the Spirit of God marks plainly the *two thrones:* "God has made the same Jesus whom ye have crucified, both Lord and Christ." Christ signifies *anointed*, and refers to His kingship on David's throne; as all the kings of Israel were anointed to that office. So was David, by Samuel, as God directed. Christ is now invested with power and authority to make His enemies His footstool,—the anointed at the right hand of His Father in the heavens. He is mediator between God and man, and high priest over the house of God.

The apostle Paul in Hebrews, speaking on this subject, says, "But this Man (Christ), after He had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." Seeing we have such "an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." God has raised Christ "from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church." (Ephesians 1:21, 22.) So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

Thus, from what testimony we have found from the inspired witnesses, we come to the con-

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clusion that the place and position of our Lord during the present dispensation, is at the right hand of God, clothed with all power and authority both in heaven and in earth. All who come to the Father must come in His dear name; "for there is no other name given under heaven whereby we can be saved." Christ died. He is risen again. He is now at the right hand of God; He will leave His Father's throne to take His own, of which we will now speak.

"God shall give unto Him (Christ) the throne of His Father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." That there is to be such a throne hereafter, occupied by Jesus Christ, we shall endeavor to produce divine testimony in proof. Isaiah speaks of a child being born, that the "government shall be upon his shoulders," his name shall be called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever." (Isaiah 9:6, 7.) This shows the Prince of Peace is to have the throne of David, and upon his kingdom to re-establish it, and to support it. This settles the point, as to what throne is Christ's own. It is that which David occupied, and which was overturned, as recorded in Ezek. 21st chapter, and which the Lord God said should remain subverted till "He came whose right it is, and I will give it Him."

Accordingly, prior to Jesus being born, Gabriel was sent to Mary with the following announcement (Luke 1:32) concerning Him: "He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

Jesus is the rightful heir to David's throne, which is His own throne. When this child Jesus was born, according to Psalm 2d, "The kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his Anointed"—his Christ, etc. This relates to the treatment the Anointed would meet with. His enemies may rage and mock, and oppose the will of God, but the time will come when He will have them in derision. "Then shall He speak unto them in His wrath, and vex them in His sore displeasure."

His throne will be upon the holy hill of Zion. And the heathen will be broken with a rod of iron, and dashed to pieces like a potter's vessel. This takes place when Christ comes to take His own throne, the throne of His Father David. "Daniel saw into the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days; and they brought Him near before Him. And there was given Him dominion, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed."

Christ will deliver up the throne that He now occupies to the Father, when the time arrives for Him to take possession of His own throne, on Zion's hill, in Jerusalem. His reign will be eternal. Of His kingdom there will be no end. His kingdom will be under the whole heaven, "from the river to the ends of the earth." O! the greatness and glory of His kingdom who can tell? But, dear reader, remember that if you overcome, you have the promise of sharing it with Christ, and of sitting with Him in His throne.

THE STUDY OF PROPHECY.

(From the "Western Episcopalian.")

It is plain that the study of prophecy is important, and that it is less difficult than many suppose. But is it not dangerous? Does it not lead to fanaticism and delusion?

This is a very general impression, and yet we think that it is a false one. So long as the year-day theory is retained, and men predict the time of the end, so long may we expect that the study will be abused. But if that theory is rejected, as it ought to be, we cannot see that the study has any harmful tendencies. It cannot have,

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when rightly pursued. Prophecy constitutes a large part of that holy Word, which we are commanded to "search" for ourselves, and to "preach" to others.

But suppose that the study of prophecy has mischievous tendencies! Is this a reason why it should be set aside? Is it not a very strong reason why it should be more carefully pursued, especially by those to whom the religious instruction of others has been committed? "Some very sober Christians," writes Isaac Taylor, "while endeavoring by all means to secure the young against the mania of prophetical interpretation, seem little aware how far they are treading upon the very path which infidelity frequents. To advise a diligent study of prophecy (to those who have the leisure and learning requisite), would it not be far safer, than to shrug the shoulders in sage alarm, and to say, 'Prophecy! oh, let it alone!'"

The ancient church received no cautions against a too eager scrutiny of the great prophecy left to excite its hope; on the contrary, the pious were "divinely moved" to search what might be the purport and season of the revelation made by the "Spirit of Christ" to the prophets; and though these predictions did in fact give occasion to the delusions of "many deceivers," and though they were greatly misunderstood, even by the most pious and the best informed of the Jewish people, yet did not the foreknowledge of these mischiefs and errors call for any restrictions upon the spirit of inquiry, such as those wherewith some persons are now fain to hedge about the Scriptures.

To the Christian Church the second coming of Christ stands where his first coming stood to the Jewish, namely, in the very centre of the field of prophetic light; and a participation in the glories "then to be revealed" is even limited to those who in every age are devoutly "looking for Him." It is true that this doctrine of the second coming of Christ has, like that of His first, wrought strongly upon enthusiastic minds, and been the occasion of some pernicious delusions; yet, for the correction of these incidental evils, we must look to other means than to any existing cautions given to the Church in the Scriptures against a too earnest longing for the promised advent of her King. To snatch this great promise from Scripture in hasty fear, and then to close the book lest we should see more than it is intended we should know, is not our part. On the contrary, it is chiefly from a diligent and comprehensive study of the terms of the great unfulfilled prophecy of Scripture, that a preservative against delusion is to be gathered. To check assiduous researches by cautions which the humble may respect, but which the presumptuous will certainly contemn, is to abandon the leading truth of Revelation to the uncorrected wantonness of fanaticism.

What is the best method of pursuing the study?

The Bible, of course, is the text-book. This, with suitable references, and a Concordance, is all that is needed. Every other book is to be laid aside.

Taking up the Bible, with earnest prayer for the Sprit's teaching, the first question to be asked is, What has been revealed in regard to the Saviour's reappearance? This question will lead at once to others. Is He coming again in person to our earth? For what purpose is He coming? What events will precede, attend, and follow His advents?

SEVEN REASONS WHY I DESIRE THE KINGDOM OF CHRIST TO COME.

I DESIRE the kingdom of Christ to come soon:

1. Because earthly governments often rise in iniquity, flourish by fraud, stealth, robbery, and war, and fall to rise no more. The kingdom of Christ will be established in righteousness; mercy and truth shall meet together, righteousness and peace shall kiss each other within it, and *it shall remain* FOREVER.

2. Because here we must needs submit to unjust laws, but more frequently to the unjust administration of law. The law of Christ's kingdom will be established in righteousness, administered in justice, and will be the *law of peace*. Not to punish the disobedient, for all will be obedient. Not to restrain the vicious, for purity and holiness will be possessed by

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each subject of that kingdom. Its law will never be violated, for the outbreathings of every heart shall bless it.

3. Because the most vicious of men are often called to sit upon earthly thrones and exercise authority; and if perchance a good man is called to a kingdom he soon dies, and a worse one is called to reign in his stead. Christ will be the sovereign of His own kingdom, who is the Prince of peace, the King of glory. All other kings have been mortal; He only hath immortality. His throne will never be vacant; He will reign upon it forever.

4. Because here the rich often grind the faces of the poor, and exact dishonest gain from them. In Christ's kingdom all will share alike in its wealth and glory. The saint shall be heir of "all things." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," shall be his everlasting portion.

5. Because temporal kingdoms are established upon the sin-blighted territory of the present earth. Brambles and thorns, quagmires and miasma, mortality and grim death himself are written on it with the very finger of God's curse. The kingdom of Christ will be established in the new earth, blooming in unsullied beauty. The stain of sin's curse will be wiped off from it. Evergreen herbage will adorn its extended plains and blooming vales. The tabernacle of God will crown the holy hill of Zion, and immortality permeate every atom of it. Earth is a wilderness. Paradise will be home.

6. Because death has snatched my loved ones and laid them in his narrow charnel house. In Christ's kingdom I shall receive them again, restored in immortal beauty and vigor. I shall then clasp them again in my arms and press upon them the tender caress of love. I long to be there.

7. Because I am now away from my Saviour. By *faith alone* I see Him who is now invisible. Then I shall see the "King in His beauty." I shall behold the star-gemmed brow of the King of glory. I shall gaze on the sun-lighted beauty that beams from His countenance. I shall measure the inexhaustible depths of His love. I shall sit with Him at the nuptial table of immortal union and undecaying love.—*Exchange.*

Editorial.

WORDS FROM EUROPE.

THE principal editor writes these lines from the great city of London, where he has been for the last few weeks, in his tour through the "old world." But though so far from home, he is happy to know that the Prophetic Times does not suffer on account of his absence, and that the means of adding to its interest and influence are being materially augmented, along with other and more direct objects of his travels, in these foreign lands. Wherever he has thus far gone, he has found warm and earnest friends of the cause to which this serial is devoted, who have been ready to take him by the hand, and to bid him God's speed. Indeed, he has found so much to encourage and strengthen him, in his views and work in this connection, that he has thought it would be desirable to our readers to hear something about the same. Hence this article.

1. One striking point of interest and encouragement, observed on this side of the Atlantic, is the much greater attention here given to prophetic subjects, than in America; and the much more extensive belief and earnest promulgation of Millenarian views. Many of the leading pulpit orators in Great Britain, or, who are so regarded by the mass of the people, are the decided advocates of the doctrine of the speedy coming of Christ, and His personal reign on the earth. Among these may be mentioned, Rev. Dr. Cumming and Rev. Dr. Bonar, of the Scotch Church; Rev. Dr. McNeile and Rev. Dr. Ryle, of the Established Church; Rev. Mr. Spurgeon and Rev. Mr. Cox, of the Baptist denomination; Rev. Denham Smith, of the Independents; and others of nearly

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equal celebrity. Among recent writers on the subject, may be named, Rev. Dr. Margoliouth, Dean Alford, Rev. W. Wood, Rev. Dr. French, Rev. E. Nangle, Rev. Wm. Harker, Dr. Tregelles, Rev. E. Auriol, Rev. C. J. Goodhart, Rev. Dr. Leask, Rev. Mr. Chester, Rev. A. Dallas, Rev. E. Gillson, Rev. T. R. Berks, Rev. James Kelly, Rev. J. G. Gregory, Geo. Ogilvie, Esq., Rev. C. Molineux, &c. There are also several publishing houses in London, devoted largely to the issuing of books and tracts, setting forth the same views advocated in the Prophetic Times, all of which seem to be largely patronized in this line of their business. Among these may be noted William McIntosh, our agent for Great Britain, No. 24 Paternoster Row; James Nisbett & Co., Bernners Street; S. W. Partridge, 9 Paternoster Row, and William Yapp, 70 Walbeck Street. There are also several periodicals devoted to the same cause, among which are, *The Quarterly Journal of Prophecy*, edited by Dr. Bonar; and *The Rainbow*, an interesting and sprightly monthly, edited by Dr. Leask. All this shows great energy, activity, and earnest conviction on the subject. To those especially who are located where but little attention is given to God's revelations concerning the future, who are left to utter their convictions comparatively alone, and who are met with taunts and ridicule, from their brethren, for giving place to ideas of the nearness of the Advent, it is a matter of real refreshing, to find so many men of learning, position, and force in the world, thus employing their gifts and talents to awaken the Church to the fact, that there is reality in these doctrines, however they may have been here and there disfigured by fanaticism. The truth is, that the Advent doctrines must be readmitted into the Church's creed, and become again the common belief. The views of the gradual progress and triumph of Christianity by present instrumentalities, which are so generally entertained in America, can no more stand before a fair grammatical interpretation of the Scriptures, than darkness can stand before the rising sun. They are but human notions and glosses of the inspired word, which have never found embodiment in any respectable published Church creed, and which are here, as we hope to see them everywhere, losing their hold upon men's minds, and being scattered to the winds, with other dreams, which rationalism and false philosophy have been imposing upon the imaginations of Christian people. Christ, His personal return, and His literal kingdom, set up by the hand of judgment and miracle, constitute the pole star of that hope to which the Scriptures point us. And for that coming and kingdom, we must look, and pray, and prophesy; albeit, amid crosses, reviling, and tears; for so has the Saviour taught us, in the prayer which He has given us to pray, in His parables, in His farewell discourses, and in the revelation which He gave by St. John since His ascension. Let us not, then, be weary or disheartened in our efforts, but faithful to the truth and to our stations. We are not alone. Other hearts in other lands are beating strong with the same pulsations; and sympathies which overspan the seas add their comforting encouragement. Blessed is that servant, who shall be found, when his Lord cometh, giving meat in due season,—dispensing the truth fitted for the times!

2. Another important fact with reference to European investigations of prophecy is, the unanimity with which it is now being maintained, that the Antichrist, or Man of Sin, so particularly spoken of by Daniel, Paul, and John, is not simply the Papacy, or any mere system, or succession; but *a person*—some individual man—who shall combine and embody, as in one head, all Antichristianism of all time, and who shall perish in the fiery judgments in which Christ shall be revealed at the last day. The early Christians understood the predictions on this subject, as referring to some one man, in whom all wickedness should culminate. The Papacy has shown itself Antichristian enough, in many particulars; but the great distinguishing marks of "*The Antichrist*," are not to be found in the Papacy. "He is [the] Antichrist that denieth the Father and the Son." (1 John 2:22), but this the Papacy has never done, but has ever fulminated its bulls in "the name of the Father, the Son, and the Holy Ghost." According to Rev. 8:8, all are the worshippers of the Beast, "whose names are not writ-

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ten in the book of life;" but there are many whose names are not in that book, who yet hate and oppose the Papacy as intensely as it is possible for any to do. According to Rev. 14:9, 10, and 2 Thess. 2:9–12, all the adherents or subjects of that wicked one, shall certainly be *lost;* and according to Rev. 20:4, all who reject the claims of the Beast, and refuse identification with him, are the true saints of God, who are to be specially honored in the resurrection; but, if this Beast denotes the Papacy, then none under the Papacy can have any hope of salvation, and such atheists as Voltaire, Rousseau, Gibbon, and Thomas Paine, must be acknowledged as among Christ's favorites! Besides, the Scriptures everywhere, when they speak of the Antichrist, refer to him and his transactions, as *a man*—a person—and use only masculine personal pronouns to designate him. Thus we find Dr. Tregelles, Dr. Bonar, Rev. Mr. Purdon, Dean Trench, and dozens of the leading writers on the subject, now arguing.

Who this Antichrist is likely to be, and where, when, and under what specific forms, he is likely to appear, are questions upon which there is not so much confidence or general agreement. Many seem chary of these topics; but others are very fearless and positive in their belief, that the man who is to be developed into this predicted impersonation of the spirit of the under world, is now living, and occupying the Imperial throne of France. Prominent among these are the author of the three volumes entitled "*Armageddon*," Rev. R. A. Purdon, James Verner, Esq., Nangle, Foskett, Scott, Phillips, &c. The main arguments upon this aspect of the subject, have appeared in the Prophetic Times. They have much plausibility and force, but it risks too much to be entirely positive, until some more decisive tests have been applied. What most looked to, is the making of a league with certain of the Jewish people to protect them in the restoration of their worship at Jerusalem, taken from Daniel 9:27 and elsewhere. A few years more must decide whether Napoleon III is to become the Antichrist or not. There is meanwhile plausibility enough in the idea, to induce those who are wise to keep on the watch.

3. There is further observable, among European students of prophecy, a strong tendency toward the doctrine of separate stages or degrees in the second coming of Christ, as there were also in his first Advent. There are some who controvert it sharply, but it is beginning to be largely agreed, that it is the clear teaching of the Scriptures, that Christ is to come first, invisibly to the world, into "the air," *for* his elect ones, to whom alone He is at that stage revealed; and that afterwards, after the lapse of certain years of great tribulation among the inhabitants of the earth, He will be manifested in judgment, when "every eye shall see Him," in which He comes not *for* His saints, but *with* them. Thus Rev. Mr. Chester writes: "I was for a long time after I had received the doctrine of the pre-millennial Advent opposed to the views of an interval between Christ's coming *for* His Church to the air, and His coming *with* them to the earth. This I now see to be the hinge upon which the whole matter turns as to its really practical character, and the solution of difficulties connected with it." There unquestionably is a difference, in the very nature of the thing, to "come as *a thief in the night*," and to come with all the pomp and grandeur of a revelation from heaven, in flaming fire, flashing glory from east to west, and leaving no one in uncertainty and doubt. And if Christ is to come, according to Jude 14, "*with* ten thousand of His saints," there must needs be some previous and preliminary coming *for* them, and some previous transfer of them from their graves, and from their places on the earth to those heavenly regions in which He and they are to be manifested together. So argues the Vicar of Ballyclough, Dr. T. G. Bell, William S. Ross, Purdon, and the author of "Armageddon;" and the same conclusions are accepted by Berks, Kelly, Hunter, Phillips, and many other writers.

4. And, as connected with the doctrine of the rapture or removal of Christ's elect ones from the earth to the heavenly regions, anterior to His revelation in fiery vengeance to the unsanctified world, it is also extensively held and taught here, that there are now no events which must needs come to pass before Christ shall

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come to take His waiting saints. Whatever regathering of Israel is to be looked for, or wars of nations, or doings of Antichrist, there does not seem to be anything predicted, which may not all transpire, in that sorrowful interval between the coming of Christ *for* his saints, and his subsequent manifestation *with* them. Such are the convictions of many, and their exhortations correspond to these convictions. Thus, one writer says (and with this quotation we close this article), "How soon the rapture of the Church will take place, none can tell. The Scriptures warrant us in saying, *Any* day it *may* take place. Nothing prevents it but God's long-suffering towards the world. (2 Pet. 3:9.) It *may* still please God for some years to go on reiterating the testimony of His grace in the ears of a godless world; if so, the rapture of the Church will yet be deferred for a season; but, if otherwise, a few days may suffice to make us know experimentally what the rapture is. Some eighteen centuries ago an inspired Apostle said, 'The night is far spent, the day is at hand.' (Romans 13:12.) How much nearer must it be now! Are we prepared for what is before us? Do our hearts rejoice at the prospect? Every man that hath this hope in him, purifieth himself even as He (the Lord) is pure. (1 John 3:3.)"

THE WESLEYS AND MILLENARIANISM.

THE Millenarianism of Augustus Toplady is known to our readers. His own confession on the subject, we gave on page 42 of our first volume. Toplady was a distinguished Calvinist in the time of the Wesleys and John Fletcher. Fletcher was also a decided Millenarian, though an Arminian in his views upon the five disputed points. Equally as decided also were the Wesleys, John and Charles.

The views of John Wesley on this subject may be found in his published works (N. Y. Ed.), vol. 5, pp. 726, 727, and vol. 6, p. 743, where he fully indorses Mr. Hartley's book, called "*Paradise Restored:* A Testimony to the Doctrine of the blessed Millennium;"—a book wholly and positively Millenarian, and meant for the defence of Millenarian doctrines. He also fraternized very fully with Dr. Bengel, who was a leading Millenarian in his day. Some of his notes on the New Testament are also thoroughly Millenarian.

That Charles Wesley's views coincided with those of John on these subjects, is evident from his numerous hymns, in which he shows great familiarity with Millenarian doctrines, and refers frequently to them as topics of warm personal expectation. Thus, on the text, "I know that my Redeemer liveth," he says:

"Jesus shall reappear below,
Stand in that dreadful day unknown,
And fix on earth His heavenly throne."

On Isaiah 49:23, he represents the Saviour as proclaiming His glorious Advent and the setting up of His future kingdom, thus:

"Then, Sion, thou shalt fully know
The King of kings revealed below.
In glorious majesty Divine,
* * * * *
Expecting Me on earth to reign,
My people shall not wait in vain."

On Isaiah 60:13, he sings in the same strain:

"That place where once I walked below,
On Olivet I will appear:
My bleeding feet to Israel show,
While those who pierced, behold me near.
Again, I will forsake My throne,
And to My footstool earth descend:
And fill the world with peace unknown
With glorious joy, that ne'er shall end."

So, on Isaiah 65:17, he prays:

"Come, Divine, effectual power,
Fallen nature to restore:
Wait we for Thy presence here,
Lord, to see Thy throne appear;
Bid the new creation rise,
Bring us back our Paradise.

"Now our universe create,
Fair beyond its first estate,
When Thine eyes with pleasure viewed,
When Thy lips pronounced it good:
Ruined now by sin, and curst,
Speak it fairer than at first."

Thus, again, he celebrates the restoration of the literal Israel in the latter day:

"We know it must be done,
For God hath spoke the word;
All Israel shall their Saviour own,
To their first state restored.

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Rebuilt by His command,
Jerusalem shall rise;
Her temple on Moriah stand
Again, and touch the skies."

And his continuation of the same theme is equally clear and decisive:

"When the house of Jacob's sons
Their Canaan repossess,
Shall not all thy chosen ones,
Abide in perfect peace?
Trusting in the literal word,
We look for Christ on earth again;
Come, our everlasting Lord,
With all Thy saints to reign!"

Again:

"When wilt Thou on Thy throne appear,
Triumphant with Thine ancients here!"

Again:

"Lord, as taught by Thee we pray,
That sin and death may end;
In the great millennial day,
With all thy saints descend."

Again:

"Dismissed, I calmly go my way,
Which leads me to the tomb;
And rest in hope of that great day,
When my desire shall come.
Happy *with those that first arise,*
Might I my lot obtain,
When Christ, descending from the skies,
Begins His glorious reign."

It is plainly not a spiritual reign alone, but a personal one, preceded by the resurrection of the just only, which he here anticipates, as the following also shows:

"Come, my God, Jehovah, come,
With all Thy saints appear;
Antichrist expects his doom,
And we, Thy kingdom here.
* * * * *
Thee, Jesus, Lord of lords we know,
The kingdoms of the earth are Thine;
Hasten t'erect *Thy throne* below,
That last great monarchy divine."

The same is embraced in his hymns on Malachi, where he also asserts his belief that Elijah is yet to reappear on the earth, to testify again for the living God:

"*Once he in the Baptist came,*
And virtue's path restored;
Pointed sinners to the Lamb—
Forerunner of his Lord.
Sent *again* from Paradise,
Elijah shall the tidings bring:
'Jesus comes! ye saints arise,
And meet your heavenly king.'"

Again:

"Previous to the dreadful day,
Which shall Thy foes consume;
Jesus, to prepare Thy way,
Let the last prophet come.
When the seventh trumpet's sound,
Proclaims the grand sabbatic year:
Come Thyself, with glory crowned,
And reign triumphant here."

"Come, then, our heavenly Friend,
Sorrow and death to end;
Pure millennial joy to give,
Now appear on earth again:
Now thy people, saved, receive,
Now begin thy glorious reign."

"Before the final, general doom,
We know Thou wilt to judgment come;
Thy foes destroy, Thy friends maintain,
And glorious with Thine ancients reign."

And yet once more sings this prolific and often enrapturing songster:

"Mightier joys ordained to know,
When Thou com'st to reign below:
We shall at Thy side sit down,
Partners of Thy great white throne;
Kings a thousand years with Thee,
Kings through all eternity."

Do the admirers and followers of these Wesleys and Fletchers think that these devout and able men were altogether in error on these topics? Are they prepared to take issue with their own greatest authorities and leaders? Have they learned the Scriptures better than these through whom they have been taught the way to heaven, and by whom their songs before the face of God in His sanctuary are led? We find many of our Methodist and Wesleyan contemporaries very strongly adverse to Millenarian doctrines, and unwilling even to entertain the subject for examination. Will they please tell us what they think of their fathers in these matters? Will they bear with us in quoting for them the admonition of the prophet: "Stand ye in the ways, and see, and *ask for the old paths, and walk therein;* and ye shall find rest for your souls?"

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The Prophetic Times.

Vol. II. OCTOBER, 1864. No. 10.

Special Contributions.

CLIPPINGS OF ITEMS.

SPIRITUALISM.

A LONG and able article on the above subject, by William Howitt, is published in the "Herald of Progress," Dec. 19th, 1863:

"The article relates more particularly to Spiritualism in France. When speaking in general terms of its progress, he quotes as follows from the 'Plain Guide to Spiritualism,' by Uriah Clark:

"There are now in the United States, Mr. Clark tells us, 500 public mediums who receive visitors; more than 50,000 more private ones; 500 books and pamphlets have been published on the subject, and many of them immensely circulated. There are 500 public speakers and lecturers on it, and more than 1000 occasional ones. There are nearly 2000 places for public circles, conferences, or lectures, and in many places flourishing Sunday-schools. The believers—the decisive believers—number about 2,000,000, while the nominal ones are nearly 5,000,000. In the eastern continent the number may be reckoned at 1,000,000. The whole number now on the globe, supposed to recognize the fact of spiritual intercourse, cannot fall short of 20,000,000. The whole population of the globe is 1,000,000,000, only 50,000,000 of whom are professing Christians, and not more than 5,000,000 regarded as genuine; according to orthodoxy, thus leaving 995,000,000 of immortal souls with no certain hope of salvation. But Mr. Clark goes on:

"These startling statistics must be met. They reveal the mighty work which some new dispensation is called on to accomplish, and the matchless mission which Spiritualism has already accomplished within the brief space of fifteen years. This Gospel has become an immense fact with its million of witnesses. From the mines of modern El Dorado to the bleak coasts of Greenland; from the rock of old Plymouth to the shores of Oregon; from the ice-wrapped peaks of Lapland to the jungles of the Orient Indies; from the exile realms of Siberia to the southern promontory of the Ethiopian continent; wherever progress has carried the intelligence of civilization,—there these spiritual phenomena, which have become household realities in our midst, have opened visions of the supermundane universe. And these phenomena are concurring in demonstrating the agency of some power and intelligence other than that belonging to the sphere of material causation, and referable only to spiritual beings, capable of manifesting themselves to man on the normal plane of earth. It is behind the time to contend that these manifestations are not a reality. Neither magic or art, magnetism or electricity or psychology can account for them. Thousands of intelligent witnesses have investigated, and their testimony is before the world, with an array of strength never equalled in behalf of any other system of science or philosophy. Neither astronomy, geology, nor phrenology, for more than a quarter of a century, had as many advocates as Spiritualism has now, after only fifteen years since its advent; and it may be doubted whether Christianity, in a century from the birth of

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Christ, numbered as many as the Spiritualists of to-day."

Mr. Howitt then says:

"But Mr. Clark does not state the case of Spiritualism in its fullness; he does not display its gigantic bulk as it is. So far from Spiritualism numbering twenty millions of votaries only, it numbers the majority of the population of the globe. All the Eastern nations are, and have been Spiritualists, from time immemorial. The Syrian, the Indian, the Persian, and Chinese swarming populations, are Spiritualists to a man. Buddhists and Brahminists, followers of Mahomet or Laotse—all are Spiritualists. They are not twenty millions, but hundreds of millions; they are the great majority of the population of the globe, be they of whatever creed they may."

"It is a well-known fact 'that heathen nations,' to whom Mr. Howitt has just referred, are worshippers of demons, or in other words, consulters of 'familiar spirits,' as mentioned in the Bible. These 'seducing spirits' gained their confidence several centuries before the first advent of Christ; and we are now witnessing the last great effort of Satan to get entire control over the people on our planet."

Mr. Howitt further remarks:

"France has to a great extent become Spiritualist. Its Catholic portion, its great majority, is Spiritualist by its predominant faith. That Church, all over France, has its miracles continually recurring. And amongst its acute literary and scientific men, numbers have avowed themselves Spiritualists. France has its 'Society of Spiritualists.' France sees at the head of both society and State, its Imperial Family bearing open testimony to the reality of Spiritualism. France has a numerous body of distinguished men, who have written able and learned works on the subject, and it has several journals in its advocacy in Paris, those especially edited by Messrs. Pierart and Kardec. The names of Count Szapary, Baron de Guldenstubbe, Mirville, Cahagnet, Buret, Auguez, Caudemberg, Reynaud, Burruyer, Meray, Mathieu, Delaage, Goupil, Lacordaire, Louisy, Du Potet, Lausanne, Alexis, etc. etc., are to us familiar by their works on this great topic. . . .

"But, in spite of all opposition, Spiritualism in France, as all over the Continent, has stridden on calm, majestic, and invincible. In Germany, and Holland, and Belgium, it has produced a large number of works of the most philosophic character. In Switzerland it has awakened great numbers, and produced a distinct literature there. It has found supporters in such men as Dr. Roessinger, the Ragazzis, Bort, Bret, Mistral, Amman, etc. In Italy, and especially at Palermo, in Sicily, the attempts of the priests to put it down have occasioned great commotion. In Spain itself it has gone to such a length that the Church has made a bonfire of its books.

"Many towns at present have societies composed chiefly of the members of the bench, the bar, the magistracy, and the functionaries. . . . Spiritual societies now abound in Spain, Russia, Austria, and Poland.

"But the most remarkable fact is the diminution of mere physical phenomena, in consequence of more spiritual communications. The spirits themselves say that the period of curiosity has passed there; the people are now in the second period, that of philosophy; and that ere long the third will commence,—the application of Spiritualism to the reform of humanity."

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RISING STORM IN EUROPE.

A Paris correspondent of the New York "Commercial Advertiser" says:

"Here it is believed and hoped that the Danes, like the Poles, will continue the war, in the hope that ultimately they may receive help. By continuing the war, Prussia may claim an annexation of the Duchies as a compensation, and then France, claiming such an act as a violation of the treaty of London, may hold up the torn pieces of that treaty as an argument why she too ought to have a compensation for this aggrandizement of Germany on the North, and then will commence the march of the French army to the Rhine.

"It is certain that if the Danes decide to continue the war for the recovery of Schleswig, as they say they do, and if they continue it especially with any degree of success, the war

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will become general from one end of Europe to the other."

The Boston "Journal" of March 8th says:

"We have our foreign files to the 24th ult. The purposes of France are the subject of much speculation. There is said to be a quiet around Paris, but intense activity in the remote arsenals and dockyards. The correspondent of the London 'Herald' gives currency to the report that there are 400,000 men under arms, who could easily be placed on a war footing, and so perfect are the means of transport, that an army of 150,000 men might be concentrated on any given point almost before the knowledge that they had been set in motion had become general."

The Glasgow "Weekly Mail" speaks as follows:

"There is trouble brewing in the East of Europe. The question of the Principalities is once more coming above-board. Ominous movements of troops have lately been rife in that quarter. A large Russian army is massed on the frontier of Bessarabia; and Austria, on the other hand, is pouring soldiers into Transylvania. Already she is said to have 30,000 troops concentrated on the frontier. A Conference is in session at Constantinople. The most contradictory reports and speculations as to the condition of the Principalities and the designs of the protecting Powers find currency.

"In the South likewise the political sky is charged with menaces of coming trouble and perplexity. A strong disposition is manifested to stir anew the Roman question. The Italian Chambers have been debating the subject, and though no positive conclusion was arrived at—the Italian Ministry having learned the trick of giving the go-by to matters it is inconvenient to discuss—yet what was said will not fail of its effect. On the other side, the defenders of the Pontiff's temporal authority are taking the alarm. Spain, especially, is thrusting herself into the foreground, professing her anxiety to concert with the other Roman Catholic Powers as to the maintenance of the Pope's independence, and the preservation of his standing as an Italian monarch."

TROUBLE IN THE UNITED STATES.

One of our exchanges has the following:

"The people are becoming more and more weary of all restraint. They wish to do just as they please: and if they cannot, they are ready to head a revolutionary party. And when party feeling is as strong as at the present time, with a continued increase from year to year, what can we expect but 'perilous times?' Everything seems to be preparing for a general break-up in chaotic confusion."

Says the "Times" New York correspondent:

"Nothing but a success on the part of Grant will preserve the peace of the North; and in this city of New York there are elements of disorder and discontent, smouldering under a very thin cover of seeming tranquillity, which may at any time burst forth into a devastating conflagration. The next outbreak in this city will not be a riot, but an insurrection; not a mob of thieves and rowdies, but an organized multitude under definite leadership, for a definite object."

THE JEW AND HIS PROSPECTS.

"Thou shalt arise and have mercy upon Zion, for *the time to favor her*, yea, *the set time* is come, for thy servants take pleasure in her Stones and favor *the Dust* thereof."—Ps. 102 : 12, 13.

The chief Rabbi at Jerusalem, Haim David Hassan, in his letters to the editor of the "Herald" newspaper, published in Sydney, expressing his gratitude to the inhabitants of New South Wales for the relief they have lately afforded to the Jews, in providing suitable house accommodation for them in that British colony; and also referring to the material support, and special favor bestowed by Christians, generally, to the Israelitish nation, remarks: "Is not this a sure sign that the promises of God to His People are about to be fulfilled? is it not strong evidence, that the time is at hand, signified to Jacob and Israel, when it was said, "Return thou into thy fatherland, and take possession of it, forever, for surely, *the servants of God* are now awakened and impressed with a holy zeal to favor the dust of the Holy Land."

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SCHEMES OF NAPOLEON.

We clip the following article from the "World's Crisis:"

"The world is now pretty well convinced that Napoleon is playing no boy's game with the governments of this world. His are not movements made in a careless manner, but with a definite object in view; and all things seem to be favoring its accomplishment. It is no less than an effort to get control of the political and ecclesiastical power of this planet. We think he is Satan's chief instrument to accomplish such a result. It is well known that he is a consulter of familiar spirits. Everything Antichristian appears to be drifting under his influence. He already stands on a dizzy height, and when he falls it is to be into perdition."

The following from the "Vienna Presse" is an interesting item of news:

"The Mexican monarchy is intended not only to react against the Anglo-Saxon race and the democratic ideas of North America, but also against American Protestantism. Hence the immense enthusiasm with which the clerical party of both hemispheres has welcomed the advent of Maximilian I.

"By the erection of this throne, Napoleon III has rendered an immense service to the church, and this service is so highly appreciated by the court of Rome that important concessions have been made therefor to the French Government.

"In view of the advantages that the Court of Rome anticipates from Mexico, it has appeared necessary to have itself represented there by a personality, decided and energetic. The Pope has therefore chosen (in accordance with the advice of Antonelli) as Nuncio to Mexico, the Minister of War of Rome,—Monsignor de Morode—who on this occasion will be made a Cardinal. As Morode was on good terms with the French, it is thought, too, that his distant appointment will be satisfactory to the Court of the Tuileries.

"But the greater concession made to France will be the speedy elevation at the approaching Consistory of the Abbe Lucien Bonaparte, long a resident of Rome and the *cameriere* of the Pope, to the rank of Cardinal.

"The Prince Lucien would then be eligible to the Papacy, and on the death of Pius IX, can thus await the end of his days in peace. If Bonaparte mounts the Pontifical throne, the Papacy and its temporal possessions are safe. We must say, we are now witnessing very extraordinary things. An Austrian Archduke ascends the throne erected by a French Emperor, and the Emperor of Mexico becomes, by the force of circumstances, the mediator between the Tuileries and the Vatican."

—

IMMORALITY IN HIGH PLACES.

The "Christian Era" in speaking of society at Washington says:

"Is it not exceedingly lamentable, and should it not cause the blush of shame to mantle the cheek of every true-hearted, loyal American, to think what scenes of Sabbath-breaking, gambling, drunkenness, and licentiousness, are enacted by men who are sent to the Nation's Capital as the conservators of her interests and honor. If there is one spot in our land that needs reformation, it is where the great men do congregate every winter, the greatness of many of them, however, seeming to consist in the unholy rivalry of seeing which shall outstrip his competitors in running into every kind of debauchery and filth. We know there are exceptions, and that there are men both in the Senate and House of Representatives, who really love their country, and are men of principle and honor, and who go to Washington with the hope and prayer that they may do something for their country's weal. We honor such men, and they should be honored by all; and God will honor them, and we rejoice that *they* are the sprinkling of salt in these bodies which will preserve them from moral putrefaction, for were it not so, we see nothing to keep them from sinking into one great mass of offensive, rotten corruption.

"Do not recent developments prove to the satisfaction of every thinking man, that the time has come when moral character should be more considered in our choice of men who are to fill posts of honor and trust?

"Is it not high time to elect men who will look

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after the interests of the nation, rather than those who will make their official position a stepping-stone to the gratification of avaricious desires, or libidinous indulgence, or profligacy in high life in some of the Satanic shapes it so often assumes in Washington? It is even said that the dissipation and rioting this winter, exceeds anything that has ever gone before. If so, when such trials and emergencies are upon us as a people, should not the Lord's children appoint a day of special fasting and prayer for the men at Washington?"

—

THE COMET OF 1865.

Prof. Newmager, on a three years' scientific visit from Bavaria, tells us, that in 1865, a comet will come so close as to endanger the earth, and, should it not attach itself to our planet (as one globule of quicksilver to another) nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train! As the Professor is now on his way from Australia to Bavaria, we shall no doubt hear more from him on the subject on his arriving in Europe.

Those who, with no slight Scriptural warrant, look for the premillennial advent of Christ, and who see around them the "signs of the last times," can, without any great stretch of the imagination, read in Professor Newmager's calculation, a partial fulfilment of the predictions concerning the signs and wonders and shaking of the heavens at "the coming of the Son of Man," contained in Luke 21.—*The Press.*

THE THREATENING PROSPECT.

LET MEN BE WARNED AND REPENT.

THE view that Louis Napoleon will be the personal Antichrist is rapidly spreading, chiefly for the reason that he is historically and chronologically the representative of the restored seventh, or Napoleonic head of the Roman Empire, or wild beast, whose seventh head was wounded to death at Waterloo, but is now being healed of its deadly wound, and being restored by Louis Napoleon to its former position of supremacy over the territories of the old Roman Empire (Rev. 13 : 3); and in this restored form the Roman political and ecclesiastical empire is to gain "power over all nations, kindred, and tongues," including, of course, England and America, and then for forty-two months or three and a half years "to make war with the saints and overcome them;" in other words, to slay nearly all true Christians then living on the earth, and afterwards be destroyed at the battle of the great day of Christ's descent (Rev. 13 : 5, 7; 19 : 19).

Nor let it be forgotten that more than a hundred able expositors testify in their works that the prophetic dates show that the period for this universal supremacy of the Latin Church and Latin nations over all other nations, and the resulting world-wide slaughter of real Christians is somewhere between 1864 and 1875.

If the antediluvians were accounted guilty because they believed not the unsupported assertion of one man, Noah, regarding the coming flood, what is the guilt of modern professors of religion, who contemptuously turn a deaf ear to more than a hundred Noahs of our day, who warn them of a coming flood, not of water, but of the bloodshed and butchery of tens of thousands of Christ's people, for whom the instruments of racking torture and murderous extermination are about to be sharpened. Even now, while madness rules the hour, and plausible excuses are multiplied for justifying religious professors in mingling in the giddy scenes of frivolous distraction, and carnal expediency is blinding the eyes and closing the ears of those who should deliver a Noah testimony to a doomed world, and proclaimers of the Gospel of peace are inciting their hearers to deeds of carnage; even now the rider of the red and blood-stained war-horse under the second seal is about to mount his fiery steed, and swiftly to go forth with a great sword given to him to take peace from the earth; who is followed by a pale horse, bestridden by the twin destroyers, Death and Hell, empowered to kill with the sword, and with hunger, and with death, and with the beasts of the earth. Presently, instead of the smooth and siren voice of those who cry peace and safety when sudden destruc-

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tion is at hand, people will be startled by the hoarse yells of merciless persecutors and the terrifying shouts of riotous assailants. Instead of songs and music, there will be heard the shrieks of outraged innocence and the wails of helpless despair. The merry laugh will give place to the voice of lamentation and mourning and woe. From many who have been nursed in the lap of luxury will be heard the shrill and agonizing appeal for mercy, that will fall powerless upon the stony hearts of murderous zealots; and the heartrending groans of tormented martyrs will be mingled in discordant chorus with the exultant cries of fiendish ruffians, gloating over their expiring victims. Mobs inexpressibly more bold and bloodthirsty than those at New York in July, 1863, will establish a Reign of Terror, extending far and wide, after the example of the French Revolution, in 1793. Such are the scenes that will prevail during the latter three and a half years of the final seven years of this dispensation.

THE SAVIOUR'S COMING.

BY J. DENHAM SMITH.

(Transcribed for "The Prophetic Times.")

JESUS says He is gone to prepare a place for us, that where He is, there we may be also; and that He himself will come again for us, in order that we may be with Him. Paul, writing to the Thessalonians, tells us *how* He will come; that He will descend in the air; not to the earth at the first, but to the air; thence we shall go with Him to "the secret place of the most High," free from "the hour of temptation," and arrive with Him, as bride and bridegroom, for the marriage; thence, when He appears in His glory, we shall appear with Him in glory. Meanwhile, our attitude plainly is to *look for Him*, to wait for Him from heaven. The promise is, that He will come to us. And, surely, as dear Edward Irving says, "If my bride were in Calcutta, and I in England, and I say to her, I am coming; it would be a strange thing for her to be busying her mind about coming to me." The coming is promised. Says Christ, "I come quickly;" and, in case of doubt, He says, "Verily, verily." The words are very emphatic. "Surely, surely," says Jesus, "I come quickly." And then the Spirit says, "Come." And the Bride says, "Come." And *we* say, "Even so, come, Lord Jesus." Yes, we shall be forever with the Lord. The words in Matt. 25 takes us in where the bride and bridegroom celebrate their union. It shows us the door of this dispensation *shut*. But a new one opens when we *appear with Him* in glory.

I wonder, do you see the difference between *the coming* and *the appearing?* Says Paul (Col. 3 : 4), "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." The time may be brief, the interval short, yet are the members first "gathered" ere they publicly "appear," according to Enoch, who foretold of the Lord's appearing "with ten thousand (myriads) of his saints"—the gathering first, and then the appearing. The Princess Alexandra, before she appeared as the bride of the Prince, had to be brought from her native soil, and then she appeared with the bridegroom.

The Thessalonians were idolaters, brimful of superstition. But when the Apostle preached Jesus and His resurrection to them, they turned from their dumb idols, to wait for His coming from the heavens. Blessed, blessed truth is the promise of His coming!

Beloved friends, we may not all of us see eye to eye; but we are certain, whatever view you take of the Millennial question, that if you do not long for Jesus, your heart is not yet right. Paul says, the crown shall be given to all them—not that *controvert* Christ's appearing,—not to them that *defer* His appearing,—but to all them that "*love* His appearing." Some forget even that He is to come. Their loins are ungirt, and their lamps are but dimly burning. They think rather of dying and death, than of Christ and His return. The Church was not always so. When I was in London, I wanted very much to see a friend; and one day, after great trouble, I went to see him. The servant said he was out, but that he would soon return, and I occupied the time, while waiting, in putting down some thoughts in writing, and, at last, I forgot I was waiting for him. That is just where the Church is. She had said, "Come, Lord Jesus

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Oh come, come!" She did say it in the early bloom of Christianity. But she got to writing about it, controverting about it, and then forgot, like the five foolish virgins, that He had ever said He would come. Let us be awake and watchful.

"The night is wearing fast away;
The glorious day is breaking." . . .

Selections.

THE CONDITION OF THE WORLD AS THE ADVENT OF OUR LORD APPROACHES.

An idea is abroad in Christian Society, that through the progress of civilization and the gradual spread of the Gospel, a Millennium of Peace and Righteousness will be introduced, and this world will thereby be prepared for the Second Advent of our Zord. This is, without doubt, a *grand theory*, and one which is sure to obtain favor; but it is FALSE. The Word of God has nowhere sanctioned such a notion: indeed the *direct contrary* is clearly laid before us. Moreover, we ourselves are called to live in days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored: human skill was never so developed: refinement also has attained to exquisite perfection in almost every grade of life. But what of PEACE? It is needful to speak very cautiously respecting it, and to give all our science a direction which concerns the munitions of war. And what of RIGHTEOUSNESS? In every circle of Society (clothed indeed in seemly garment, but all the more iniquitous by consequence) *ungodliness abounds. Sin* grows in presumption, and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress towards this visionary excellence. Nay, are we not departing farther day by day, from what is good and holy? I need not surely stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is *even thus*. It does not *seem*, therefore, as if we were *at present* making progress toward Millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

But let us look, now, at our Bibles, and there find what we must expect as time flies on, and the Great Day of Christ approaches.

In the first place, we find that nothing is laid down in plainer terms than this, "Iniquity shall abound" in a peculiar and fearful manner as the time draws near.

Our Saviour's words are powerful, which in the twenty-fourth chapter of St. Matthew, and elsewhere, foretell some of the wonders of that "end" for which we look. He cheers us indeed by the declaration that, "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, He forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of NOAH, when the world was totally regardless of the fear of God, when "every imagination of the thoughts of man's heart was only evil continually,"* and tells us "So shall it be also in the days of the Son of Man."† He refers, likewise, to the days of LOT, when men were sinners before the Lord exceedingly,‡ and declares "Even thus shall it be in the day when the Son of Man is revealed."§ And elsewhere we find the Saviour asking the conclusive question, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"‖

But let us see now what the word of the inspired Apostles was upon this subject. St. Paul deals therewith plainly, in his second Epistle to the Thessalonians: "Let no man deceive you

* Gen. 6 : 5. † Luke 17 : 26.
‡ Gen. 13 : 13. § Luke 17 : 30.
‖ Luke 18 : 8.

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by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition .... whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."* So, likewise, in his second Epistle to Timothy, we find him speaking of the "perilous times" which shall come "in the last days," when "Men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."† St. Jude, also, in his short Epistle, warns us how that in the last times there shall be "mockers" who shall walk "after their own ungodly lusts."‡ To the same conclusion does the book of Revelation lead us.§

But if the evidence be so strong in the *New* Testament, we may expect to find some intimation of the same thing in the *Old* Testament also; since that part of the Word of God dwells likewise very fully on the subject of the Second Advent.

On reference, we shall find that the *Old* Testament writers had *by no means* been permitted to lose sight of it. When Isaiah speaks so strongly of the final judgments which shall come upon the earth, *making it empty—laying it waste, turning it upside down—defiling it under the inhabitants thereof;*—what is the great cause assigned but that men "*have transgressed the laws, changed the ordinances, broken the everlasting covenant!*" "*Therefore,*" it is added, "hath the curse devoured the earth, ... fear, and the pit, and the snare, are upon its inhabitants," it shall "be moved exceedingly,"—"reel to and fro like a drunkard, and be removed, like a cottage, and the transgression thereof shall be heavy upon it."* So again in speaking of the judgments which shall accompany the introduction of that day, when "the wolf and the lamb shall feed together and the lion shall eat straw like the bullock," and when "they shall not hurt nor destroy;" he says, "Behold the Lord will come with fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire; for by fire, and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many..... *For I know their works and their thoughts.* It shall come that I will gather all nations and tongues, and they shall come and see my glory..... And they shall go forth, and look upon the *carcases of the men that have transgressed against* ME: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."†

So far for a glance only at the testimony of Isaiah. Let me now refer you to the Prophet Daniel. In the seventh chapter we have the four great Kingdoms of the world's history brought before us; *the fourth* enduring till the day when the judgment shall sit, and the Saints of the Most High shall take the reins of government. Now, although *through wickedness*, each of these Kingdoms was to meet with its destruction, the iniquity of *the fourth only* is dwelt upon, and the sinfulness of this Kingdom it is declared, shall *not abate* until "*the judgment shall be set, and the books opened.*"‡ Of the last form of this Kingdom's government, it is declared, "He shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given unto his hand, until a time, and times, and the dividing of time." And then it is added, "But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end."§ But let me ask you carefully to study the seventh, eighth, ninth, and eleventh chapters of this Prophecy; and you will, I think, see clearly that as the time of the Millennial reign approaches, we are to expect *wick-*

* 2 Thess. 2 : 3–10. † 2 Tim. 3 : 1–5.
‡ Jude 18. § Rev. 16, 17, 19, &c.

* Isaiah 24 : 6–22. † Isaiah 66 : 15–24.
‡ Daniel 7 : 10. § Daniel 7 : 23–26.

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edness to abound, and practice, and prosper, with a mighty hand.

The glorious rest, therefore, which this world shall enjoy, will not be *gradually developed:* it will not be brought about by education, nor by the preaching of the Gospel; nor by the mutual consent of nations, nor by any instrumentality whatsoever which mankind will bring to bear on its direction. "*The whole world lieth in wickedness.*" It *has* so lain since Adam fell: it *will* so lie until the day of its regeneration. And as we near that day, the Word will be heard with an increasing power, which says, "Woe to the inhabiters of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."*

But farther. There shall be a PERIOD OF TRIBULATION such as has not been "since the beginning of the world."

Our Saviour foretold "famines, pestilences, and earthquakes,"—"war and rumors of war,"—nation rising against nation, and kingdom against kingdom.† These were to be "the *beginning* of sorrows," the *precursors* of "THE GREAT TRIBULATION."

I know not how to choose from a mass of Scripture passages which speak of the tremendous trials of the last days; the fit accompaniments of the increasing wickedness. The Lord, as Isaiah prophesied, "will punish the world for their evil and the wicked for their iniquity." "I will cause," said God, "the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore, I will shake the heavens; and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger."‡ "Come near, ye nations, to hear; and hearken ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine and as the falling fig from the fig-tree."* Thus does the Lord speak of a time yet to come, a time fearful with exceeding terror for all nations of the earth, betokening the approach of the great day of God.

But let us refer to Jeremiah. The words of *his* prophecy are no less terrible in that remarkable twenty-fifth chapter wherein he dwells so strongly upon the judgments of the latter day, when "the Lord shall roar from on high, and utter His voice from His holy habitation," and when He shall "plead with all flesh," and "give them that are wicked to the sword. Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be, at that day, from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be as dung upon the ground."†

Or, let us hear the testimony of the prophet Joel, when *he also* foretells important details of the "last days." "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come get you down: for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision." And this shall come to pass as that foretold time approaches, when "the sun and moon shall be darkened, and the

* Rev. 12 : 12. † Matt. 24 : 6–8.
‡ Isaiah 13 : 11–13.

* Isaiah 34 : 1–4. † Jeremiah 25 ; 32, 33.

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stars shall withdraw their shining," and "the Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens shall shake; and the Lord will be the hope of His people, and the strength of the children of Israel," and men shall know that the Lord dwelleth in Zion, and Jerusalem shall "be holy, and there shall no strangers pass through her any more," but "Judah shall dwell forever, and Jerusalem from generation to generation."*

And so might we quote from Prophet after Prophet. But we have enough to show us, beyond doubt, that when the Lord shall come again upon this earth it will be in the midst of *dreadful carnage: the heathen raging: the people imagining a vain thing: the Kings of the earth setting themselves together against the Lord and against His anointed.*† There will be, indeed, "a voice of lamentation, and of bitter weeping:" the antitype of Rachel weeping for her children, and refusing to be comforted because they are not:‡ for the wine-press of the wrath of God shall be trodden, and blood will come out thereof, as it is declared, "Even to the horse-bridles by the space of a thousand and six hundred furlongs."§

But there shall be OTHER CAUSES OF SAD TROUBLE in the last days, besides those which we have now referred to.

Satan, knowing "that he hath but a short time," will grow *desperate.* He will "come down having great wrath."‖ A peculiar power will be permitted, and he will exercise it wisely. There shall be "fearful sights and great wonders. Blood and fire, and pillars of smoke." "Doctrines of devils" advocated and received. "Wandering spirits" communicated with, heeded and trusted.¶ Men energized by Satan and empowered to work miracles upon the earth—of kind without example on the page of history; iniquity and craft performing such astounding deeds "as to deceive, if it were possible, even the elect;"* the earth filled full of "trouble and darkness, dimness and anguish;" so that men in their multitudes shall be "*driven to darkness.*"

Thus wickedness and tribulation, terrible and increasing, shall be found among the characteristics of THE WORLD as the great day of the Lord draws near, and there shall not be (as so many vainly think) a gradual increase of true enlightenment, righteousness, and peace, to usher in the gentle reign of the Redeemer. For aught then which we learn from the state of things around us in the world, we may be even at the present moment *drawing near* to the great Advent of our God.

* Joel 3. † Psalm 2 : 1, 2. ‡ Jer. 31 : 15.
§ Rev. 14 : 20. ‖ Rev. 12 : 12.

¶ "Now the Spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing (πλανοις *i. e. wandering*) spirits, and doctrines of *devils speaking lies in hypocrisy.*" (1 Tim. 4 : 1, 2; see also Isaiah 8 : 19–22; 2 Thess. 2 : 3–12; Rev. 13 : 11–16, and Rev. 16 : 13, 14.) This subject is very faithfully dealt with in a little work by Rev. E. Nangle, M.A., Rector of Skreen, entitled "Spiritualism fairly Tried."—(Werteim and Macintosh.)

THE TIMES OF RESTITUTION.

BY REV. THOMAS GEORGE BELL, LL.D.

(Continued from page 137.)

6. *We will now consider various scriptures which refer to the earth in Millennial times.* Read Isaiah 66 : 19, 20. In this passage we have the preserved remnant brought out of the tribulation under Antichrist, and going to various Gentile nations, to declare God's glory among them. Then the long-lost ten tribes found out, and brought as an offering to the Lord, out of all nations. They are brought to Jerusalem. In Zechariah 14 : 16, we have, "every one that is left of all the nations which came against Jerusalem," going up to Jerusalem "to worship the King, the Lord of Hosts." In Rev. 21 : 24, we get, "The nations of them which are saved shall walk in the light of it." That is, of the heavenly city. They walk on earth; their light is the heavenly city shining above them. The book of the prophet Isaiah is full of descriptions of the state of things in the earth during those times. We can but quickly read over a few of the principal passages. Isa. 11. The whole chapter refers to Millennial times. In the beginning of the 25th chapter, we have "Jacob's trouble," and in the remainder, we see

* Matt. 24 : 24.

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the Lord's deliverance of his people. The 40th chapter refers to Israel. So does the 54th and 55th. In the last verses of the latter chapter, we get a picture of the earthly state in Millennial times. "Ye (Israel) shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." The 60th chapter refers to Israel at the same period. Also the 65th, in the end of which chapter we have a beautiful picture of Jerusalem, and the countries around it in Millennial times. See also, Zech. 14:20, 21, and Rom. 8:19, &c. The present condition of the earth, is set forth in the last quoted scripture—*a groaning creation.* The rolling thunder—the flashing lightning—the tempest—the hurricane—the earthquake—the suffering of the beasts of the field—the devouring ravages of the lion and other wild beasts of the desert—these, and many sounds besides, are the groans of creation suffering under the curse which Man's sin brought in. This we are led to expect, in the scripture before us, will be all put away in the day of the manifestation of the sons of God. It is very sweet to think of the change that will pass on us, before the period when this Millennial blessedness shall come in. The day when the world shall look upon us, and see us with our Lord, is the day of *our manifestation.* We are not now what we appear to be. We are really what we do not appear to be. We are sons of God. Some of us look most unlike it. Some, because they have so many of the world's trappings about them, that they give you no idea of the *heavenly citizen.* Others are in so much suffering, distress, and poverty, that they look like anything rather than "children of a king." Notwithstanding all this, we are God's children, though, in external appearances, not to be recognized as such. In *that day* all these disguises will be dropped. We will come out in our true character. We will be *openly manifested* in all the glorious characteristics of our heavenly home, and our relationship to our God as children of his most blessed family. To *that day*—if I may use the expression—Creation's instincts are drawn out. Creation waits for it. Creation longs for it. Oh with how much more ardent longings should the Church—the bride of Christ—look forward to such times! The bride of Christ should be longing for her Lord's appearing. He comes to restore all things, and to bring in those blessed times. The word translated "*restitution,*" might be rendered "*restoration.*" Calvin has it, "*The times of restoring.*" The remark of Calvin on the passage is worthy of our notice. He says, "If at this time we see many things confused in the world, let this hope refresh us, that Christ shall once come, that *He* may restore all things."

Let us give our minds, now, to some general reflections. How blessed indeed are those who have part in the first resurrection. We may say, in a certain sense, that there are three resurrections spoken of in God's word; yet, to be more correct, we say *two*, but the first resurrection stands connected with two points, which are in inseparable union. The resurrection of the soul from the death of sin, by the quickening of the Holy Ghost, and the resurrection of the bodies of such of the quickened family as have slept in Jesus, and this to be accomplished at the Lord's coming. We who believe—all who believe—are risen in Christ, now—rose in him when he rose from the dead. The Lord may still tarry, and we may be called upon to sleep in Jesus. In such case, we will have part *in the first resurrection.* This is the resurrection of the just. The wicked dead have nothing to do with *that* resurrection. Their bodies lie until the end of the thousand years. They are with the fallen angels reserved, as it were, in chains of darkness, unto the judgment of the great white throne. There the sentence will be pronounced, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Ah! sinner, what a fearful prospect. Departure from God—eternal destruction—the lake of fire and brimstone—the worm that never dies, and the fire that is never quenched. Let me here give a most solemn protest against that with which I have met in different quarters within the last few months, viz.,—the soul-delu-

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sive, and soul-destroying idea, that the punishment of the wicked is not eternal—that after a certain period of suffering, annihilation will put an end to their torments. This is in such complete opposition to the plain declaration of God's word, that the wonder is, any one should speak of it, and yet at the same time profess to recognize the Bible as God's book. The smoke of their torment riseth up *forever and ever.* (Read Daniel 12:2; Matt. 25:46.) How solemn the thought for those yet in their sins. May the Lord the Spirit carry home the word to their consciences. I speak in love, but I desire to speak faithfully. To you, sinner, I address myself. If you are alive when the Lord takes away his church, you will be left to suffer under all the judgments upon Antichrist; then you go down to darkness; there you wait for the still heavier judgments of the great day, and the eternal infliction of the awful sentence. If you die to-night, you may escape the judgments upon Antichrist, but *you cannot escape* the judgments of the great day and the everlasting fire. May the Lord have mercy on your precious soul! To you who know and love Christ, I say, beloved in Him, cling to the whole truth of God. Try the spirits. Get spiritual discernment—the spiritually-opened ear, to know the voice of Christ, and distinguish it from the voice of strangers. Oh! brethren and sisters in Christ, let us be among those of whom the Lord speaks (Isaiah 66:2): "To this man will I look, even to him that is poor, and of a contrite spirit, *and trembleth at my word.*" Pride seems the very character of the age in which we live, the pride of man leading him to take God's word in his hand, and attempt to bring it down to the level of his own reasoning powers, sitting in judgment upon it, instead of submitting to be judged by it. Child of God, I turn with you from these solemn matters, to take another look at the glory which awaits us. Eighteen hundred years ago, the Lord said, "I come quickly." Surely He must be now at hand. He comes to take us home. He will dry up the last tear—soothe the last sigh—hush Creation's groan—light up the heavenly city—gather all its glorified inhabitants, and raise the first note of its eternal song. Shall we not even now cry in ardent desire, "Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices."

I am watching for the morning.
When He who for me died,
In glorious state returning,
Shall claim the Church—His bride.

I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe her tears away.

I am watching for the morning;
The night is *almost gone;*
I wait the note of warning,
Then will I get me home!

CIVILIZED HEATHENS.

The Rev. E. H. Chapin, of New York City, in a neat little volume entitled, "Humanity in the City," discourses thus pointedly in reference to the heathenism of his own town.

"No one needs to be told that there are savages in New York, as well as in the islands of the sea. Savages, not in gloomy forests, but under the strength of gas-light, and the eyes of policemen; with garments as fantastic, and souls as brutal, as any of their kindred at the antipodes. China, India, Africa! will you not find their features in some circles of the social world right around you? Idolatry! you cannot find any more gross, any more cruel, than within the area of a mile around this pulpit. Dark minds, from which God is obscured; deluded souls, whose fetich is the dice-box or the bottle; apathetic spirits, steeped in sensual abomination, unmoved by a moral ripple, soaking in the slumb of animal vitality. False gods, more hideous than Moloch or Baal; worshipped with shrieks and curses, with the hearthstone for the bloody altar, and the drunken husband for the immolating priest, and women and children for the victims. I have no terms of respect too high for the brave and conscientious men who carry the Gospel, and their own lives, in their hands to distant shores. But surely, they need not go thus far to *seek* for the benighted and the debased."

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Editorial.

THE DIFFICULTY SOLVED.

TWO STAGES OF THE ADVENT.

THERE are persons, seriously impressed with the passages of Holy Scripture which lay upon us the duty of so watching for the Saviour's return as to expect it constantly, who yet are at a loss to understand how this meaning should be attached to them, when other passages seem as plainly to interpose other events which have not yet transpired, and which must occur anterior to the Lord's second advent. The case may be thus stated:

We have, on the one hand, the oft-repeated exhortation to incessant watchfulness for the Lord's coming, as a thing that may at any moment occur, without any further notification to the world. We have, on the other hand, many specified events predicted to precede it. We have the revelation (as in Zech. 14) of the precise point at which, in relation to these events, it will occur. We are there told that "the Lord our God shall come, and all His saints with Him," and that "His feet shall stand upon the Mount of Olives." But *when?* Not until the nations shall be gathered against Jerusalem to battle (vs. 1, 2). Now, if we are to exercise the constant watchfulness and expectancy enjoined upon us, what are we to do with these predicted events which must first take place? Do we not necessarily ignore them by thinking that the Advent is at present impending? And if we regard these events as certain to come before the Advent, do we not thereby throw ourselves out of that attitude of continual expectancy which appears to be equally our duty? How, then, asks one of our correspondents, is this difficulty to be solved, and the objection to the doctrine of the speedy Advent based upon it to be answered? A very few words ought to be sufficient to answer the question, and to relieve the whole case of all seeming inconsistency. Our Lord's first coming consisted of two great acts,—His incarnation, when He took our nature upon Him; and His resurrection, when God brought His first-begotten into the world. Between these there was an interval of more than thirty years, although His first coming, including His birth and His resurrection, is foretold as *one event*. Even so His second coming, foretold in like manner as *one event*, is to consist of two or more great parts, acts, or stages. The Scriptures plainly set forth a coming of Christ FOR His Church, which he catches up "*in the air*," and a coming of Christ WITH His Church, surrounded by which He descends *to the earth*. And though we cannot give the exact length of the interval between the one and the other, the Scriptures give us plainly to understand that it will be an interval of *years*, furnishing ample time for the events which must occur between the present and the time of His manifestation with all His saint-angels with Him.

Of the first of these we read in 1 Cor. 15: 22, 23, 51, 52; 1 Thess. 4: 15–17; where the Apostle speaks of the resurrection of *them that are Christ's*, and of the sudden transmutation of those of them that are alive at Christ's coming;—where he speaks of them that "are alive and remain unto the coming of the Lord," and of them that sleep in the Lord, being "caught up together in the clouds, to meet the Lord in the air." This is Christ's coming *for* His Church.

The second stage, or His coming *with* His Church, we read of in Jude 14, 15; in Zech. 14: 4, 5; and in Rev. 19: 11–14; where it is said, "The Lord cometh *with ten thousand of His saints*"—"the Lord shall come, *and all the saints with Him*"—"*the armies which were in heaven followed Him*, clothed in fine linen, white and clean," which "fine linen is the righteousness of *saints*." Certainly, the coming *for* the saints, and this coming *with* the saints, cannot be precisely the same; for if He comes *with* them, how can He yet come *for* them? and if He comes *for* them, how can they be said to come *with* and *follow* Him?

And as these two stages of the Advent differ in their circumstances and object, so are they

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necessarily separated in point of time. There is an interval between them. How long that interval may be, we may not be able to say. The probabilities are, that it will stretch over the space of *years*. In Rev. 5, we find the saints, or elect Church, symbolized by the elders and living creatures, *with the Lord in heaven*, even before the seals of judgment are opened or the vials of wrath poured out. We there hear them singing a song of joyful hope respecting a portion which is to be given them at a period still more remote, when they shall "reign on the earth," and when, of course, the desolations of the judgment have passed. To the same effect is the promise made to the Church at Philadelphia: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation [trial] which shall come upon all the world." (Rev. 3 : 10.) So also our Lord's words, "Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21 : 36.) This hour of trial, and these dreadful things which are to come to pass, are just those things which are set forth under the opening of the seals and the pouring out of the vials, even the scenes of judgment with which the Lord will smite the earth for its sins. But from these, God's watchful and waiting saints are to be kept, delivered, and saved. This deliverance is effected by the sudden and miraculous translation of them out of the world into his own presence in the heavenly regions at his coming. He thus comes *for* them, and calls them into the "chambers" provided for them, and hideth them in his pavilion till the indignation be overpassed. Time is thus plainly indicated as intervening between His coming *for* them, and his coming *with* them to reign on the earth. And in this interval between these two stages of the Advent it is, that all these events predicted to occur before Christ's coming *with his saints* may and doubtless will occur.

The watching and waiting, therefore, to which the Scriptures exhort us so earnestly, respect the first stage of the coming, in which Christ is to come "as a thief," to steal away His own chosen, and not so much that further coming afterwards "with all His saints with Him." Between us and the latter, there remain many wonders to be accomplished, of which the Scriptures speak largely, and which make up in their aggregate the great crisis of human history; but, between us and Christ's coming *for* His saints, the Scriptures locate nothing upon which we can found a solid argument that it shall not take place to-morrow. All that remains to be accomplished is the filling up of the number of the elect, which can be known only to God. When that elect body is once full, Christ will come, as a thief in the night, and catch away His own jewels to Himself in the celestial regions; and then shall be that consummation of the times in which the events of ages shall transpire in a few months and years, fulfilling those predictions with which so many are disposed to persuade themselves that the Lord's coming cannot yet for a long time occur.

It was a maxim uttered of old, "Distinguish *the time*, and the Scriptures will harmonize." The force and truthfulness of this maxim is illustrated in the case before us. Distinguish the stage of the Advent for which we are commanded to watch daily, and what else the Scriptures declare of events yet to come will be found in no way to blunt the point of these solemn admonitions. Reader, are you prepared?

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM.

THE tendency of the age towards what is called "refinement" has had a great influence over men's minds in disposing them to reject everything supernatural as being superstition. Neologists have explained away all the miracles of the Bible; and many of its plainest statements are made to lose their meaning by the figurative system of interpretation, which, even in the hands of good men, has come to be considered the natural one. And yet, at the same time, we behold the strange phenomenon of parties who, a little while ago, would believe

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nothing but what their external senses conveyed to them—men who "believed in all unbelief"—now giving ready credence to the demoniacal communications of the last fifteen years as entirely truthful and reliable. Speaking great swelling words, and professing themselves to be wise, they are become fools.

Now, it is much to be noted that many Christians, although they hear incidentally, and cannot help hearing a great deal about "spiritualism" and "spiritual circles," in their daily intercourse, still look upon them as nothing more than childish superstition, or developments of the occult powers of nature and magnetic science.

If we could get their attention, we would warn them, with all the earnestness we can command, to avoid any connection with these things, lest their souls should suffer loss. In the most cunning manner Satan has paved the way, until he has accustomed the community to regard with indifference, as belonging to the mere "mental phenomena" and customs of the times, matters that tend to sap the very foundations of our most holy faith. "Spiritual circles" are generally regarded as childish and silly whims, and "mediums" as weak-minded and credulous persons; whereas the fact is, the system is witchcraft, simply and purely; and a fully developed medium is what is described in Matt. 8 : 28–34, Mark 5 : 1–13, Luke 8 : 26–33. The proof of this is cumulative, and the experiment within easy reach in every town in the land, according to 1 John 4 : 1. And every established Christian ought to make it; not only in order to convince himself, but, especially, in order to be in a position to warn young persons who are easily led astray, and are often, in the first instance, attracted by a natural curiosity. Thus he would be enabled to hold up this Satanic wickedness in its true light, and to forearm with the proper antidote such as are in danger of being poisoned by it, and ruined in soul and body.

The Scriptures teach us that necromancy and witchcraft are *real:* it does not denounce imaginary things. Let every one who would be saved avoid frequenting spiritual circles and consulting mediums, as he would the pestilence.

Modern intercourse with demons,* or the spirits of dead men, has, however, taken a new turn in the manner of its development. It has marked characteristics of its own; *it speaks as a lamb*, with all deceivableness of unrighteousness. It glorifies Christian virtues, worships God, speaks respectfully of Christ, and extols morality to the skies; but when compelled to show its true colors, denies the atonement, and the inspiration and divine authority of the Scriptures.

The communications which these wicked spirits, transforming themselves, like their master, into angels of light, have been making, have, at length, tinged the habits of thought of the whole nation: their teachings have been received first as novel, then as instructive, and now as *authoritative.* The spiritualists have multiplied rapidly throughout the whole of Christendom, but especially in this country. In the year 1862, the professed spiritualists of New York city, alone, were estimated at 90,000; since then they have been doubled, if not quadrupled; and now they have become so emboldened with the influence they have acquired over public sentiment, that a National Convention of Spiritualists is proposed to be holden in Chicago in the month of August, this year, and that for the avowed purpose of seeking to control the principles of the nation.

The abstract Antichristian leaven which, in various ways, has been working in the world since the days of John, is fast assuming the concrete in the glorification and projected deification of human institutions; nor has Protestantism escaped the snare. *Manworship has become interwoven with the entire framework of society*, not excepting the ordinances, systems, and enterprises of the Church itself. Witchcraft, in its final development of spiritualism, has *ripened* the whole, and prepared the world for the speedy establishment of "anthro-

* The Satanic possessions mentioned in the New Testament are all ascribed to *demons*, although in our version the word is rendered "devils." Those who wish to see the proof that demons are the spirits of dead men are referred to Dr. Seiss's excellent treatise called "The Wonderful Confederation."

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potheism" (paying divine honors to a mortal man, or his image), in the person of the Coming Man, or Antichrist; who will be hailed with acclamation, so long as he brings with him the promise of the highest worldly prosperity.

At first, he will, probably, be content with the universal direction of *civil* life, but will speedily develop into open blasphemy, and the rejection of Christ, at least as having any claim to influence *mundane affairs*.

If this is so, it is a matter of the utmost importance for every disciple of Jesus to recognize betimes the true nature of the abomination called "Spiritualism," before he becomes entangled in it.

It would lead us too far to go into a detailed proof in these pages. Let it suffice that spiritualism has poisoned all the springs of moral conduct, is undermining the principles of society as based on the teachings of the New Testament, and is busy in confounding all distinctions of right and wrong. It is the duty of every Christian to examine its nature, to avoid it, and to warn others.

The best summary we know on this subject is that able book called "Daniels on Spiritualism."

Spiritualism has leavened our whole ethical system. What was wanting in the tendency of the trashy novel literature and the secret societies of the day, it has filled up.

The end of the age is close upon us; it were both foolish and sinful to disregard the thickening signs of the times. We do not now propose to point them out; but, among them all, none are more unmistakable than the moral condition of the world; and prominent in it stands forth *the appearance on the scene of the seducing spirits of* 1 *Tim.* 4, *and their demon-doctrines.* Unless these are at work, the time of the end is not yet. It is very noteworthy that their advent is so very particularly pointed out by the Holy Spirit. Of nothing else in the whole range of divine truth is He said to speak "*expressly.*" The subject is evidently of the highest moment, and cannot be lightly passed over without imperilling the most important interests. We unhesitatingly assert that THE "SEDUCING SPIRITS AND DOCTRINES OF DEVILS" ARE IDENTICAL WITH "SPIRITUALISM;" in other words, spiritualism is demonism.

Observe that whilst Christians yield up their wills to the divine Saviour, Jesus, the first and indispensable requirement from mediums is that they yield up their wills, totally and impassively, to the demons who are their familiar spirits, and who personate various individuals among the dead, as from time to time suits their purpose. These demons are *lying* spirits; and to listen to them imperils salvation. Their influence will soon become universal. They shall deceive, if it were possible, the very elect. Holding out a form of godliness, and denying the power thereof, they have undermined the outward Christianity of the churches, and will soon apostatize the whole world: and before long, working the most surprising, undoubted, *real* miracles, will enthrone the personal Antichrist, and, by their work in "the secret chambers" announce that the Messiah of the world hath come, bringing with him the *true* "regeneration of human society" for which mankind have so long waited.

It is true that the system from the first is not yet fully developed; yet it is sufficiently so to enable every Christian mind already to clearly perceive the five characteristic marks by which this latest infernal intercourse is distinguished from all previous forms of necromancy and sorcery. And let him that readeth take heed; for, prominent among those excluded forever from the heavenly city will be found the *sorcerers*.

It is predicted of these latter-day demons in 1 Tim. 4 : 1–3, that

1. They shall cause men to depart from faith in Christ.
2. They shall teach doctrines of demons.
3. They shall speak lies in hypocrisy, having their conscience seared with a hot iron.
4. They shall forbid to marry.
5. They shall command to abstain from meats.

We freely grant that these things were foreshadowed, dimly, in the Popish system; it is not necessary to prove that their complete fulfilment is to be looked for elsewhere.

We propose in other articles to take up these five characteristic points in the order named.

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The Prophetic Times.

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Special Contributions.

THE GATHERING-PLACE OF THE SAINTS,—ARMAGEDDON.

In a recent article (see Prophetic Times, vol. ii, No. 3) we endeavored to show that the popular phrase, "The Battle of Armageddon," is not to be found in Scripture, and is not warranted by it. Armageddon is not the plain of Megiddo, in Central Palestine, nor will the battle of the great day of God Almighty be fought at Armageddon, but in the land of Edom, extending thence north towards Jerusalem.

That Armageddon is a locality, cannot, however, be doubted; and that there is a gathering of some sort there is equally plain. Then the question arises, is it possible to ascertain anything farther respecting it? Can we by collating the Scriptures arrive at any farther conclusions, or is there, at least, room for probable conjecture? Such may readily be the case, for, the more we learn from the Bible, the more comprehensive do we find it to be. It is complete in itself; for "the Lord God will do nothing but He revealeth His secret unto His servants the prophets;" and if we are not able to arrange the chain in its proper symmetry, it is not because any of the links are missing, but only because we have hitherto failed to recognize the marks on them which would enable us to put them into their respective proper places. And hence the need of the prayer: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

It has already been indicated that as the gathering at Armageddon (Rev. 16 : 16) *follows* the coming of the Lord as a thief, under the sixth vial (v. 15), it probably has reference to the *saints*, and not to the kings of the earth, mentioned in verse 14. It is true no particulars of the gathering are mentioned here, but the lack is supplied by other scriptures. Verse 16, then, seems to contain the proposition *that when the Lord comes as a thief, He will gather His saints together at Armageddon.*

Let us look first at the general proposition that the saints shall be gathered to the Lord before the final judgment.

This point is clearly stated in the word of God, and is generally overlooked by the Christian community. Popular hymns and the spiritual millennium of Dr. Whitby (invented by him in the beginning of the eighteenth century, and since then almost universally adopted by Protestant Christendom, although confessedly a mere "speculation" on his part), have trained up the churches, who, unlike the Bereans, are too apt to receive such things on trust, in the belief that the judgment of the righteous and the judgment of the wicked are simultaneous, and occur after the visible coming of Jesus, and the supposed annihilation of the earth by fire. But this popular belief cannot, for a moment, bear careful examination. It is very easy to show that the saints are gathered to the Lord *before* He comes to judgment; and that when He comes He *brings them with Him.* "When the Son of Man cometh shall He find faith on earth?"

In 2 Thessalonians, 2 : 1, our "gathering together to the Lord"—a subject then perfectly well understood and familiar—is presented as a ground of entreaty. In 1 Thessalonians 4 :

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14, we are informed that them which sleep in Jesus will God *bring with* Jesus; and, in verse 17, that after the dead in Christ shall have first arisen, the living saints (whose bodies shall instantaneously have been changed into spiritual bodies like Christ's, 1 Cor. 15 : 52, Phil. 3 : 21) shall be caught up, at the same time, in company with them, in the clouds, *to meet the Lord in the air;* and *this expectation* is pronounced to be Christian comfort. When Christ, who is our life, shall appear, then *shall we also appear with him*, in glory. (Col. 3 : 4.) *All* kindreds of the earth shall wail, because of His coming (Rev. 1 : 7); hence His people cannot be among them still. When the Lord cometh, it will be *with* myriads of His saints. (Jude 14.) When the Lord our God shall come, *He will bring all the saints with Him.* (Zech. 14 : 5.) God's saints, before the time when He shall shine out of Zion, the perfection of beauty, shall have been gathered together unto Him. (Psalm 50.)

Next, we may inquire what light, if any, may be derived from the etymology of the word Armageddon. Its meaning must be looked for in the Hebrew tongue, for it is expressly said to be a Hebraistic phrase. (Rev. 16 : 16.) It is evidently composed of two parts, Ar and Mageddon. That the Greek Ar stands for the Hebrew Har, which signifies "a mountain," is so plain that it may be taken for granted. We have, then, the Mountain of Mageddon. But what is Mageddon? It is evidently a participial form, although it is no regular derivative, and nowhere occurs in the Hebrew Bible as such. It may be derived either from the verb *magad*, which means "to be precious, costly, glorious," or else, which is more likely, from the verb *gadad* (not *adad*, as misprinted in No. 3), which, in the Hithpael, signifies "to assemble." We may therefore translate Armageddon either, "the Mount of Assembling," or "the Mount of Glorious Gifts." Perhaps both meanings are included.

In this connection it will not be out of place to remark that there may also be *two* gatherings of distinctive portions of the saints, at different intervals; because there is, undoubtedly, a *double* fulfilment of the predictions of the Revelation; and, therefore, the Lord will come as a thief, both in the year-day fulfilment of the Sixth Vial, to gather the wise virgins, and in the literal fulfilment, very near the close of the three and a half years' tribulation, to gather the whole body of believers remaining on the earth. On both these occasions His coming will be unexpected; at the first to the Church, and at the second to the world; and on both occasions sleeping saints will be raised, and living saints changed, with spiritual bodies, and both classes caught up into the air to meet the Lord. We cannot here enter upon the reasons on which such a double fulfilment rests, but may do so hereafter, if the Lord will.

The Saviour, then, if the reference be to the year-day fulfilment, will gather the saints unto the Mount of Glorious Gifts; *i. e.* the wise virgins will be taken up to meet Him in the air, in the pavilion cloud, or in the New Jerusalem. Perhaps in the *literal* fulfilment, also, of the Sixth Vial, at His *second* coming as a thief (and this will be public and visible), the great body of believers remaining behind will also be gathered to the *same* place. However this may be, certainly the saints of the first translation, at least, are taken up to the Lord into the New Jerusalem previously to the Great Tribulation, although the other is possible.

Now with respect to the gathering of the saints to the *Mount of the Assembly*, that is, to Mount Sinai, we are not left in any doubt by the Scripture. Whether the great body of the saints belonging to the second translation, will also, previously, have met the Lord in the air or not, it is certain that they, with those of the first translation, will be found at Mount Sinai just previously to their appearance with the Lord at the Battle of the Great Day. The "Mount of the Assembly," Harmageddon, is evidently Mount Sinai on earth. *It is at Mount Sinai that the Lord will marshal His saints and angels* for the final conflict with Antichrist and his confederate kings and their armies.

Before going on to the proof of this, it may be well to show that the translation of the word "Armageddon," by "Mount of the Assembly," is not a forced explanation to suit a particular theory. The following extract from Dr. Adam

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Clarke's commentary will suffice to do so. In his notes on Rev. 16 : 16, he speaks of the meaning of Armageddon in this manner: "The original of this word has been variously formed, and variously translated. It is har megiddon, 'the Mount of the Assembly;' or chormah gedehon, 'the destruction of their army;' or it is har megiddo, 'Mount Megiddo.' . . . But what is the Battle of Armageddon? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was Austerlitz, at another Moscow, at another Leipsic, and now Waterloo. And thus they have gone on, and will go on, confounding and being confounded."

But it may be said, granting that Armageddon may be correctly interpreted the Mount of the Assembly, where is the proof from Scripture that the saints will be marshalled on *Mount Sinai* at the coming of the Lord, and the battle of the Great Day of God Almighty? Where is the proof that this Mount of the Assembly is Mount Sinai? We will proceed to give what we believe to be such proof; or, if not proof that Sinai is identical with Armageddon, at least proof that the saints and armies of heaven will be revealed from that place at the time of the Lord's second advent with them. Meantime it may be well to note the fact that in the book of Deuteronomy "the day of the assembly" is several times spoken of in connection with "the mount" Sinai. (Deut. 9 : 10; 10 : 14; 18 : 16.)

We first direct attention to the 68th Psalm. That most remarkable Psalm has reference to the coming of the Lord, and the judgments and blessings connected with it. This cannot be denied, whatever difficulties may attend the proper interpretation of single verses of it. And we may here observe that the most diligent study of the Hebrew has as yet failed to make the meaning of some of them clear in their details; as for instance, verses 13 to 17; though the general scope is sufficiently plain. In the verses just mentioned reference is made to the coming of Jesus with the armies of heaven (Rev. 19 : 14), clothed in resplendent white raiment, riding on horses,* to overthrow the rebellious hosts, and also to establish the mountain of the Lord's house in *the top of the mountains*, and its exaltation above the hills. (Isaiah 2 : 2; Micah 4 : 1.)†

Now in this glorious 68th Psalm there are two allusions to Sinai in connection with the revelation of Jehovah Jesus with His saints. The first, in the 8th verse, is plain; and the terms used preclude the application of it to the time of the giving of the law. Literally rendered, it reads as follows: "The earth shook; the heavens also (Hebrews 12 : 26) dropped from the presence of God; Sinai itself, from the presence of God, the God of Israel." The other allusion is in verse 17, the literal translation of which seems to be: "The horsemen of God are two companies of myriads, thousands of changed ones; the Lord in them Sinai in holiness." (Perhaps the "changed ones" are the saints with glorified spiritual bodies.) This seems to be the right rendering, or else it might perhaps read: "The horsemen of God are two companies of thousands of myriads; the Lord in them Sinai in holiness." Now whatever the last clause may mean, thus much is evident, that Mount Sinai is again in some way connected with the glorious manifestations.

But let us look a little farther. As already Enoch, the *seventh* from Adam, spake of the grand consummation to take place at the coming of the Lord with His saints, so also on almost every subsequent occasion, whatever may have been the immediate theme of the seer, the second advent is made more or less

* The word in verse 17 translated "chariots," is in the singular; it is a collective noun; rechek, cavalry, or riders; from rachab, to ride.

† The commentators, as is so often the case with them when difficult passages occur, pass over these verses (Psalm 68 : 13–17) without any notice, or else darken counsel by words without knowledge. Only Adam Clarke, who also passes over verse 14 without any notice at all, remarks on the meaning of verse 17, "We must die to know." It has often appeared to us a great pity that in such cases these eminent men had not simply stated that these seem to be some of the deep things of God, on which no one has *yet* been able to throw clear light.

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prominent. And in several of these predictions we shall find circumstances mentioned which are calculated to throw light on our present subject. In several of them Mount Sinai is mentioned in connection with Jehovah's overthrow of the confederate armies of the earth.

The river Kishon flows, or rather flowed, through the midst of the plain of Esdraelon, and empties into the sea near Mount Carmel. It was here that Sisera's hosts were overwhelmed; and the triumphal song of Deborah and Barak celebrates the event. But the key-note of this noble inspired song is at the commencement of it (see Judges 5 : 4, 5), and refers to a far more fearful overthrow. And thus it runs: "Jehovah! in Thy going forth from Seir, in Thy marching forth from the territory of Edom (erets raaschah), the earth shook (gam schamaim nataphu), the heavens also dropped (gam avim natephu maim), the clouds also dropped waters; mountains flowed from the presence of Jehovah, this Sinai from the presence of Jehovah, the God of Israel."

Now it is in the highest degree remarkable that in Psalm 68 : 7 and 8, precisely the same words occur; and it is impossible that this should be an accidental coincidence. In both instances Sinai is melted, and the occasion is the final destruction of the Antichristian hosts. Compare Psalm 46 : 6: "The nations raged, the kingdoms quaked; God uttered His voice; the earth was melted." (The land disappeared.) Read Psalm 97 : 3–7. "The mountains were melted like wax from the presence of Jehovah, from the presence of the Lord of the whole earth." Verse 6 alludes to the presence of the saints and of the angels. Examine, also, Amos 9 : 5, 6.

The passage in Judges 5 and that in Psalm 68 supplement each other. In Psalm 68 Jehovah is seen (v. 7) marching through the wilderness with his people; in Judges 5 we find that it is through the territory of Edom; and both passages represent Sinai as previously melted.

But, *Habakkuk* 3 : 3 and *Deuteronomy* 33 : 2 make it *certain* that this coming with His saints is *from* Mount Sinai: therefore they must have been marshalled there, and hence it appears probable that the Mount of Assembly to which the Lord, after His coming as a thief, shall have gathered His people, is Sinai; or that Armageddon and Sinai are convertible terms, in Rev. 16 : 16.

Deuteronomy 33 : 2 reads: "Jehovah comes from Sinai, and rises" (as the sun) "unto them from Seir; He beams majestically from Mount Paran, and comes from among myriads; holiness from His right hand; fire of law unto them." That is, as we understand it, Jehovah Jesus with flaming fire vindicates the holiness of His law by taking vengeance on those who have set it at defiance, viz., the rebellious human race in general, but especially the hosts of Antichrist. It is with *this key-note* that the prophecy in Deut. 33 opens.

Habakkuk, also, in the opening of his 3d chapter, at once strikes this same key-note at the commencement of his incomparable ode, in the 3d verse; and what should it be but, "*God will come from Teman*, and the Holy One from *Mount Paran;* His glory covers the heavens, and the earth is full of His praise." Now, we know from the book of Numbers, that Paran was the third camping-place of the children of Israel, in their journey *north*, after leaving Sinai.*

By collating these pasages with those quoted in the previous article on the Battle of the Great Day of God Almighty, in vol. 2, No. 3, we arrive at the following conclusions: The

* The best maps (such as Bagster's, London), drawn from the closest study of the sacred narrative, represent the land of Edom, Idumea, or Seir, as extending in a direction north by east from the easternmost arm of the Red Sea, beginning at Ezion-geber, or Elath, the southernmost end of the Dead Sea. It stretched along the west side of the valley through which the Jordan is supposed to have flowed into the Red Sea before the destruction of the Cities of the Plain. Paran is between Sinai and Ezion-geber. Petra, the capital of Idumea, is situated in the centre of Edom, and Teman was near it. Bozrah was at the extreme north end of Idumea, so that it was sometimes reckoned as belonging to the tribe of Reuben, and sometimes to Moab. In Psalm 60 : 9, and Psalm 108 : 10 (the latter half of which Psalms are almost verbatim identical), Bozrah is significantly spoken of as "the strong city."

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scene of the destruction of the armies of the beast and the kings of the earth, who, drawn out of all nations, shall be gathered together against the Lord's Messiah, is laid in the land of Idumea. It is *there* the great wine-press of the wrath of Almighty God shall be trodden; it is there that the blood shall come out as deep as the horse-bridles by the space of sixteen hundred furlongs; it is there that the treasured-up vengeance of six thousand years shall be poured out of the cup in the Lord's hand, and all the dregs the wicked of the earth shall wring out and drink. The saints shall assist in executing the judgments. The Lord will have gathered them unto Himself in the air, in several companies, at intervals,—partly by stealth, and partly with power and glory, through the angels, in the sight of all mankind. After their descent to the earth, riding on white horses like their Lord, He will marshal them in Mount Sinai. Thence, proceeding *in a straight course* past Paran and Teman, they will confront the hosts of the Lawless One; and after their utter destruction (which, in all its details, is described in Holy Writ with a frequency and minuteness such as are bestowed upon no other theme), emerging from Edom at Bozrah. (Isaiah 63), the Lord and His saints will pass through the air to Jerusalem, and the feet of the Saviour will stand on the Mount of Olives. (Zechariah 14.) Then will ensue that terrific convulsion of nature which will alter the topography of the district, as Zechariah and Ezekiel were inspired to inform us. The Lord will sit in the valley of Jehoshaphat to judge the nations round about. (Joel 3.) The region around Jerusalem will be greatly elevated, and a valley opened, both towards Jordan and towards the Mediterranean. Through each of these a river will flow from the Temple or Sanctuary. That proceeding towards the east, will have a large volume of water and be very full of fish; and on each bank of it will be evergreen trees, producing fruit continually, and medicinal leaves. The waters of the Dead Sea will be made pure and sweet; but at the north-west end shall be marshes, near the mouth of the Sanctuary river. The country will be divided among the twelve tribes, but not in the same order as formerly: *e. g.* Zebulon shall then be farthest south but one, which is Gad. And each tribe shall have an equal breadth of land, running east and west in parallel lines. The most interesting of all the new arrangements, however, will be the Holy Portion, occupying the largest space in the midst of the land. Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days.

Before concluding, let us cast another glance at the circumstances connected with the revelation of Christ and His saints from Mount Sinai. From an attentive investigation of what has been revealed to the prophets, it may be gathered that all previous judgments and battles mentioned in Scripture have been, more or less, types of the final overthrow of the ungodly. Every sort of terror will add to the awfulness of the scene. All that has ever been described, is, will, or can be written, or imagined, will *combine* in that one tremendous, terrific, and sublime display! Respecting supernatural struggles of the powers of darkness, the Scripture is silent; yet we may well suppose them to occur, and that, with the stupendous energy of despair, seeing that it will be the last mighty effort of Satan's hosts but one. No mind can fairly conceive the dread reality. With the wailing of the perishing wicked will blend the shouts of the Messiah and His hosts, and the grand hallelujah-chorus of the skies. (Habakkuk 3: 3.) Floods of fiery tempests, blackness of darkness, sheets of lightning flashes, torrents of rain, great hailstones, and coals of fire, earthquakes and pestilence, will overwhelm the guilty multitudes of impenitent rebels. They shall be smitten with madness, and will slay each other indiscriminately. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. (Zechariah 14.) With the breath of His lips Messiah will slay the wicked. (Isaiah 11.) The mountains will be melted with their blood. (Isaiah 34.) The hills shall be melted like wax. (Ps. 97.) The earth shall reel to and fro like a drunkard. (Isaiah 24.) The strong shall be as tow, and his work as a spark, and they shall both burn together, and

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none shall quench them. The land (in the desert) shall be engulfed in the flood of waters that will rush over the land following the terrible earthquake of that day; for "the land shall melt and rise up wholly like a flood, and be drowned." (Amos 9.) The tongue of the Egyptian Sea shall be utterly dried up. (Isaiah 11.) The wicked shall go down alive into the pit of destruction. (Ps. 55.) Fear, and the pit, and the snare are upon thee, O inhabitant of the earth! And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The streams of Idumea shall be turned into pitch, and the dust into brimstone, and the land shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up forever; from generation to generation it shall lie waste. Darkness shall be the Lord's secret place. A smoke shall go in his nostrils, and a fire out of his mouth shall devour, and kindle coals. Darkness shall be under his feet. The Lord also shall thunder in the heavens, and shoot out lightnings, and send out hailstones, and coals of fire. The Highest shall give forth His voice; and His lightnings shall enlighten the world. Dark waters and thick clouds of the skies shall be around Him. The channels of waters shall be seen, and the foundations of the world discovered. The Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of anger, and the flame of a devouring fire, scattering tempest and hailstones. The mountains shall flow down at His presence, the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire, *and as the waters that are poured down a steep place.*

The blood shall be sprinkled upon the garments of the Messiah, and all His raiment shall be stained. His eyes shall be as a flame of fire, on His head many crowns, and His vesture shall be dipped in blood. And He shall have a name written that no man shall know but He himself; and on His vesture and on His thigh a name shall be written: KING OF KINGS AND LORD OF LORDS. In flaming fire He shall take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Before Him shall go the pestilence, and burning coals at His feet. The brightness of His coming shall slay the Lawless One. The mountains shall be scattered, the perpetual hills shall bow. The overflowing of the waters shall pass by. The deep shall utter His voice, and lift up his hands on high; the sun and moon shall stand still in their habitation. Know ye not that the saints shall judge the world?

Yea, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire; for by fire and by His sword (the sharp sword that goeth out of His mouth) will the Lord plead with *all flesh;* and the slain of the Lord shall be many.

CARELESS SINNER! WHAT WILL THEN BECOME OF THEE?—What if the rise of that Wicked One, and the culmination of his power in the unprecedented tribulation that will follow so as to destroy all flesh, except the days were shortened — what if his manifestation should be within a few short months? Remember that as a *snare*, shall that day come on all them that dwell upon the face of the whole earth. (Luke 21: 35). Remember, that the coming of Antichrist will be with all deceivableness of unrighteousness; that he shall come *with all power*, after the working of Satan, and that he shall do real miracles, though lying ones. Remember, that the false prophet shall have power to make the image of the beast to speak, and shall cause fire to come down from heaven, and shall deceive them that dwell on the earth by means of those miracles which he shall have power to do. Therefore, mock not, lest your bands should be made strong. For God Himself shall send them who receive not the love of the truth, strong delusion, that they should believe a lie. False Christs and false prophets shall show great miracles and wonders, insomuch that, if it were possible, they shall deceive and

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seduce the very elect. Behold, Jesus has told us beforehand! Remember, also, that with the pretended enlightenment and "progress" of the age, and "march of intellect," and "civilization of the nineteenth century," and general *glorification of man*, his powers and refinement, so as to need no Saviour, have already come demons, teaching their doctrines, in thousands of so-called "spiritual circles," as any one, with the Bible in his hand, may easily convince himself, according to 1 John 4 : 1. And thus the dreaded epoch has already opened upon us.

Oh, take with you words of penitence and supplication! Come to Jesus! Plead for pardon and the Holy Ghost! Will you not say, in this still accepted time, while the good news of the coming kingdom is still preached to you, and a share in that kingdom is still offered to you, will you not say:

"I come not, Lord, with any any other merit
Than what I by my Saviour, Christ, inherit.
Be then His wounds my balm, His stripes my bliss,
My crown His thorns, my death be lost in His!
And Thou, my blest Redeemer, Saviour, God,
Quit my accounts, withhold Thy vengeful rod!
O beg for me,—my hopes on Thee are set!
Thou, Christ, forgive as well as pay the debt.
And at the doom let me be raised, then,
To live with Thee! Sweet Jesu, say Amen."

But as for the people of God, being manifested, with their Head, they, like Him, shall shine forth as the sun, in the kingdom of their Father! He that hath ears to hear, let him hear. Whilst planted in the likeness of the Saviour's death, the world knew them not, but WHEN THEY SHALL HAVE BEEN GATHERED AT ARMAGEDDON, in the glorious mountain of the New Jerusalem, and shall have been marshalled, rank upon rank, at the Mount of the Assembling, *then* shall they be planted in the likeness of their Saviour's *resurrection*. The marks of the indignities they bore, shall be changed into tokens of splendor. For so, also, will it be with their Head; and the Scripture is not silent about it.

"Now the song of all the saved,
'Worthy is the Lamb,' resounds:
Now resplendent shine His nail-prints:
Every eye shall see His wounds.
Great His glory! Great His glory!
Every knee to Him shall bow."

For Obadiah, in his third chapter and fourth verse, is inspired to tell us that a resplendent beam shall proceed out of His hands and His side. "And at *that* place," also, "shall be the 'covering' of His glorious power." By that token of the resplendent beam, the whole world of the ungodly shall recognize Him.

"When Christ, once crucified,
Returns, with His pierced side,
In glory, with His bride,
And all the world shall quake with fear,
Then will, with joy, for Him appear
The countless ransomed race;
And sing His praise
In never-ceasing lays."

It is precious to hear of atonement; better still to receive it; but more rapturous to *experience salvation*. Sacrifice is "first principles;" redemption is perfection. And our redemption draweth *nigh*. Our meditation of these things is *sweet;* we are *glad* in the Lord. Though now we see Him not yet, we love Him; though now we are *not yet* "gathered unto Him," yet, believing, we rejoice with joy *unspeakable* and full of *glory*. May these great things of God's law that are about to be revealed in the near future, fill our thoughts, and engage our researches more and more. And meantime we will sing:

"May I of Thy chosen bride
Be a *member*, chaste and holy!
Let me quite in Thee confide,
Cleave to Thee, and love Thee solely.
Jesu! now upon me shine!
Jesu! be my sun resplendent!
Jesu! be my joy transcendent!
Jesu! be Thou ever mine!"

E. E. R.

July 7, 1864.

"DELIVER US FROM EVIL."—We are fallen upon evil times, and this petition of our Lord's prayer is especially applicable, and should be a special petition of our Lord's people.

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Selections.

EVANGELISM AND THE KINGDOM.

(From "The Rainbow.")

We answer objections to the doctrine of the Lord's pre-millennial advent by pointing to His own Word. The inspiration of the Bible is not with us a theory to be defended, but a foundation truth assumed as unchallengeable—a postulate respecting which all question is impertinent and impious. Hence we direct the objector to chapter and verse, to text and context of holy men of God, who spake as they were moved by the Holy Ghost. If he is not satisfied, we cannot help it. We consider it our duty and privilege to receive with entire confidence what is written, in the full certainty that it is an unerring expression of the Divine mind for our instruction in the highest kind of truth. With deniers of inspiration we do not reason about grace and glory, and the unfolding of the eternal scheme through different dispensations; and with those who, whilst they professedly admit inspiration, practically deny it by explaining away the meaning of its language for the purpose of getting it to support some foregone conclusion, we have no mental fellowship. Nor are we at all troubled by the hard things which are said of us because of our loyalty to a doctrine which is necessarily abhorrent to an ungodly world, and which is distasteful and even alarming to the overwhelming majority of professing Christians. We must teach what we believe. We have counted the cost, and deliberately chosen our course, in humble dependence upon our blessed Lord. If He is graciously pleased to sustain us, and to teach us by His spirit to speak the truth in love, we hope grace will also be given us meekly to submit to the temporary inconvenience of misrepresentation and coldness on the part of Christian brethren, for whom we cherish the most unfeigned regard, though compelled to differ from them on a point of very solemn importance.

Dismissing, however, all personal allusions as unworthy of further notice, we must express our grief at the reiterated objection to the doctrine of the pre-millennial advent, that it tends to dry the springs of Christian activity, and to check evangelistic effort for the enlightenment and salvation of men. We are grieved that this objection should be so persistently urged, not because it presents the slightest difficulty—for being destitute of truth, it is, of course, destitute of force—but because it brings such palpable dishonor upon the Bible. It hurls two revealed duties into collision, by affirming that the faith of the Lord's coming generates disobedience to the Lord's command. We shall not wait to analyze the absurdity of this objection, which proceeds upon the fallacy that a servant will be unfaithful and indolent if he expects his master home immediately, and very active and zealous if he believes that he will not return from his journey for many months, or even years to come. An objection which has that hollow assumption for its backbone, cannot surely boast great argumentative strength. Yet, weak as it is, we shall deal with it courteously, which indeed we can very well afford to do, and invite it to glance at a few things in the Book about evangelism and the kingdom.

According to the New Testament, it is our duty to believe that the Lord's personal return in glory precedes the universal establishment of His kingdom upon the earth; and, according to the same authority, it is likewise our duty to preach the Gospel to every creature. Now the objection, to have any force with thoughtful men, should show that these duties are incompatible with each other; that is to say, that men who look for the Lord personally to establish His kingdom, cannot be zealous evangelists, or preachers of the Gospel; or, to transpose the proposition, that those who are devotedly anxious to send the Gospel to every nation, cannot believe in the pre-millennial advent of the Lord. But if not, why not? Where is the principle of incongruity? If it exists at all, it is surely discoverable. But, in truth, it does not exist. On the contrary, the Scriptures place vigilance and Christian activity on pre-

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cisely the same ground; that is to say, because our Lord may return at any moment, and because we know not the time of His return, *therefore* we are to watch and to occupy till He come. We can understand this argument. It appeals directly to our ordinary modes of thought and motives of action; and, considering the sacred issues involved, it has wonderful force, and it is as clear as it is powerful. Within the compass of a few verses we find a similar admonition given three times, thus: "Watch therefore"—the allusion is to the similarity between the days of Noah and the coming of the Son of Man—"for ye know not what hour your Lord doth come." "Therefore"—the allusion is to the thief—"be ye also ready, for in such an hour as ye think not the Son of Man cometh." "Watch therefore"—the reference is to the ten virgins—"for ye know neither the day nor the hour wherein the Son of Man cometh." In these instances, which are simply adduced as specimens, the exhortation to watchfulness is founded upon two opposite things, which it connects together, namely, the certainty of our Lord's return, and the uncertainty of the time. Again, in the parable of the pounds, practical obedience is enjoined in connection with the nobleman's purpose to return. "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Fidelity to the Lord requires activity and diligence; ignorance of the time of His return requires habitual watchfulness for that awfully glorious event; and the union of the two is the New Testament portrait of a Christian.

Illustrations of this abound in the apostolic epistles. In his first letter to the Church of God at Corinth, Paul writes: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." It was this "waiting for the coming" that completed the picture of these earnest and gifted saints of the Lord. It was to the saints at Philippi, to whom it was given not only to believe on Christ, but also to suffer for His sake, that the apostle said, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." If you want to see what in modern phrase would be called a "working church" or an "earnest church," look at that in Thessalonica. It is refreshing to the soul, even after the lapse of eighteen centuries, to read Paul's description of their saintly character and devoted labors. Let us enrich our pages by quoting it: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." A modern church of which all this could be said would be considered a model of godliness and earnest practical Christian labor. Nothing further indeed would be considered necessary to complete the idea of a church. But so thought not Paul. We have not completed his statement; for he immediately adds that without which his idea of the Christian life in the present dispensation would be lamentably deficient: "And to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come." Here then, again, working and watching are not only united in the same persons, but so united as to prove that in the

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Divine scheme of grace they are correlated. From this Church "sounded out the word of the Lord," and this Church watched for the Lord's return, as the day of rest, and victory, and glory. And to this Church were vouchsafed revelations respecting the coming of the Lord which are unutterably precious. There are in the two epistles to the Thessalonians what in fact may be called minute details of this great event, of the resurrection of the saints which are asleep, and their rapture, together with those who are alive and remain, and of other intensely important associated events.

In fact, evangelism and the kingdom appear never to have been separated in the minds of the apostles and their converts. So far from evangelism being a distinct thing by the influence of which the world was to be converted, it was just the thing that heralded the kingdom; they used it energetically in obedience to the Lord whom they loved, and for whose return they looked and longed; they went everywhere preaching the Word; the Gospel of the kingdom was the joy of their hearts; and the fact that Jesus had promised to come again filled them with hope and consolation in the midst of terrible trials and persecutions. The expectation of the kingdom, instead of paralyzing exertion for the purpose of gathering souls to Christ, had precisely and emphatically the opposite effect. Let one illustration suffice. We take it from an apostolic charge to a minister of Christ, where, of course, we naturally expect to find the strongest motive for earnest service brought forward. Here we shall find evangelism and the kingdom associated in a manner which every minister of the Lord Jesus should study. The association is full of meaning. Here is the charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap [to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, *do the work of an evangelist, make full proof of thy ministry.*" Now, how are these admonitions to faithful evangelism introduced? By glowing representations of ministerial success? By splendid visions of a revolted world brought, by preaching, to the foot of the cross? No, but thus: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His *appearing* and His Kingdom."

Thus, then, the relation of evangelism to the kingdom is made clear as a sunbeam. Preach the Gospel. It is the Lord's gracious will that you should make full proof of your ministry. Fearlessly declare the whole truth. Conceal nothing likely to arouse men from the death of sin and the lethargy of unbelief; and do all this within view of the fact that the Lord is coming to set up His kingdom in the world. You will not be successful in the sense of bringing all men to the Lord. On the contrary, many will resist. They will not endure sound doctrine; they will scorn your message; they will turn away their ears from the truth; but you are to remember your charge as laid upon you before Him who shall appear to judge the living and the dead, and to establish His kingdom upon the earth. How animating the fact that our work shall not prove a failure, though it is not for us to accomplish the moral renovation of apostate humanity! We look for a kingdom more extensive than human ambition ever coveted, and more glorious than poet ever imagined; but this expectation, instead of sealing our lips in the presence of gainsayers, animates us with the consciousness of Divine certainty. The Lord's work shall be rewarded; the kingdom shall be the Lord's; and because these things are certain we declare all the counsel of God, so far as we know it, keeping back nothing that is profitable unto men, whether they will hear or whether they will forbear. Nay, we do this all the more earnestly, if possible, in the face of the foreknowledge that evil men and seducers shall wax worse and worse, deceiving and being deceived, and in the face of the fact that many who are called Christians cannot endure the soul-humbling doctrines of heaven, and will not tolerate the declaration that the Lord Jesus shall be revealed from heaven before some far-distant period, long

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after the entire human family shall have been brought into the fold of Christ, as the result of zealous missionary enterprise. The conversion of humanity before the appearing and kingdom of the Lord Jesus Christ is purely a modern invention, one of the many things which have closed the eyes of the Church to the grand scheme of God in relation to His Son, and to the rapid process of deterioration which all Christendom is undergoing. Missionary enterprise is in its place when it goes forth declaring that the Lord is at hand; that God commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead; that he that believeth shall be saved, and that he that believeth not shall be condemned; that there is salvation through the blood of Christ, and in no other way; and that soon, very soon, swift judgment shall overtake the world of the ungodly. But it is not in its place when it forgets or ignores the appearing and kingdom of the Lord Jesus, and proclaims its mission to be the conversion of every tribe, and tongue, and kindred to Him, whilst He is yet absent in the heavens. The doctrine of the coming kingdom is the true humbler of human pride, the true corrective of erroneous expectations, and the true stimulant to evangelism, because it is the clearly expressed truth of God on the pages of both Testaments.

THE SECOND COMING OF CHRIST, THE OBJECT OF WATCHFULNESS.

BY REV. RICHARD CHESTER, A.B.

It will not be denied by any one who receives the Bible as the Word of God, that the Second Coming of the Lord Jesus Christ is set forth in the New Testament Scriptures as that for which every true disciple is to watch, and with regard to which he is admonished to take heed, lest it should come upon him unawares, and find him unprepared. But if it be true that the Second Coming of the Lord cannot take place, until at the close of a period of blessedness, of at least a thousand years' duration, which has not yet commenced, what would be the practical use of any such admonition against unpreparedness, or exhortation to watchfulness, either to us at the present, or to those of any preceding generation? We are not saying but that God, with whom all things are possible, might, if He saw fit, at this present moment, open the windows of heaven and vouchsafe such an abundant outpouring of His Holy Spirit, as that nations should be born in a day, and that the millennial reign of universal peace and righteousness should commence almost immediately; but supposing, for argument's sake, that it were to commence tomorrow, and that the post-millennial advent theory were true, then each of us should know that until a thousand years should run their course, the Saviour could not come. We should know that before He comes our bodies should have been committed to the tomb—our very bones should have crumbled into dust. How absurd, therefore, to speak to *us* of watchfulness for the Redeemer's advent, and of the danger of its coming upon us unawares!

The force of this argument is felt, and men seek to evade it by asserting, that it is not for the actual coming of Christ that we are thus exhorted to be watchful, but for death, which they affirm, is to the believer virtually the same thing as the coming of the Lord Jesus, and which may occur at any moment—which often does occur with the suddenness of the lightning's flash.

To this we reply, that if the Lord meant or intended that death should thus be the object of the believer's continual watchfulness and expectation, He would have said so, and would have used language upon this, as He does upon other subjects, incapable of being misunderstood. He has, however, nowhere said so. He has never once specified death as the object of watchfulness; had He done so in a single instance, we might then have some warrant for supposing that in many passages in which He so speaks of his second coming, it was in reality the death of each individual to which He referred. But no! He who knows what is in man, knew too well that death is, even to the believer, a cold, repulsive object; and that chilling, and gloomy, and repellent would be the influence which its perpetual expectation could

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exercise upon the sons of men. He knew that the darkness and the worm could never have a place amongst those "cords of a man," those "bands of love," whereby He would draw His people to Himself, and keep them with Himself; and, therefore, it is the glowing, glorious prospect, full of life and warmth and energy, which He has handed down in His Word as an heir-loom to each successive generation amongst his people; that during the lifetime of that generation, at any hour, at any moment, He may come and take them to Himself; so that each individual amongst them should have continually between him and death, the possible and probable occurrence of the Redeemer's advent, and that having this hope in him, he should "purify himself even as *He* is pure." Thus when, upon one exceptional and memorable occasion, He drew aside the veil that overhangs futurity, and informed Peter, for the strengthening of the faith, which, at that time, so deeply needed to be strengthened, of the fact and the nature of the death that awaited Him; and when Peter sought similar information concerning another disciple, our blessed Lord repels all such inquiry with the pointed and emphatic reply, "If I will that he *tarry till I come*, what is that to thee? Follow thou Me." Upon this we have the instructive comment of the Holy Spirit, that Jesus "said not unto him, he shall not die; but, *if* I will that he tarry till I come." (John 21 : 18, 23.)

Moreover, we would dwell especially upon the fact, that so far from identifying death—even the death of the believer—with the Second Coming of Christ, *there are no two things which the Word of God puts more widely apart, or which are presented to us in stronger contrast, the one with the other;* and that therefore, to suppose our Lord to have thus identified them, or thus to identify them ourselves, is manifestly to accuse Him, and to be guilty ourselves, of "confounding things that differ." Death is the coming of the King of Terrors. To the believer, blessed be our God for it! he comes crownless, swordless, sceptreless! yet is he the King of Terrors still; and, therefore, his advent is not to be confounded with that of the Lord of life and glory. At death the believer goes to Christ—"to *depart* and be with Christ." Christ does not in any sense come to him.

The death even of the believer is a scene of pain, and sickness, and sorrow, and sighing; of bitter partings and heart-rending farewells. At the coming of Christ, pain and sickness shall be forever dissipated; the death-divided shall be eternally reunited; sorrow and sighing shall flee away.

Death separates the spirit from the body; the latter returning to the dust of the earth, the former to the God who gave it. The prospect which it holds out to the believer is that of the conscious spirit being in a state of rest and blessedness, of which, however, we can form no real conception, as we know nothing of a purely spiritual state of existence; while the body, with which all our ideas, because all our experiences of enjoyment, are so closely associated, moulders into dust. The Saviour's coming will raise the body from the sleep of death to the vigor of eternal youth, and the glory of enduring immortality; it will reunite the spirit to the body, to be separated nevermore; and the glowing prospect which it sets before us—a prospect which we *can* realize, and which must be the consummation of bliss to every loving heart—is that of unhindered personal companionship in the presence of Jesus. Our spirits being purified from every sinful emotion, "and our vile bodies fashioned like unto His glorious body," we shall dwell with Him—reign with Him—glorified in His glory, and rejoicing in His joy!

Oh, that we may henceforth walk more in the light and power of such a bright and elevating hope!

There can, we repeat it, be no two things more dissimilar than death and the Saviour's glorious appearing. The Lord, when He spoke of the latter, and set it before us as an object to be watched, and hoped, and longed, and prayed for, never could have intended that we should understand Him as referring to the former. Surely we are not to *long* and to *pray* for *death*. But if not—if it be not death, but Christ's appearing to take us to Himself, that we are thus to watch and to long for, that appearing *must* be pre-millennial; otherwise we *know* that we should look, and long, and pray for it in vain.

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Editorial.

WORDS FROM EUROPE.

PARIS, June 28th, 1864.

WAR, war, is now the word for Europe. England finds herself in the unhappy alternative of joining in the bloody work, the extent of which cannot be foretold, or of keeping herself aloof, which all her statesmen and journals feel would be intensely dishonorable. "If we fight," says the Spectator of yesterday, "every political magazine in Europe may receive a shell; and if we shrink, the system of Europe ends, for civilization has lost its last guarantee against the ultimate triumph of armed force." This certainly is a desperate state of affairs, and augurs strongly for the truth of the views which we have labored to impress upon our readers, that the days of general disaster are at hand, that the great tribulation is near, and that it is now needful to look carefully to our spiritual estate, to watch and pray always, lest at an unsuspected hour Christ should call his waiting people to himself, and leave us unkept from the dreadful trials which are presently to come upon all the world.

Englishmen are complaining greatly that England is fast losing her standing and power in the world, that her imbecility is getting to be the butt of ridicule in the courts of other potencies, and that she is becoming inextricably circumvented. Meanwhile, France is growing in force every day, and is more and more to be feared as the months pass. She is not yet done with Mexico, and the rebellion in Algiers is more troublesome than is desirable for her. But a leading English paper of Saturday acknowledges that her influence is increasing on the continent; that she has an immense army which can be sent anywhere at the bidding of a single man; that great varieties of small questions are constantly being settled in Europe by the mere announcement of the wishes of France; that she is powerful now, not only because she can strike swiftly and surely, but because, in the position she takes up, she allies herself to causes that have a great share of the popular sympathies. The truth is, that Napoleon III, be he the Antichrist or not, a legitimate monarch or a mere reckless adventurer, is at this moment on the highway, in some sense, to reconstruct the old empire of the Cæsars, whose representative in a large measure he claims to be, and to make himself the protector of peoples and the dictator of the world. I passed through his palace to-day, and on entering that dark room where he holds his cabinet consultations, I felt that I was on the spot whence go forth now the subtlest policies, the most far-reaching schemes, and the most controlling movements which concern mankind; and that I was peradventure treading the very lurking-place of the Beast of the Apocalypse, and the headquarters of hell's last grand efforts against mankind, previous to being crushed out of the earth by the return of the Son of Man in His glory. It is wonderful what this subtle and incomprehensible man is doing for Paris, and for the people of France. He has made their great city the most glorious, materially, in the world. He has renewed nearly all its houses, its streets, its churches, and its public places, in the most magnificent style. He has improved in every earthly and temporal interest the condition of the humbler classes, and enriched still more the rich. He expends nothing upon himself but his simple salary, and deals with a shrewd and bountiful hand for the glory of France. I have spoken with numbers on the subject, who praise and extol him as having done more in this line than Napoleon the Great, with all his triumphs. He is the hero of many a joyous thought, and, I have no doubt, is even now, by multitudes, more looked to as the helper of the nations than the blessed Saviour, and more worshipped by them than they worship God. Some of the old legitimists grumble, and bespeak failure for him; but that only the more stimulates the admiration of his friends, and the earnestness of their devotion to him. He is concentrating in himself amazing powers, and it is not far-fetched to believe that they will be the last on

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earth of the sort, with the overthrow of which Satan's sway of earth shall end.

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM. No. 2.

THE latter times are upon us, because the "seducing spirits" of 1 Timothy 4 have come.

1. The first CHARACTERISTIC TRAIT by which we recognize the demons of modern "spiritualistic circles" to be identical with the "seducing spirits" of 1 Tim. 4, is, that THEY CAUSE MEN TO DEPART FROM FAITH IN CHRIST.

All who have investigated this subject are aware that, whilst there is much discordancy in the details of their teachings, and not a few contradictions, yet the general tendency is always the same, viz., to *discredit or deny the fundamental doctrines of our most holy religion.* This they have done everywhere, and at all times, and in the most consistent manner; and the success of their propagandism has been amazing. There are many pious Christians, leading secluded lives, who have not yet become aware of this. They hardly know of the existence of "spiritualism;" or else, have regarded it as one of the whims or follies of the day, as only a ripple on the vast sea of unrighteousness. It has never entered their minds that it is the culminating device of Satan's craft, destined to sweep the world before it. But so it is. The ramifications of "spiritualism" have *already* extended in every conceivable direction; have undermined the framework of modern society, and are even now ready to shatter it into fragments. The "spiritualists" no longer make a secret of it, that their aim is, not only to revolutionize and remodel the whole political, but, more especially, the ecclesiastical fabric of the world. And the demons know that the way to carry out their object successfully is, to remove the safeguard of our most holy faith. Accordingly, they have labored unceasingly for this end, and have set about it in the most cautious and consummately crafty manner.

First of all, finding the world ripe for manworship, and unceasingly glorifying the human intellect, they have labored to make men believe that man himself is the foundation of truth and virtue; that perfectibility is inherent in his constitution; and that nothing has hindered his advancement but the want of a proper "development." The inborn depravity of human nature they totally and on every occasion deny. And much more still, do they insist that the enmity of the carnal heart to God, and its *total* depravity, are the absurd inventions of the "old church theology." And, having thus paved the way, and having, also, gone into raptures over morality, and sung the praises of virtue and truth, they next proceed to deny the doctrines of the Christian religion.

They vary their method, from time to time, as suits the occasion, or the class of men with whom they happen to be engaged. Sometimes they will hypocritically profess to admire the New Testament, and the doctrines of Jesus. As a rare exception, it has even been found that they admit that Jesus is a Saviour. But, more commonly, they deny all this in the strongest terms. There is one unfailing test by which they may be known, viz., they invariably become enraged when the merits of Jesus are propounded as the *sole ground of salvation. The incarnation of the Son of God*, and the redemption of the world *by his bloodshedding alone*, they at all times deny. This is a simple test, and quite easy to be applied in every town in the land, accordiag to 1 John 4: 1–3.

Furthermore, *if they are adjured in the name of Jesus* by a true disciple of Christ, they will usually, if not always, speak the truth, and confess themselves to be deceivers.

The general tendency of "spiritualistic" teaching is rankly infidel. The same tone pervades all their numerous publications. And, moreover, a "spiritualist" newspaper or book has such marked characteristics, that a glance is sufficient to identify it. In the same way as a book on geography can never be mistaken for an arithmetical treatise, nor a work on mathematics for a history of the world, so a book indited by these spirits is instantly recognized as such; as much by its peculiar style as by its subject.

But "spiritualism" does more. It not only denies the Divine authority of the New Testa-

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ment in general, and substitutes a hypocritical pretence of virtue and morality, but it specifically denies every doctrine of the Christian religion. Our limited space forbids us to go much into detail; but the proof is easy and undeniable, and the facts are within the reach of every one. We may mention a few particulars.

As a preliminary step it may be well to draw attention to the fact that "spiritualist" writers always profess to be presenting, not their own ideas, but the teaching of the spirits, which, they say, they are inspired to exhibit, whilst their own wills are entirely passive. They insist that the structure of the sentences is directed, and the very words dictated by their familiars; and there is internal evidence in their productions, that such is the fact. Men are to be found among them, in our own country, such as "Hudson Tuttle," and Andrew Jackson Davis, who print that they have never enjoyed any educational advantages; and yet their published books are very creditable as literary efforts. And as for A. J. Davis, it cannot be denied that he is possessed of a superior order of intellect. He is a man of genius. His style is original, forcible, and perspicuous. His command of language is complete. A savor of originality, sprightliness, and apparent ingenuousness, runs through all his writings. This man claims that when he "retires interiorly," and enters the "fourth," or highest clairvoyant condition, the whole realm of nature, with all its secrets and every department of knowledge, lie disclosed to his view. He claims that he thus has AN INTUITIVE PERCEPTION OF ALL TRUTH, as soon as he directs his attention to it, whenever he is in the "superior condition." His explanation of the psychology of death and sleep is highly interesting, and not impossible. He is the first writer, as far as our knowledge goes, who has grappled with this subject in a manner that would not, at first sight, be pronounced unsatisfactory; unless an exception should be made in favor of the famous German writer, Stilling. Stilling has, however, treated it in a very rudimentary manner, but in a spirit of hearty piety, which is truly refreshing.

It is probable that A. J. Davis is naturally gifted with uncommon clairvoyant powers. A dangerous possession, under the most favorable circumstances; and where there is no restraining grace of God, the result can hardly be other than evil. We do not know whether his alleged utter want of common academical training is real or pretended; some of our readers in the State of New York may be able to inform us. If it is real, then Mr. Davis's books are nothing less than a latter-day *prodigy;* and a part of that "deceivableness of unrighteousness" which is fastening upon the world the coming "strong delusion." Mr. Davis is a leader among the American "spiritualists," and is sometimes called the "Highpriest of spiritualism;" though some other powerful minds dispute the palm with him.

We have now lying before us, a pamphlet of 48 pages, duodecimo, *seventh* edition, 1860, published by the firm of A. J. Davis & Co., 274 Canal Street, New York. Except the brief headings of subjects, it consists entirely of quotations from the sacred Scriptures. It is entitled, "Self-contradictions of the Bible; 144 Propositions, Theological, Moral, Historical, and Speculative; each proved affirmatively and negatively, by quotations from Scripture, without comment; embodying most of the palpable and striking self-contradictions of the *so-called Inspired Word of God.*"

It is well got up, and ably put together, as far as the object in view is concerned. So far as we know, no infidel publication has ever issued from the press of Satan, so well suited to do mischief to souls. It is calculated for the mass of readers, the "great reading public;" but it is also well adapted for cultivated minds; and will readily ensnare any one who does not stop to examine, or who has had no early Christian training. Many of its juxtapositions of texts are so puerile, that the simplest Christian can detect their absurdity; and a little careful examination will brush away the mist from a majority of them. There are a few, also, over which the highly educated infidel will gloat in fancied triumph.

Our inquiries at the publishing houses, failed to elicit the fact that any refutation of this most wicked and insidious pamphlet has ever been published, although the statements, taken

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singly, have been, time and again, proved to be utterly false. Satan always ignores old defeats, and brings forward the old lies, again and again, with an air of triumph, because he knows that those to whom they are new, may, perhaps, be entangled by them.

Perhaps no Christian has thought it worth while to enter the lists, and has feared to give it, unwittingly, more publicity. But of this there is little danger. While we have been sleeping, the enemy has been sowing tares, and Satan knows that it is the educated classes who control society, especially in the United States. If he can get possession of the motive power, the rest follows, as a matter of course; the lever will be long enough and strong enough to move the world; and for a fulcrum, the "civilization of the nineteenth century" is exactly what is required!

Our readers may not object to a specimen of some of these texts quoted in the pamphlet:

A. No. 132.

A good name is a blessing.

"A good name is better than precious ointment." (Ecc. 7 : 1.)

A good name is a CURSE.

"Woe unto you when all men shall speak well of you." (Luke 6 : 26.) Or,—

A fool should be answered according to his folly.

No. 135.

"Answer a fool according to his folly." (Prov. 26 : 4.)

A fool should NOT *be answered according to his folly.*

"Answer not a fool according to his folly." (Prov. 26 : 5.)

(This applies admirably to the pamphlet in question. Surely there is "a time for everything.")

B. No. 76.

Christ was crucified at the third hour.

"And it was the third hour, and they crucified him." (Mark 15 : 25.)

Christ was not crucified until the sixth hour.

"And it was the preparation of the passover, and about the sixth hour." (John 19 : 14.)

C. No. 108.

Christ is equal with God. "I and my Father are one." (John 10 : 30.)

Christ is not equal with God. "My Father is greater than I." (John 14 : 28.)

We might inquire, did the *spirits* help the compiler, and select the texts?

No. 96 contains a puzzle indeed for our spiritualizing brethren the post-millenarians. On their principles of interpretation, it is impossible to harmonize Scripture. We present No. 96 for their benefit; let them solve the riddle if they can.

No. 96.

God promised the land of Canaan to Abraham and his seed, forever.

"And the Lord said unto Abraham, *All the land* which thou *seest*, to thee will I give it, and *to* thy seed, forever (leolam, *Ed.*). Unto *thee and thy seed after thee.*" (Gen. 13 : 14, 15, and 17 : 8.)

Abraham and his seed NEVER RECEIVED *the promised land.*

"And he gave him (Abraham), *none inheritance*, no, not so much as to set his *foot* on." (Acts 7 : 5.)

"By faith he *sojourned* in the land of promise, as in *a strange country*, dwelling in tents with *Isaac* and *Jacob*, the heirs with him of the same promise. These all died in faith, *not having received the promises.*" (Heb. 11 : 9, 13.)

Meantime we leave them to excogitate the puzzle until (d. v.), we resume the subject in our next number.

THE MILLENNIUM, OR THE AGE TO COME. By a Presbyter of Massachusetts.

This is the title of a little publication placed in our hands. Its object is to prove that our Lord Jesus Christ will reign personally on the earth for one thousand years, or during the millennium. This proof is given mainly in the language of Scripture, and is very successfully set forth. The author then goes on to show the character of the events to transpire during the millennium; and closes with setting forth the practical effect this subject should have upon us. The matter is presented in an interesting and forcible manner; and altogether the work is well worth a perusal. It would be an excellent treatise to place in the hands of any who have not attended to this subject. It will be found among the advertisements on the last page of the cover.

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The Prophetic Times.

Vol. II. DECEMBER, 1864. No. 12.

Special Contributions.

RELIGION IN THE UNITED STATES.

It is worthy of remark that those Christians who look for the promised Milennium before the coming of Christ to effect it, base their hopes, with great uniformity, upon what has been achieved in this direction by this country, and upon what it is destined to achieve. Such are fond of speaking of this as a "Christian country," and of its "Christian civilization." We beg to suggest a few thoughts for their consideration.

1. The number of professing Christians of all evangelical denominations, in this country, is proportionately less now than a few years ago. Said a worthy minister, not long since, to the writer: "This country is relapsing into heathenism." The remark was made after a careful comparison of the census tables of 1860 with those of the previous decade. It was discovered that the number of evangelical Christians is relatively diminishing. The increase of the church is considerably behind that of the population.

Does this look like the gradual subjugation of even this country to Christ? And where else is the record more favorable, or the promise more hopeful?

2. It cannot be maintained that the standard of piety is higher now than formerly. On the other hand, since the war began, there is mournful evidence of desolation and decay. And proofs are being sadly multiplied of a diminution of respect among high and low for the church, and those that minister at her altars.

3. The view in question, lamentably and inexcusably, overlooks the true relation between Christ and the world. "He that is not for me, is against me," is the standard by which all that professes to belong to Christ must be tried. And is this nation "for Christ," either in its councils, its policy, its principles of action, or its avowed aims?

What would be thought, for example, of a member of Congress bringing his Bible into the Hall of Representatives, and insisting upon discussing every proposed measure in the light of God's word? How unworthy and absurd to call that a Christian state in which the vast majority do not even confess the name of Christ, much less practise his commands,—in which the name and authority of the Lord Jesus is not recognized in the fundamental law; where an appeal to the word of God in the national councils would be regarded as out of place; where Judaism and Mahomedanism and Spiritualism are tolerated equally with the religion of Christ.

4. It is to be observed that our Lord gives no maxims for the government of worldly states. Neither do His Apostles. And why? Because they do not regard the existence of Christian states as possible, until the coming of the Kingdom of God. The Lord Jesus will own no state in which He must reign on a divided throne. In the days of His flesh He was tempted with such an offer. His prompt rejection indicates what should be the position of the church, through all this dispensation, in respect to these worldly kingdoms. For the "god of this world" still "deceives the nations," and leads them "captive at his will." And

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through all the history of the Church, he repeats to her the temptation of her Lord. Would that, like her Divine Master, she scorned the offer.

The Lord, and those inspired to speak for Him, take for granted that no "Christian state" is possible until His kingdom is revealed, in which He alone shall be exalted, and "every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father." Between this kingdom of the future and those states which are now administered according to the maxims of this world, there is no compromise.

We cannot but believe that one object of the fearful calamities God has sent upon this nation, is to destroy this dangerous fiction in the minds of His people. We call it dangerous, for nothing so effectually perverts in the minds of Christians the true idea of the coming kingdom, and weakens their hope of it, as the vainglorious delusion that they are to achieve this golden age without the coming of the Lord. This explains why there is so little patient waiting for His "appearing and Kingdom."

Let Christians be warned in time. For nothing is more certain than that God will spare no pains to break up an error so fraught with danger. If His people will not hope for the coming kingdom, they will be forced to do so by destructive judgments, far more severe, upon those objects which now divert their hope. It has been the grand aim of Satan to foist his substitutes for that Divine kingdom upon the attention and affections of the church, until she has well-nigh lost her hope. His final and most successful effort in this direction, is yet to be made. The world, and alas! the visible church is well-nigh ripe for it. The kingdom he has been preparing to usurp the place of Christ's, the mock millennium he has been so long promising, is at hand, and he whose coming is after the working of Satan, the false Messiah—the world's "Coming Man" of Destiny—will soon be revealed, the new Saviour and Restorer, *instead of* Christ, the *Anti*-Christ, after whom all the world shall wonder. To fix now our hope of the kingdom upon any worldly state or system, is to anticipate and to prepare to receive the great Antichristian idea of the last times, and to expose ourselves to the judgments by which it will be destroyed. B.

THE KINGDOM OF HEAVEN.

OFTEN as our Saviour dwelt upon the Kingdom of heaven—for it is the great theme of his parables and teaching—frequent as it was the subject of discussion with the Apostles, we would naturally suppose that it would be the great subject for the pulpit, and the theme for many an article in the papers. That as it is in the Bible, so it would be with Christians, the greatest of subjects. But how is it? I believe I may in truth say, I never heard a sermon on this subject. The theme seems to have become obsolete—the Gospel to have ceased to be "the Gospel of the Kingdom."

As I have seen reform after reform come to nought—as I have seen the various forms of government of man's devising proving failures—as I have seen man's boasted strength give positive evidence of its perfect weakness—as I have seen corruption everywhere, in all lands and nations, among the high and the low, in my own heart, and manifesting itself in the lives of others—as I have seen misery, misrule, wrong, oppression, deception, and every evil work extending itself in all places—no favored spot where Satan is not—as I have seen revivals succeeded by sad declensions, backslidings, and heart-wanderings from God—as I have seen that every earthly hope is liable to be blasted, and that every one who leans on an arm of flesh is sure to be disappointed—that everything earthly disappoints, I have more and more heartily cried, "Thy Kingdom come, Thy will be done on earth, as it is in heaven." Truly, all our hope is in God—in His taking everything into His own hands—in His establishing His own Kingdom and His own reign on the earth. There will then be a King who will reign in righteousness. Now, we do not expect such a thing. We do not expect a President to be even a righteous man, much less to rule in righteousness. I fear that a truly righteous man would receive few votes for President, and perhaps, the great mass would not submit to a perfectly righteous rule. It is a very rare thing

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for a nation to have a righteous king; and such are the influences that surround every throne, that it is well-nigh impossible for a righteous man to reign in righteousness. But when the Kingdom of heaven shall be established, a King will reign in righteousness, and princes will decree justice; right will be done by all to all, and God's will will be done on earth as it is in heaven.

But what are we to understand by the Kingdom of heaven? In our Lord's Prayer it is called "Thy Kingdom," because it is the Kingdom of God, by which name it is also very frequently called. God is the King; but what is the Kingdom? In the original Greek, it is never called the Kingdom of heaven, but always the Kingdom of the heavens. Now, why should it be called the Kingdom of the heavens? Before the introduction of sin, there was but one kingdom in the universe. That was the Kingdom of God, or the Kingdom of the heavens. It was properly called the Kingdom of God, for He was its King—its only King. It was properly called the Kingdom of the heavens, for it included every heavenly world.

But our earth, instead of remaining a loyal part of the Great Government of God, has revolted from Him. It has set up governments of its own—governments which are adverse to the Government of God. It has legislators of its own, who have framed laws which are frequently perfectly antagonistic to His laws. Earth is truly a revolted province. The whole world is in arms against God. It has submitted to the authority of God's worst enemy. He is its chief, its king, its head, its god. In this war against the King of the heavens, there will not even be an armistice, until the rebel governments are broken. (Psalm 2 : 8, 9), "Ask of me, and I will give thee (the Son) the nations (goyim) for thine inheritance, and the uttermost of the earth for thy possession. *Thou shalt break them (the nations) with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*" See, also, Rev. 2 : 26, 27; Dan. 2 : 44; Ps. 110 : 5, 6, et al.

But, desperate as is the state of things on earth, terrible as shall be the judgments visited upon the nations, yet there is hope. The rebellion will be utterly crushed—not the world crushed and annihilated, but the rebellion. To earth there will be a restitution. It will once more become a loyal province of the Kingdom. The word of God is pledged that this shall be. The Son of God has undertaken the work. He came to destroy the works of the Devil. (1 John 3 : 8.) The revolt of this province is the work of the Devil. He came to repair the ruins of the fall—to undo what Satan has done. Hence, all the prophets since the world began, speak of the restitution, and Peter speaks of times of restitution. (Acts 3 : 21.) But what is restitution (apokatastasis)? Scott says, the restoring of a thing to the state from which it has fallen. Greenfield, "The restitution of anything to its former state." Barnes, "To restore a thing to its former situation."

The restitution will not be instantaneous, for Peter speaks of *times* of restitution. It will probably be the work of the entire millennium, or thousand years. God is never in a hurry. He could have created the world at once; but in bringing it from its chaotic state to a merely advanced stage of creation, He was six ages (aiones). It is evident that earth will again be brought back to God; and the will of God will again be done on earth as it is done in heaven, for it is the Saviour's prayer, and He is always heard. It has been the prayer of the holy in every generation, and their prayers will be heard. It is, moreover, God's will, as revealed in the Scriptures. "The whole earth will be full of His glory." (Num. 14 : 21; Is. 6 : 3; Ps. 72 : 19.) Passages of Scripture might be multiplied to almost any extent.

TO THE AUTHOR OF A WELL-KNOWN WORK ON PROPHECY.

BRAVE watchman! waiting for the dawn,
Christ's messenger to men,
With Heaven-inspired intellect,
And angel-guided pen,—
I love thee—for thy skilful hand,
From off my darkened eyes,
Hath brushed the scales that half concealed
The gates of Paradise.

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Go, noble toiler in His field,
Prophetic pioneer!
Toil on, tho' wicked scoffers mock,
And *Christian skepties* sneer.
God has a work for thee to do,
As solemn as sublime,
Till the last angel's awful voice
Shall close the work of Time.

Explorer in God's precious mines,
Thy treasury unfold,
And with an antiquarian's zeal,
Seek richer veins of gold.
With faith unfaltering and serene,
With courage strong and true,
Search, 'mid the archives of the past,
For "things both old and new."

From each dust-covered niche of truth,
Long buried from our sight,
Bring out its rare and sparkling gems,
And turn them to the light.
Till those who sit in clouded homes
Shall catch their softened gleam,
And Care's dim shadows flee before
Their soul-pervading beam.

The "gift within thee" still improve
With more than limner's art;
And with thy bright "word-pictures" line
The chambers of the heart.
There, graven with thy magic hand,
There, beauty shall remain,
To animate, *console*, and CHEER,
Till Christ shall come again.

E. J. A.

WILDERNESS, Feb., 1864.

Selections.

THE ANTICHRIST.

HIS REVELATION YET FUTURE.

IN the twelfth chapter of *Revelation*, we read of "WAR IN HEAVEN."—"And there was War in Heaven; Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the Earth and his angels were cast out with him." This Prophecy concerning "War in Heaven" is introduced indeed in the midst of an allegory, and may in a certain measure be itself allegorical. Most likely it is so. But this is clear; Satan, the Devil who deceives the world, is declared to contest some point of serious import, in which the interests of mankind have intimate concern, the Angels of God being his opponents. He is overcome, and cast down upon the earth, and may no longer interfere except upon its surface. Whether the contest will be (as it were) army against army,—spiritual beings in array against spiritual beings;—or whether it will be, so to speak, he moral force of Heaven against the immoral force of Hell, we cannot know. But a contest—a war—there will be in some form or other, and Satan will thenceforth be cast down and confined to earth until the day shall come for his more trying bondage in the pit prepared for his millennial imprisonment. It would appear from many parts of Scripture, that the great Arch-Adversary carries on his work among the sons of men in our day, chiefly through the agency of his unholy Angels,* but in that day he will be forced to make this world his seat; and here, among mankind, will all his hellish force be concentrated. *Thus limited, the evil one will not be idle.* He will have great wrath, because he will know that he hath but a short time.†

What this conquered, but still wrathful one will do we have now to discover.

We venture an assertion before proof.—He will in the first place *reveal the Antichrist;* and then *use him as a mighty instrument for raising up a fearful power of evil.* He will reveal the Antichrist;—that is, he will *take possession of and energize a man, communicating to him*

* Ephesians 6 : 12. † Revelation 12 : 12.

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all he can bestow on our mortality, of fiendish power and craft.

"Ye have heard," said St. John, "that Antichrist (*The* Ὁ Ἀντίχριστος) shall come; even now there are many Antichrists;" but this shall be *The Antichrist.* This is a full title; it means, the *contrary of Christ.* The one set over against Christ, as it were in mimic correspondence, bearing out the peculiar details of Christ's position and offices in such a manner as to deceive and overthrow the faith of men. So at least the teaching of the Bible leads us to expound the word. For we find there, that, as *Christ* was a man indwelt by the Eternal God; so *Antichrist* will be a man indwelt by Satan; as *Christ* is the second person in the Trinity in Heaven (the Father, the Son, and the Holy Ghost); so *Antichrist* will be the second person in the Trinity of Hell (the Devil, the Beast, and the False Prophet);—as the Father gave not His Spirit by measure unto Christ; so will not Satan give his spirit by measure unto Antichrist. Thus A MAN—the CONTRARY OF CHRIST,—shall practice and prosper in the world.

But so astounding and terrible an assertion must not go unproved. However there is ample Scripture proof at hand.

I will first ask for your attention to a passage from the Second Chapter of the Second Epistle to the *Thessalonians.* The Apostle there tells us of a certain "*Man of Sin*" who must be revealed before the end shall come, and whom he calls "*The Son of Perdition.*" He speaks of him as one, "*who opposeth, and exalteth himself above all that is called God, or that is worshipped; so that he, as* God, *sitteth in the Temple of God, showing himself that he is God.*" Now we cannot fail to observe, that this proud opposer must be a man, yet to be revealed; for since St. Paul's day there has been no Temple of God, wherein such an one should sit. The Temple at Jerusalem is not: and no other Temple has succeeded it, to which we have received a sanction to apply so honored a distinction. *St. Peter's at Rome* most certainly can lay no claim to such a title with the feeblest ray of justice. Nor can we point to any church or other building in the world which might be singled out amongst its fellows as meriting the name. The Temple of God, therefore, which is spoken of by Paul, must be a temple yet to be erected. Now the only temple of which we read in Scripture as a temple for God's worship to be reared again, is that of which the full particulars are given by *Ezekiel.** But evidently no man of sin will sit in that Temple. It is the Temple of God pertaining to Jerusalem which will adorn Judea in the happy age of the Millennium, when righteousness and peace will reign triumphantly beneath the sway of our Emanuel's sceptre. But when Israel are restored to their own land, we cannot doubt that their first act will be to build their House for worship. Their occupation of the Covenant land would be as nothing, if their Temple, their ritual, and their sacrifices, were not present. Now, if—upon the old foundations—the children of the Covenant should rear the Temple and restore the old Mosaic ritual;—if there, the God of Abraham (although not acceptably, because without the faith of Jesus) should be praised; if the Word of God (although in part only) should be the word directing all the services and ceremonies; what could that Temple be with justice called, except the "*Temple of God!*" Nay, we remember how that even when the ancient temple reared by Herod on the old foundation laid by Ezra, was defiled by usury and hypocrisy, the Lord declared it was "*His Father's House.*"† And when the Lord was crucified and had been preached to, and rejected by, the Jews: the Apostles (being Jews themselves) did not cast off their reverence for the temple worship. To the Temple went up Peter and John at the appointed "hour of prayer."‡ There was Paul found in obedience to the Law;§ and thither he repaired from time to time "to worship" God.‖ To the Apostles (though the Temple service did not recognize the Saviour Jesus as the Son of the Most High), the Temple was no less *the Temple of their God and Father.* Indeed how could it have been otherwise? And how can any future building standing in its

* Ezekiel 40 to 48. † John 2 : 16.
‡ Acts 3 : 1. § Acts 21 : 26.
‖ Acts 24 : 11.

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place, erected after the pattern shown to Moses in the Mount, erected by Israel for the service of the God of Israel, be otherwise? for did not God say—when the first house was reared by Solomon—"I have hallowed this house . . . to put my name there forever; and mine eyes and my heart shall be there *perpetually*."* There can be then, I think, no doubt whatever that when Paul spoke of "the man of sin sitting in the Temple of God," he meant, that he should sit in a Temple to be reared and dedicated unto God, the God of Israel, in Jerusalem, where the Temple built by *Herod* was then standing, and where that by Solomon had stood in days of old: the Temple in which God had put His name "*forever*." This proud opposer then must be a man *yet to be revealed*.

But farther; He will *assume the position of God*. "He, as God, sitteth in the Temple of God, showing himself that *he is God*." And this he will do by a power not his own, for we read that his "*Coming is after the working* (κατ' ενεργειαν, *i.e.* after the in-working) of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness."

And again; *This man will be alive when Christ shall come;* for it is he "whom the Lord shall consume with the spirit of His Mouth, and destroy with the brightness of His coming."

Thus does the Apostle speak of one to be revealed,—"*that Man of Sin*,"—who will most certainly deserve the name of "*Antichrist*."

Now to the same effect is the word of *Daniel*. Let us refer to his prophecy, and see how accurately he and the Apostle *Paul* agree. In the eighth chapter we read of a vision in which the Angel Gabriel addressed the Prophet, saying, "Behold I will make thee know what shall be in the last end of the indignation." "When the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up: And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand: and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand against the Prince of princes; but he shall be broken without hand."*

But let us look for farther corroboration in the eleventh chapter of the same prophet. In this chapter we are carried through a course of events from the time of the Medes and Persians onwards, until the reign of a certain King, who, arising from a low estate—a vile person†—shall make a "league" with Israel;‡ "work deceitfully;" "enter peaceably even upon the fattest places of the province;" and do "that which his fathers have not done, nor his fathers' fathers; . . . . he shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate:" he shall cause the people who "do know their God," and "understand," to "fall by the sword and by flame, by captivity and by spoil: . . . he shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished." "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him. And at that time shall Michael stand up . . . . And there shall be a time of trouble such as never was since there was a nation;" and at that time shall the people written in God's book "be delivered," and the first resurrection shall take place.§

Thus *Paul* and *Daniel* agree accurately. They both present for our contemplation a "*man of sin*" to be revealed in "the last time;"—*a man claiming for himself the honor due to the Almighty, and exercising more than human power* because indwelt by Satan—a King, moreover, standing up against the Prince of princes, to be destroyed when He

* 1 Kings 9 : 3.

* Daniel 8 : 19–25. † Daniel 11 : 21.
‡ Compare Daniel 11 : 23 with Daniel 9 : 27.
§ Daniel 11 : 2.

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appears in glory—*an Antichrist*, therefore, indeed.

Now no man can assert that such an one as here is mentioned has yet reigned upon the earth. It is idle to speak of the Roman Empire, or Antiochus Epiphanes, or the Papacy. No one, surely, who will examine honestly what Paul and Daniel have predicted can be otherwise than well convinced that the King spoken of is a man of deep, dark mystery, who is *yet to be revealed.*

THE WISE AND FOOLISH VIRGINS.

BY THE AUTHOR OF THE "RETROSPECT."

It is obviously a most important inquiry to ascertain both the character and amount of that evidence the church may reasonably expect, upon which she can safely rest her faith in the immediate approach of her Lord. It must be manifest that if she already possesses the proper elements for the true formation of such a hope, and considers them insufficient for the purpose, from not understanding the signs of the times, and is thereby found in the attitude of looking for signs more palpable to be given, we cannot wonder if she be found in a state of unpreparedness, and should lose that reward the Lord brings with Him in the day of His appearing.

We hesitate not to say that such signs are given, and that we are surrounded with them; but we are equally convinced that they are only spiritually discerned; and, moreover, that if those signs are not recognized, no others will be given before the Lord Himself appears. Assuredly, there shall be other signs, and such tokens and wonders as may be more appropriate to the gross apprehensions of a people, who have proved themselves insensible to them in their more spiritual form; but they will only be afforded when their exhibition shall strike terror into the hearts of kings, and when the wise virgins, who have oil in their vessels, have passed into the bridegroom's chamber: for, if we mistake not, that midnight cry is at hand, if it has not commenced, which is not a note of warning and preparation, but the announcement of the actual appearance of the Lord Himself.

The parable of the ten virgins, preceded and followed by other parables of a similar tendency, is evidently prophetic of that condition of the church existing in the day of the Lord's appearing; and seems more particularly to be a further exposition of the preceding parable, which has express reference to that evil servant, "who shall say in his heart, My Lord *delayeth* his coming." Indeed, most of these parables assume a faith in the church in the coming of the Lord; and the tendency of the warning and instruction they contain is directed towards those who profess such a faith, but who are ensnared into a condition of unwatchfulness and unpreparedness by the protracted delay of the event.

The parable of the ten virgins is introduced by the significant announcement that "*then*" the Kingdom of heaven shall be likened unto ten virgins—that is, in that day when the Lord shall actually appear. We may, therefore, conclude that, unless we can find events passing in the church, obviously corresponding with the various intimations contained in the parable itself, it is not spoken to our generation, but applies to a future and more distant period.

A very slight attention, however, to the peculiar features of this remarkable parable, furnishes us with abundant evidence that it has strict application to our day and generation. It contains two announcements of the Lord's approach, distinct both in character and time: the first being manifestly a note of preparation, which necessarily involved an interval of time, expressed in the parable by the tarrying of the bridegroom. This note of warning issued from the bosom of the church at the commencement of the year day Sixth Vial. At that period, the almost forgotten hope of the church, in the coming of the Lord Jesus Christ, was extensively revived in Great Britain; and after undergoing as fierce a conflict as ever raged in the bosom of the church, was finally acknowledged, almost universally, as one of the fundamental principles of the Christian faith. The virgins obeyed the call, took their lamps, and professed to wait for their heavenly bridegroom. But it was needful that He should

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tarry, and whilst He tarried they all slumbered and slept.

We appeal to the conscience and experience of every reader, if he has not felt in himself, and discerned in others, that the liveliness of that hope has somewhat faded away?

It is a fact so generally acknowledged as to need no other argument in support of our application of this part of the parable to the condition of the church since that announcement was made, about the period 1820–5, at the commencement of the Sixth Vial. But when that time for preparation shall have elapsed, and whilst all the virgins are slumbering and sleeping, and none watching, there suddenly arises another cry in the midst of the night—not a note of preparation, but the announcement of His instant approach; and the event itself so speedily follows the cry that there is no time for any act of preparation, but that momentary one expressed in the parable by "the virgins trimming their lamps."

Without entering into any critical examination as to what the oil symbolizes, it is quite evident it signifies spiritually that which sustains and feeds this hope of the church; and, as it is clear there is no distinction in the parable, in the outward appearance of the two classes of virgins, until the moment arrived for them to meet the bridegroom, we conclude it would be difficult to attempt any identification of the class of men who are prepared for their Lord's approach; but we can furnish our readers with one test, by which they will be enabled to judge themselves, and one which we find invariably and most prominently notified in Scripture,—that it is not those who merely profess to be waiting for the Lord; but those, and those only, who "expect," "long for," and "love His appearing." Now, the consideration of this parable naturally suggests an inquiry: What class of persons in the church are signified by the five foolish virgins? It is quite clear, from the parable itself, that the foolish virgins do return with their supply of oil; and that their lacking oil when the bridegroom arrived, constituted the only difference which is said to exist between the wise and the foolish virgins, for they both alike slumbered and slept. The wise virgins had oil in their vessels when the bridegroom came—the foolish virgins procured it after; but still they then possessed it, though it was too late to go in to the marriage feast, for the door was shut.

This circumstance would seem to point out, that they represent that portion of the church who are not deemed worthy to escape those things which are coming upon the earth, and to stand before the Son of man; and if this interpretation be correct, the expression which our Lord is represented as using, in reply to their application for admittance, must be taken in that qualified sense, indicative of his knowledge of them, as a bride waiting for the approach of the bridegroom.

P. S., BY REV. M. BAXTER.—The above observations were written a few years ago by the author of the Retrospect, and strikingly harmonize with the views of Oldhausen, Rudolph, Stier, Bayford, Dr. Seiss, and others, as to the foolish virgins being pious persons, who lack faith in the immediate nearness of Christ's Advent, and who, therefore, will be left behind at the Anti-tribulation translation of the 144,000 Wise Virgins before the final three and a half years' universal Infidel Persecution. The increasingly prevalent opinion that Louis Napoleon will be the future Infidel Antichrist, coupled with the fact that he is already fifty-five years old, constitutes a strong reason for the necessity of augmented watchfulness. Let those who have hitherto had the eyes of their understanding blinded by the god of this world, seek for an application to their hearts of the blood of Jesus Christ, which cleanses from all sin, and by fervent prayer to the Giver of every good and perfect gift, and by pleading the merits and atonement of the great Mediator, strive to obtain a new heart and pardon for their iniquities, for "except a man be born again, he cannot see the Kingdom of God." (John 3 : 3.)

IN the language of Bonar, we say: "Weary of man's rule, we long for God's." Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man;—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's "will shall be done on earth, even as it is done in heaven!"

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Editorial.

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM. No. 3.

SPIRITUALISM causes men to depart from the faith in Christ. It denies all its leading truths.

1. A cardinal doctrine of Holy Writ is that of the resurrection of the body.

But what do the "spirits" teach? Their uniform testimony is, not only that the spirit escapes, at death, from the body, as the butterfly from the chrysalis, but *that the disembodied state is the final and perfect condition;* the body, at best, being a mere drag. This is a specimen of the manner in which they conceal the most dangerous error with a specious and thin varnish of truth. In all the "spiritualist" writings it is made a fundamental point to treat the literal resurrection of the dead body as the height of absurdity. Escaping from the body is, according to them, the turning point of liberty and happiness, which leaves all "grossness" behind; and the evolution of the spirit from the dead body is described by them as the "resurrection." On page 521 of his "Autobiography," Mr. Davis says: "To our inmost principles there is no Death. The Harmonial Philosophy is the Gospel of Nature and Reason." On page 90 of the "Philosophy of Spiritual Intercourse," he affirms that death is the resurrection, and quotes, in proof, from 1 Cor. 15: "It is sown in dishonor, it is raised in *glory;*" handling the word of God deceitfully. To a Christian such a quotation recoils upon itself; but not so in the case of those readers who have only a superficial and hearsay acquaintance with the Scriptures.

2. *The "spirits" deny retribution after death.*

This, say they, is a miserable delusion of antiquated theology. They teach that happiness is within the reach of every one, without Divine aid, and depends altogether upon the manner in which he "carries out the principles of rectitude;" and that every man is the sole master of his own conduct and destinies. They deny that there is a place of future punishment. And if, when professing (as they usually do) to admire the Bible, they are confronted with a passage which unmistakably declares that there is a judgment to come, and a place of torment, they have not the least hesitation to dispose of it summarily by flatly denying its *truth;* and this is their usual method.

The writer attended the death-bed of an humble believer, in one of our large cities. She lay in an attic, and her sole attendant was a faithful aunt, who had come from another town, for the purpose of waiting on her. Frequent conversations with the latter took place, for the purpose of inducing her to seek an interest in Christ. She professed to reverence the New Testament; but she was a "spiritualist." After the happy death of the niece, in humble reliance on the alone merits of Jesus, the writer made a final call on the aunt, and ventured another, and last, urgent appeal to her to flee from the wrath to come. But what was her reply? "Sir, I see that you are in earnest, and truly thank you for the interest you take in me. *If I believed as you do, I would become a Christian;* but I *know* that *all* will be happy after death. The 'spirits' have informed me that death sets us free from all our troubles."

Another case was that of one of the merchant princes of our American metropolis. He, too, was a "spiritualist;" and he thus expressed himself: "The hell of the Bible is a metaphorical representation of the natural consequences of a departure from the 'principles of rectitude,' or a proper life. The infraction of nature's laws is followed by pain. But look at this great city. Nine-tenths of its inhabitants are not Christians. A merciful Father will not condemn such a multitude to everlasting misery, just because they are not disciples of Christ." The "spirits" had told him so. But they forgot (on purpose) to remind him that both the City and the State provide, out of regard to the public good, a place of restraint, confinement, and punishment, for incorrigible

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offenders. He also knew that there is no other name under heaven given among men whereby we must be saved, but the name of Jesus; and that no man cometh to the Father but by him, who is the Way, and the Truth, and the Life.

3. *The "spirits" deny the innate wickedness in the heart of man,* and his natural enmity against God.

On page 477 of A. J. Davis's "Autobiography," we find the following: "Can you tell me, sir, in a few words," inquired the impatient citizen, "just exactly what you're driving at in your public lectures?" "Yes, friend, I can. First, I teach that by physical temperance *in all things* the soul is elevated in spirituality. Second, that by obedience to the laws of justice and harmony, the spirit of every man may become radiant with celestial light and perpetual inspiration. By reverencing and obeying the Laws of Nature as written upon the inner constitution, the human spirit may enjoy a heaven upon earth." (Query: Does A. J. Davis? Perhaps he never read the First of Romans, or, if he did, he found it nauseous.) He proceeds: "To grow up into goodness—to be true, and pure, and divine, and therefore happy—is the birthright and destiny of every human being. The Christian church says you can attain to purity only through its remedies; but the church has not destroyed war and slavery and licentiousness," (will the Harmonial Philosophy?) "though it has wrought with but little opposition for 1800 years."

The "Philosophy of Spiritual Intercourse," page 88, says: "There are no elements in the soul which can be proved to be intrinsically evil—no affections which entertain any real sympathy for unrighteous things. This position I know to be invulnerable. I am constrained to assert that man is a temple of the Holy Ghost, and the Holy Ghost is in man. It is positively unrighteous to term misdirection 'evil;' because the latter word is immersed in unphilosophical and erroneous associations. We are educated, in the past and present world-established church, to associate 'evil' with a 'devil,' or with demoniac beings, which are altogether mythological." And again, page 89, "Since there are no spirits—no angels or archangels—which have not had an *earthly* or rudimental origin; and since it is incontestably demonstrated that there are no intrinsically evil or fiendish principles, passions, or impulses, in man's interior nature, we are constrained to conclude that it is impossible that there should be evil spirits in any of the great realms of the spiritual universe. In this age of man's progression and development in the earth, *let the Oriental doctrine of 'total depravity' be banished from our midst. Surely no advanced mind now entertains a belief in that myth.* And inasmuch as the doctrine of 'total depravity' is false in the natural world, so the philosophy of the existence of evil spirits in the spiritual world cannot be true." On page 109, we read: "The human mind is, more than ever, the Lord of Creation." And on page 125, "I would say unto the reader, 'From everlasting to everlasting thou art' a child of God." And, again, in the "Autobiography," page 531, "Every innate desire will meet with ultimate gratification. The soul is no deceiver." (The heart is deceitful above all things, and desperately wicked.) On page 312, "We are self-existent and (self)-responsible beings."

4. *The "spirits" hate the Bible.*

In the "Autobiography," page 342, some one is made to exclaim: "When that book is published, I shall lock up the Bible in the drawer under the desk, put the key in my pocket, and preach the *angel-utterances* of the New Philosophy. The world must be *awakened.* Religious organizations are trembling and tottering with age. Decay is certain! Shining and speaking through these lectures is the mighty spirit of a struggling humanity. The spirit of Divine Love is misrepresented and crucified by modern churches of pride and power."

5. *The "spirits" deny the Atonement.*

In Mr. Davis's "Autobiography," page 378, we find his very ingenious "Chart (or Scheme) of the Universe." And what is the *highest* form of government mentioned in it? Natural-rightism. The drift of the Chart is the praise of human perfectibility; and by implication, man needs no Saviour; he needs only "development."

"Life in the Spheres," page 44, reads thus:

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"Did not Christ die for me?"

"No."

"Why was he sacrificed, then?"

"He died because the Jews were angry at his reformation, and treated him just as all reformers have been used since time began,—burned, crucified, murdered, by the mob, at the instigation of the priesthood." (We might be tempted to ask, then, what will become of H. Tuttle, or A. J. Davis, of Partridge, Brittan, Marsh, and the other Reformers, and Heralds of Progress, and Banner-bearers of Light?)

"Can he not forgive sins?"

"No. Every man has his own accounts to answer for. If he is a debtor, he is necessarily punished."

"Atonement false?"

"Yes. Christ suffers not for your sins. He is not a scape-goat on whom you are to lay your burdens."

(We ask the indulgence of our readers. In order to show the enormity of this latter-day wickedness, its naked horribleness must be unmasked.)

A trustworthy friend has communicated the following narrative:

"The 'spirits' are to 'speak lies in hypocrisy, having their conscience seared with a hot iron.' They do this to my knowledge. The word 'hypocrisy,' can apply to nothing else but a pretence of religion. This they will make in order to deceive the religious; but none of them will stand the test St. John institutes. 'Try the spirits,' he says; 'if they confess not that Jesus is come in the flesh, they are Antichrist,' *i. e.* against Christ. This does not allude to their confessing historically, that there is such a man, for they will confess that; but that which *the name Jesus* signifies, *the Saviour:* the Saviour in the only way, that of shedding His blood for the remission of sins. A friend of mine was about being deceived by them, because they said they believed in the Saviour. I told her to try them as St. John did,—ask them plainly, whether they believed that Jesus died for the sins of the world. It was a celebrated medium, who professed to be very pious, when with pious people. She would talk about bearing the cross, and of suffering for her belief—all to deceive. This friend, who wanted to converse with her deceased daughter through her, was assured that she was a believer in Jesus. I had tried to induce her not to go; but if she did, she promised me that she would try her faith in the Saviour, according to the test of St. John. She went; and had a satisfactory conversation with her daughter, as she supposed; for, she said, her very tone of voice was exactly imitated; and she was reminded of things which had happened, &c. The deception was so complete, and she was so anxious to believe that she had really communed with her daughter, that she did not want to be undeceived. But she had promised to make the test, and she did. At first the medium answered, Oh yes, she believed in Jesus; she thought He was a lovely character, and admitted that we ought to live like Him. But when she was asked whether she believed that He died for our sins, and that we have remission of sins through faith in His blood, she became angry, and said she believed no such thing. She was asked whether she did not believe what the Bible said on that subject? She said, No: that there were some very good things in the Bible, but there were a great many mistakes, too; and they didn't take it for their guide; they had higher instruction from the 'spirits.' This is but a single instance that I have known, where they confessed nearly all the truths of the Gospel, pretending to be very pious, until questioned on the subject of the vicarious sufferings of Christ; and that moment they denied the faith, and the whole framework of their deception was manifested."

6. *The "spirits" deny the divinity of Christ.*

They must do this; for if Jesus is divine, it follows, of course, that they are liars.

"Life in the Spheres," page 143, has the following statement: "Jesus Christ was the greatest of men. He was an exalted moralist, a profound philosopher, and possessed the energy to put all in action. So superior was He to common men, that in those superstitious times, it was natural for men to believe that the Deity had descended into Him, and that something marvellous had taken place at his

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birth." And on page 108: "While on *earth* he was *a perfect man*,—his body a model of symmetry, his mind harmonious and pure, his thoughts beautiful, his speech eloquent, simple, and grand. Christ, in the *spheres*, is a model of *angelic* perfection. If his form on earth was that of a perfect man, it was now that of a perfect angel. If his mind was for man a model, it was now a model for spirits. If his speech to man was eloquent and truthful," (He warned his hearers against hell-fire) "it was now grand and sublime. He discoursed to many eager listeners. Some of them were still imbued with the false ideas they had formed of him and his doctrines while on earth, and efforts were used to eradicate them. His teachings had lost all their pristine vigor by being clouded with bigotry, fanaticism, and superstition. Man forms a very incorrect idea of Christ from the evangelists." (Here the pretended lamb lets slip the dragon speech, and we hear the serpent hiss.) "He closed by exhorting them, whenever they had the opportunity, to descend to the lower societies and to earth, and to teach the doctrines of Nature."

"Now, I have seen Christ, whom I worshipped as God," said Marvin, in bewilderment; "and if ever a messenger came from the throne of the Great Intelligence, he is one."

"I presume he has dispelled all your ideas of his divinity?"

"Truly he has; and I cannot imagine how I could ever have believed so absurd a doctrine. I think I never did harmonize the three-oneness of the Godhead, but threw a mystery over it, which I thought sacrilege to touch."

But our limited space demands brevity. The wickedness of modern demonism cannot be conceived, much less properly understood, without a perusal of some of its text-books. At the same time it is so seductive, and clothed in such an attractive dress, and comes with such "deceivableness of unrighteousness," that it might lead astray the very elect. Its *millions of votaries* include a large number of persons who were once counted with nominal Christendom, but have departed from the faith of Christ. Were it always so outspoken as in the passages we quote, Christians would be put more on their guard; but as it is, they are lamentably too much inclined, when they think it worth while to bestow even a glance upon it, to pass over with *contempt*, this last and most subtle Satanic enginery. It is anything but contemptible. Where it fails to gain adherents, it effects no less an object, viz.: it lulls the Christian public into disbelief of the possibility of supernatural demon-communication. Having been thrown off their guard by their incredulity, Satan has full swing to mature his schemes against the saints, and the whole inhabited world.

To conclude this head, let us say that,

7. *The "spirits" teach* ALL *unrighteousness, and sugar-coat it.*

With consummate knowledge of fallen human nature, they conceal their venom under a vast mass of pompous transcendental diction, and praise of human virtue and perfectibility; and this makes it all the more deadly. In the following extracts they show their true colors.

They scoff at *revelation.*

"Revelation is" (say they) "scientifically shallow and superficial, being but a daguerreotype of the rude Hebrew mind. Respect it for the truths it contains, but not otherwise. Nature, then, is all that remains for our study to bring to light those laws which reveal the hidden ways of the Omnipotent mind."—"Life in the Spheres," page 129.

The "spirits" deny special providences.

"There is no special interference of Deity in the operations of Nature, of which man is a portion. The works of Jesus were accomplished by no special action and interposition of the Divine Mind, but by the legitimate progressive development of his own constitution." "Philosophy of Spiritual Intercourse," page 17. Page 22, goes to show that *repentance*, and faith in a crucified Redeemer, are unnecessary.

The "spirits" ridicule prayer.

"Popular theology and fashion term it a duty; philosophy and good sense consider it as a piece of mechanism, and a remnant of the ceremonials of the Patriarchal age."—"Philosophy of Spiritual Intercourse," page 35.

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The "spirits" ridicule Christianity.

"To be a consistent Christian is to be illiberal; and, on the other hand, to be consistently liberal, is to be an illegitimate Christian." Davis's "Autobiography," page 446.

The "spirits" hold up the Bible as the source of mischief.

"I have searched long and diligently, but have found no such heaven as the Bible describes. That book has undone me—utterly, irretrievably ruined me forever. I would that I had been born in a heathen land, and had never read its soul-destroying pages."—"Life in the Spheres," page 76.

The "spirits" are fatalists and pantheists, and deny freewill and responsibility.

"All things are governed by the absolute and impartial law of *necessity*. But who established such omnipotent laws, which so wisely govern matter? They are co-eternal and co-existent *with* matter."—"Life in the Spheres," page 108.

The "spirits" ignore the Holy Spirit.

"Harmonize your being; make this the object of your lives."—"Life in the Spheres," page 140.

The "spirits" hate the Sabbath.

"The Jews themselves were regulated by the lunar periods in all their religious and secular institutions and public meetings. In fact, the religious beliefs, forms, ceremonials, and sacrifices of that period were almost all derived from the Oriental Magi, the Egyptian Astronomers, and other erudite sages of the East. Such is the origin of the modern Sabbath. This I know; and therefore I realize none of that Sabbath-day sanctity which is so universally exhibited by certain credulous clergymen, and their devotional supporters."—"Autobiography," page 330.

The "spirits" deny the translation, as much as they hate the resurrection.

"Death will be experienced by all mankind as the years roll onward."—"Autobiography," page 349.

On page 489, Mr. Davis says: "I have no sympathy with any scheme of salvation which rests upon the teachings of any one book in the Bible, or out of it, nor yet on all books combined. On the contrary, I believe in the progressive growth and Harmonization of the whole human family. This universal growth, so far as I can, I will help to accelerate." And on page 522, he speaks of "the gradual emancipation of your affections from the *despondency* of popular *superstition*, and from the *slavery* of proscriptive *creeds*."

The "spirits" always deny the existence of heaven and hell.

"Heaven is a condition, but the spirit-land is a locality."—"Philosophy of Spiritual Intercourse," page 31. (Heaven is a place, and the spiritualists' Spirit-land is nonsense and lies. See above, under "Bible.")

"*This* is the *hell*" (mental misdirection) "so vividly impressed on the minds of the ancient seers and clairvoyants, which they supposed to be a lake of fire. You also here find heaven,—happiness of spirit. Where mind exists, it carries the capabilities of either state in its organization. You need not look beyond the grave for hell or heaven; they are with you all the time."—"Life in the Spheres," page 100.

Our readers may well grow impatient at this array of pompous nonsense and blasphemy combined. But such an exhibition is *necessary*, in order that they may see what an emanation from the pit the system of spiritualism really is; a system that has already fascinated millions; a system that has already undermined the foundations, and, when arrived at its full development, is about to pull to pieces the framework of human society. It is, therefore, highly important to become acquainted with its matchless deceivableness of unrighteousness, as well as with the great swelling words of vanity which it habitually uses; so that simple souls may be put on their guard. In its utterances there is, in almost every instance, a substratum of truth; but the superstructure of plausible transcendentalism is devilish throughout.

Of a truth, as was predicted, spiritualism does, indeed, cause men to *depart from the faith*. And yet we have only skimmed the surface of this abomination, because our limited space forbids more detail.

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Let our indulgent readers bear with us yet awhile, while we proceed to show how

The "spirits" hate and ridicule conversions and revivals. In the "Philosophy of Spiritual Intercourse," pages 93 and 94, we find the following:

"The speaker" (a clergyman exhorting impenitent sinners) "cannot awaken in the positive hearer false compunctions of conscience. He cannot convince the *honest* man that he is an 'awful sinner.' But another, who is very *negative*, rapturously pronounces falsehood after falsehood. He says: 'I'm under *Divine* condemnation,' which is not true. He says: 'I'm *inwardly* depraved,' which is not true. He says: 'I've been *always* a great sinner,' which is not true; for he was once an innocent child, and 'of such is the kingdom of heaven.' He says: 'God is angry with me,' which is not true; for 'God is love;' and bitter and sweet, or love and hate, cannot flow from one fountain. He says: 'God's Spirit is striving with me,' which is not true; for he is simply *psychologized* by the speaker. At last he calls aloud: 'Oh! I see the Holy Spirit,' which is not true; his vision is only affected by mental delirium tremens. And now, still moved by the controlling influence in the assemblage, he exclaims: 'Oh, thank God, I am forgiven,' which is not true, had he sinned; for no transgressions against Nature's laws can be forgiven; they can only be outgrown by personal progression and development."

In short, the organs of these seducing spirits have foreheads of brass, and they cannot blush. For we even find ("Autobiography," page 487) the following openly printed by them, in a letter from a former sincere and leading votary (Mr. Fishbaugh), whose eyes had been opened to the infernal nature of the Harmonial Philosophy: "I must say, that, after witnessing the disunity and confusion, and, in some instances, the positive malignity and wilful deceptiveness of 'spirits' to whom you and I both once looked for true guidance, they (the truths of the Bible) constitute my only hope for the salvation either of myself or of the world. *I feel that the time is fast approaching, if it has not already arrived, for the commencement of the death-struggle* between religionism and anti-religionism, Christianism and Anti-Christianism, Bibleism and Anti-Bibleism, *as connected with the modern spiritual unfolding.*" This witness is true.

On page 489, Mr. Davis replies: "With those conclusions I cannot at all harmonize." These "conclusions" are those which Mr. Fishbaugh laid down as fundamentally essential, viz.: 1. "There is no religion without loving, worshipping, and serving an ever-present God. 2. The Bible is a *Divinely* originated production, and in its own sense of the term, the Word of God. 3. The incarnation of Jesus Christ, belief in Him as the only Way, Truth, and Life, and an entire self-abnegation, and unconditional surrendry of ourselves to Him."

That thousands more of spiritualists than those who actually have become guilty of felo de se, have not taken refuge from the troubles of life in suicide, is a matter of surprise. All the teachings of demonism lead directly to it. There is, say the "spirits," no responsibility, there is no retribution, and the disembodied state is far superior to the life in the body, and connected with pure enjoyment, and soon purges away the imperfections which the spirit carries over with it. Mr. Davis himself relates ("Autobiography," page 473), that in a graveyard at Quincy, Mass., over the bodies of two self-murderers, there is this inscription: "In memory of John and Hannah Greaves, deluded by the writings of A. J. Davis." He says that when he saw it, he only "leaned on his magic staff," viz., equanimity. And in the "Philosophy of Spiritual Intercourse," page 157, in a foot-note, he has the hardihood to print the following: "It is sometimes thoughtlessly and recklessly said, in substance, by those whose minds are not elevated above prejudice and *selfishness:* 'Why, if I believed these things, as you profess to, I would take my fill of sin,—I would steal and murder; and, if I should get, in any manner, embarrassed or fatigued with life and sensual gratifications, would commit suicide, and glide into heaven.'" To this he is "impressed" to say: "If you had my faith, you would act altogether different. In the first place, you would not sin, because you would

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know that vice injures yourself, disturbs your neighbor, and brings misery and despair upon the soul. In the second place, you would not commit suicide, because you would know that *heaven is a condition of mind*, and not a locality. In the third place, you would strive to be a man of Principle." Such re-vamped pseudo-Platonism, a thousand times exploded and exposed, is the vain confidence and supposed remarkable discovery of the Harmonial Philosophers.

Professor Bush (as was natural for a Swedenborgian) was at first led away by the seductive combination of "philosophical" and "spirit-land" allurements. But on page 338 of the "Autobiography," Mr. Davis has the assurance to print the following: "On one occasion, at a later day, I remember that the ingenuous professor (Bush) avowed his belief, that while my 'gift,' as he termed it, 'was evidently managed and overruled by a certain providential intelligence which subordinated it to some important use,' yet, in respect to its treatment of the Bible, and several of its cardinal doctrines, the book would be an absolute enormity." Of a truth Mr. Bush knew whereof he affirmed.

And thus we see, too, how, in addition to their blasphemous denial of the Holy Scriptures, these demons and their infatuated tools, who promise liberty, and are themselves servants of corruption, have "a whore's forehead," and "foam out their own shame," as was predicted of them: twice dead; and, unless they repent, wandering stars, to whom is reserved the blackness of darkness forever. And it is in connection with the Lord's coming that their appearance was predicted.

"Spiritualism," by its own confession, AIMS AT NOTHING LESS THAN THE OVERTHROW OF EXISTING HUMAN INSTITUTIONS BY MEANS OF REVELATIONS FROM THE SPIRIT-WORLD; that is, from demons, professing to be angels of light. IT CLEARS THE WAY, AND PREPARES THE WORLD FOR THE WILLING RECEPTION OF ANTICHRIST, AND HIS VIVIFIER, SATAN HIMSELF. And therefore, before looking at the remaining characteristics, we say again, from the ground of our being: *Let all who love Christ, and wish to save their souls, avoid spiritualism as they would the pestilence.* To be identified with it is the shortest and most dangerous, because most flowery and enticing, road to hell. And to meddle with it, at all, is like throwing sparks near gunpowder. No man who comes within the outer edge of this whirlpool can tell but he will be drawn into its eddies, until he is engulfed in the vortex of the Satanic maelstrom.

My son, if sinners entice thee, consent thou not.

ADVENT-PREACHING IN THE NORTH OF IRELAND.

THE Rev. M. Baxter, who, in the zealous prosecution of his self-denying labors, has gone through the principal cities and towns of Canada and the United States, preaching *in the streets*, in halls, and in churches, the Gospel of the kingdom, is now engaged in the same work in the North of Ireland. Nowhere else has he met with such encouragement. The fruits of the great revival there are genuine and abiding. They are manifested in a great zeal for the salvation of souls, and in a great eagerness to hear the word of God, and to increase in knowledge, and not in "love" and Christian graces only. Young men who attend to "business" closely all the week, go forth to preach on sabbath-days and week-day evenings, wherever the Lord directs. Still more do they show that grace worketh effectually in them, by the noble *Berean spirit* they exhibit. When millenarian truth with its Scripture evidences is set before them, they readily embrace it, being filled with joy at the sublime prospect it sets before us.

Mr. Baxter continues firmly convinced that Louis Napoleon is fast ripening into the last personal Antichrist. Whilst believing, on the strongest grounds, that the advent of our Lord is imminent, and more especially so, the silent translation of those who have been called the Enoch saints, yet we have carefully refrained from any attempt to fix the exact chronological position in which we now are. We have sedulously abstained from doing so, because no positive and unmistakable epoch, fixed by a single prominent event, has, as yet, presented itself. We by no means assert that it will never be possible to do it. The rapture of the

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prepared living saints, would be a grand positive landmark. Nor less so, the establishment of a Jewish state in Palestine, under the protection of a seven years' covenant, with the monarch that will be matured to become the personal Antichrist. (Daniel 9 : 27.) This is the clearest prediction of the near future ; every attentive student of prophecy knows it to be sharply defined. Perhaps, it may *never* be possible to point out the day and the hour, either of the first or second stage of the advent. With regard to the year, the case is different ; although, as yet, we would not speak positively, or otherwise than with the greatest modesty.

A few years more or less will make no difference with regard to the truth, that the end of the age is *imminent*, no more than the *imminent* nearness of a family crisis is rendered *doubtful* by the uncertainty respecting the precise day of its occurrence.

To be *ready*, is always wise, and always commanded. Should the anticipation prove to have been too early, no harm can be done to any sober Christian mind ; for we read (1 John 3 : 3) that "EVERY ONE THAT HATH THIS HOPE *purifieth* himself, as Jesus is pure." But to the *unready* ones the advent is fraught with disastrous consequences ; whether to believers at the parousia, in the suffering of loss, or at the epiphaneia, in destruction from the presence of the Lord, and from the glory of his power.

We by no means assert positively, that Louis Napoleon will ripen into the Man of Sin. But we feel no hesitation in declaring that the question is one of the *utmost interest ;* and that the facts and evidences in the case are of such a nature, and so weighty, as would surprise those who have not inquired into them.*

The Final Apostasy is being matured so fast before our eyes,—especially through the man-worship of the day, and the working of the "seducing spirits" of "Spiritualism,"—that the public "showing" of Antichrist *cannot* be far off. We are to remember that the Final Falling away will come with all "deceivableness of unrighteousness," especially at first, and that not until Satan himself shall have personally and bodily energized Antichrist, will the Lawless One be fully developed.

In Mr. Baxter's view, no doubt remains on the subject, and he publicly announces that the Emperor of the French is the coming Antichrist. His treatise on this subject, Louis Napoleon, "Destined Monarch of the World," is very able.

From the Ballymena Observer of July 9, 1864 (the motto of which is "Truth without Fear"), we learn that a large concourse of persons assembled in the town-hall, to listen to Mr. Baxter's answers to the questions which Rev. S. J. Moore, a Presbyterian clergyman, propounded, in the name of the Christian public, relative to certain difficulties, which readily present themselves to minds not familiar with millenarian truth.

Were not our space so limited, we should be pleased to lay them before our readers, together with the answers.

Let us watch and pray always, that we may be accounted *worthy* to *escape* all the judgments that shall come to pass, and TO STAND BEFORE THE SON OF MAN. And let those *who are called to minister in holy things* remember, that the greatest promise in the whole Bible is made to those servants who, when He cometh, shall be found giving to the household *meat in due season*. May all such who read these lines be thus approved. This hope we understand to be the impelling power in Mr. Baxter's itinerant labors ; and we honor him for it.

O that *each* in the day
Of His coming may say :
"I have fought my way through ;
I have finished the work Thou didst give me to do!"
O that *each* from his Lord
May receive the glad word :
"Well and faithfully done!
Enter into My joy, and sit down on My throne!"

RETURN OF JEWS TO PALESTINE.—A number of Hebrew families, consisting in all of 187 persons, emigrating from Barbary to Palestine, arrived at Gibraltar, on the 22d July, and left the same night for Alexandria.

* It is our intention, from time to time, as the Lord shall permit, to lay some of them before our readers.

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THE

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REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. III.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—HEB. 10: 26, 27.

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"Behold, I come quickly."

REV. 22 : 12.

"FAITH has saved us, and the power of God keeps us in the faith and in Jesus Christ; but hope makes us grow and go forward and heavenward. Whilst the world hastens on to judgment in the pursuit of corruptible things, the Church, on the contrary, goes on towards glory. We ought, therefore, to attach ourselves every day more firmly to heavenly and imperishable things, which we find only in Jesus, living, and coming again to introduce us into the mansions which he has prepared for us. If we pursue this end, we shall in this walk with those whom Scripture calls *perfect*, and our conduct here on earth will be consistent with what the conduct of the children of God ought to be, in proportion to the strength of our expectation of the Lord. It is, therefore, necessary that the hope of glory, consequent on our justification and adoption, should be vivid, and built up on the Word of God, in order that our testimony may be that of the heirs of God and joint heirs with Jesus Christ."

"Even so, come, Lord Jesus."

REV. 22 : 20.

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The Prophetic Times.

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Special Contributions.

THE DESTINY OF OUR EARTH AND RACE.

THIS theme was considered, to some extent, in two articles, contained in No. 8 and 9 of the first volume. The first article considered the antecedent probability that the earth should be continued forever, and the race cleansed and made holy; but yet in the flesh, as Adam was, in the day of his creation, should be allowed to perpetuate itself in successive generations through eternity. The second article argued, for the same view, from a comparison of the state of the earth and race as they *did* exist at the time described in the first two chapters of Genesis, with the state of each as it *will* exist at the time predicted in the last two chapters of the Revelation by St. John. Since then the writer has not been able to resume the consideration of the subject. He desires now to do so; and in carrying out this purpose would call attention to some of those passages of Scripture which seem most clearly to sustain the view in question. It may be remarked before proceeding, that in regard to a matter lying so entirely in the future, and so *far* in the future, and not being, in any sense a saving or fundamental truth, it is not to be expected that we should be able to adduce in its support, any very decided and absolute statements of Scripture. No definite and absolute, "Thus saith the Lord," can be quoted on such a subject. We can only look to see it plainly implied. If we can show that it is a clear inference from certain passages of Scripture, and that these passages cannot be fairly and satisfactorily explained without admitting the idea now contended for, then we have all the Scripture evidence we have any right to expect on such a subject.

The first passage to which I would refer, as bearing on this point, is Genesis 22:17. Here, in the promise made to Abraham God says, "I will multiply thy seed as the stars of the heaven, and as the sand upon the sea-shore." Now there are figures which imply numbers without limit. And the figures which God employs in Scripture to illustrate His truth and His promises, never overstep the limits of the truth illustrated. The truth is always greater than the figure. If there is failure anywhere, it is always the figure that fails. The sand upon the sea-shore represents either an infinite number, or a number so nearly approaching the infinite, that we cannot distinguish the one from the other. It is a number which human arithmetic has no power to represent. But the descendants of Abraham have never reached any such number as this. Take the largest figures that have ever been used to represent the tribes of Israel when they were in their palmiest state as a nation. Multiply those figures by the number of generations which have existed on the earth since the day that Israel became a nation, down to the present day, and it will be a number very easily expressed and comprehended. Carry on the same calculation through any supposed number of years till the millennium comes. Do the same through all the years of that happy period, and the result will be the same. The number of Abraham's descendants will indeed be wonderfully augmented by the time this process

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shall have been completed. Still it will be a number easily expressed. Any intelligent schoolboy would be able, easily, to write out the figures, to enumerate them, yes, and even to form an intelligent idea of them. But how different it is with the sand upon the sea-shore! In the work of calculating this, we may employ, not a schoolboy, but the most skilful master of mathematics. Employ, if you will, Sir Isaac Newton himself. Yet even *he* would find no formula invented by which he could give expression to the number of grains found in the sand upon the sea-shore. It is the next thing to infinity itself. But how shall the number of Abraham's descendants be made to equal or exceed the figure here employed to represent it, as God's truth always does exceed the illustrations given us of it? Destroy the earth, and cut off the race from continuing and perpetuating itself, after any given number of centuries, and you never can do this. But let the earth remain, and let the race, with Abraham's seed and name distinctly preserved, continue and prepetuate itself in successive generations, "forever, even forever and ever," and then you reach the object contemplated. Infinite as this figure is in its far-sweeping circle, that which it represents will equal it. It will not be necessary to take the figure at a discount. There will be no allowance to make on the score of Oriental imagery. If there should be failure anywhere, it will be in the figures employed, and not in that which it represents. Then the promise will be accomplished in its most literal acceptation. Not "one jot or tittle" of it will fall to the ground; but really and truly, "as the stars of the heaven, and as the sand which is upon the sea-shore," even so will the seed of Abraham be multiplied. Thus we see that this passage cannot be fairly and satisfactorily interpreted, without admitting the idea of the perpetuity of the earth, and of the race that peoples it in the way now contended for.

The next passage to which I would refer, as sustaining the view of which we are here speaking, is Isaiah 9:7. Here the prophet is announcing the birth of that Wonderful Child, who as "the Mighty God, the Prince of Peace," was to "sit upon the throne of David, and to establish it forever;" and he affirms, concerning Him, that "of *the increase of His government* and peace, *there shall be no end.*" This is a very remarkable prediction. And what does it mean? In order to answer this question satisfactorily, it is only necessary to ascertain what constitutes "the increase of a kingdom?" It is not the enlargement of territory, and not the accumulation of wealth, but *the addition made to the subjects of the kingdom.* Now who will be the subjects of the kingdom promised to Christ in the passage we are considering? Not "the election of grace," "the church of the first-born," "the children of the resurrection," whom God is now gathering to Himself from among all the nations of the earth. These, *all* these, are to share the honor and glory of the kingdom with their triumphant Redeemer. They are "the people of the saints of the Most High," of whom Daniel speaks, chapter 7:27; and to whom he tells us that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given." They are to be "kings and priests unto God and the Lamb," and to reign with Christ, administering with Him, the affairs of His kingdom. And if this is so, then we must look elsewhere for the subjects of this kingdom. For it is hardly necessary to say, that the same persons cannot combine in themselves these two characters, or occupy these two positions. Those who are kings, reigning with Christ, cannot be the subjects of His kingdom. And if all the elect, chosen out of the successive generations of our race, down to the time of Christ's second coming are to reign with Him, the question is, over whom are they to reign? Who will be the *subjects* of that kingdom? If we suppose our race cut off and terminated, when "God shall have taken out the people" whom He is now gathering to Himself, you must have Christ and His resurrection saints administering a kingdom without any subjects, or you must *import* the subjects of it from some other world. But admit the idea that after God's grand educational process, now in progress, and which will be continued through the millennial period shall be completed, the stock of our race, then inhabiting the earth,

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and still in the flesh, shall have the taint of original sin purged out, so that according to the promise, "the people shall be *all righteous;* they shall inhabit the earth forever," and the difficulty is removed. We see at once where the subjects of the kingdom promised to Christ and His resurrection people are to come from. If our race is to be continued on the earth, according to the language of Scripture for "*perpetual generations,*" then we see at once the source from which the promised *increase* of Christ's kingdom—an *increase* which is to have "*no end,*" will come. It is difficult to see how this passage can be fairly and satisfactorily explained according to any suggestion of views which cuts off the continuance of the race. But admit the idea of its everlasting continuance, and then there is no difficulty in seeing how the kingdom promised to Christ may be, in the most strict and literal sense, a kingdom, "*of the increase* of whose government there shall be *no end,* from henceforth, even forever."

R. N.

(To be continued.)

IDEAS OF THE FUTURE.

THE FAITH OF THE ANCIENT GERMANS.

It was a beautiful and quiet July evening, at the splendid German watering-place of Baden-Baden, when I seated myself in the reading-room of the Victoria Hotel, and took up a little German book, entitled "Aurelia," dedicated to "His Royal Highness, Leopold von Baden," which professes to furnish the Pictures and Dreams of the ancient inhabitants of Baden and its vicinity. At the end, I found a brief account of the old German mythology, and anticipations with reference to the ultimate future of this world. Having read with particular interest what related to the latter point, I took the book with me to my room, and translated a few sentences for the readers of the Prophetic Times. They are as follows:

"Fearful signs are appointed to precede the great day. Six unexampled winters shall succeed each other; the snows shall fall, and the sun shall be darkened. Along with this, peace and righteousness shall vanish from among men, and death shall hold his harvest-time upon the fields of battle. Spirits shall come forth from the realm of the lightning, and unite themselves with all the enemies of God, for the purpose of fearful strifes, which shall bring low all those who contend with each other, both the gods and the enemies of God. And when these gods are exterminated from their present dwelling-place, the sun shall be extinguished, and the stars shall disappear, and the earth shall be overflowed by the sea. The world shall be set on fire. Then shall Allfadur come from on high, and enter into strict judgment with mortals. The good among them shall be brought to Girula, a happy and glorious city in the South, where everything overflows with blessedness; but the wicked shall be made to wander in the under-world.

"But when the old earth and heavens have been destroyed by fire, there shall appear a new earth and heavens, which Allfadur shall himself rule and govern forever. A new sun and a new moon, like those that were before, shall appear in the heavens, and walk the same path of their predecessors. Another race of men shall spread itself over the earth; fields and trees shall produce of their own accord, and peace shall reign forever; whilst in the under-world shall be the concentration of eternal night."

I do not give this as something to be believed. There are elements in it which accord not entirely with the Scriptures. But it agrees with the "sure word of prophecy," more than it varies from it. If it is of purely heathen origin, it shows, with other like ideas which floated in heathen minds in different nations, what were the general outlines of the primitive belief and revelation on the subject; and if it has come from a Jewish or Christian source, it is another testimony to the manner in which the holy predictions of the Prophets and Apostles were anciently understood. It is clear, that the plain utterances of the Saviour himself, bear out the leading particulars. Read, fallen angels for "gods," and Christ the Lord for "Allfadur," and Jerusalem for "Girula," and there remains not much else to be materially changed.

J. A. S.

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Selections.

JESUS THE TRUE SOVEREIGN.

BY WILLIAM LEASK, D.D.

Four great empires have successively risen upon the earth—the Babylonian, the Medo-Persian, the Grecian, and the Roman—in strict accordance with ancient prophecy. The last of them is now drawing to its end in its divided state of kingdoms. But a fifth is predicted, which is to be in extent and duration far greater than either of the preceding four, and in its laws and characteristics essentially different from, and infinitely superior to, them all. It is to be ruled over by One in our nature, but possessing none of our infirmities, and liable to none of our mistakes. In the days of His dominion the righteous are to flourish; war, cruelty, and oppression are to be unknown; and peace, brotherhood, liberty, justice, and joy, are to prosper in the earth. Wisdom and knowledge are to be the stability of His times. Intellect will then rise to a height she never reached before, without being bewildered by profitless speculations, or blinded by an irrational and godless infidelity: and men will be at last possessors of a dignity and power, a nobility and virtue, a godliness and truth, such as they never had before in the history of the world.

And all this will be in consequence of the character and supremacy of Him that shall rise to rule over them. Bad government has been the complaint of nations time out of mind. Bad government is the complaint of nations still. The complaint is founded in bitter experience and unquestionable truth. "The rights of the people," has been the rallying cry of many a sanguinary revolution; and when the revolution was effected, the people soon found themselves as far from their rights as before. And so will it be, O ye peoples and nations of the earth, until the Universal King shall take to himself His great power and reign. Ye comprehend not what your real rights are; and if ye did, ye are not yet in a state to use them; or rather if ye did, ye would turn your eyes to heaven, and look, and perhaps pray, for the return of the true Sovereign. The throne of iniquity which frameth mischief by a law can have no fellowship with Him. The purpose, therefore, has been announced: "I will shake the heaven and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2: 21, 22.) "I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." (Ezek. 21: 27.) "See that ye refuse not him that speaketh," writes the Apostle. "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12: 25–29.) The King of this strong, immovable, and permanent kingdom, which is to succeed the kingdoms that have all been subject to revolutions, is Jesus Christ the Lord.

Concerning His qualifications for this pre-eminent authority, we have more than faith to instruct us—we have undoubted fact; and fact, too, of the most complete and satisfactory kind.

Take first His present position. We see not yet all things put under man, as David had affirmed, writes Paul: but we see Jesus, "who was made a little lower than the angels for the suffering of death, crowned with glory and

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honor; that He by the grace of God should taste death for every man;" or to arrange these thoughts according to our mode of speaking. We see Jesus, who was made a little while lower than the angels, on account of the suffering of death, and having by the grace of God tasted death for every man, crowned with glory and honor. This reading accords both with the fact and with other Scriptures. Jesus is now superior to the angels, so that He was only a little while lower than they. He was not crowned with glory and honor as man until He had tasted death for every man. And the glory and honor with which He is crowned was on account of, or as a reward for, His voluntary sufferings unto the death. Hence we read, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philip. 2:5–11.) Again: "He raised Him from the dead, and set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1:20–23.)

Thus, then, we see not yet all things put under man, but we see all things virtually put under Jesus, the Son of Man, man's representative, man's Lord. The 8th Psalm is therefore not narrative, but prophecy; and it will be literally fulfilled when all things shall be actually put under Christ, and when the song shall be sung, "O Lord, our Lord, how excellent is Thy name in all the earth!" The Apostle sees, in the present position of Jesus Christ, the pledge of His universal dominion, and of the fulfilment of the Father's design to give man pre-eminence, in the person of his Lord, over all mundane things. We have lost our supremacy, and have to fight every inch of our way. We have to toil with the earth before it will yield us bread and water. We have to struggle for our lives against countless diseases; we wrestle every hour against death itself, and at last it conquers. Our general supremacy over the world, the beast of the field, the bird of the air, and the fish of the sea, is maintained only at great hazards and by great exertion. We require all the aid of skill, understanding, energy, art, science, and gold, to maintain our precarious and constantly disputed power; and even if we had everything else in perfect subordination, we cannot cast out Satan, we cannot put an end to death. But we lift our eyes to the heavens, and by faith see One who took part of flesh and blood—laid hold of our nature—that through death He might destroy him that had the power of death that is, the Devil. So completely has He done this, and so certain, consequently, is the resurrection of all men, that Paul expressly says, "Our Saviour Jesus Christ hath abolished death." (2 Tim. 1:10.) The resurrection will be the triumphant proof that death is abolished, and the power of Satan forever destroyed. And the position of Jesus in heaven, who was dead and is alive again, and alive in our nature, is so positive an evidence of this, that we may triumphantly cry by anticipation, "It is done!"

Secondly, Jesus is qualified to be the universal King, because He is immortal. If any mortal man were to grasp the sceptre of the whole earth—if it were really possible that such should be the case—how long would his sovereignty continue? At any hour it might terminate by the stroke of death, without any guarantee that his successor should be able to hold the reins of such a government for a single day. But a King whom death cannot assail, and who has all in subjection under Him, has a qualification for such a glorious

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throne that no one else can have. The Jews saw the force of this, and understood it, and correctly too, to be one of the grand characteristics of the Messiah. Hence, when Jesus spoke of being lifted up from the earth, they instantly caught the words as if He had thereby given up His claim to Messiahship. "We have heard out of the law," said they, "that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is the Son of man?" Like many other persons, both in ancient and modern times, they believed part of the truth, but not the whole. They believed that the Messiah should be the universal and immortal King, but they explained away those passages which predicted His humiliation, sufferings, and death. They were "slow of heart to believe *all* that the prophets had spoken." They exulted in the thought of the power and glory of the immortal Prince, but could not bear the picture of the atoning Lamb led to the slaughter; just as the majority of modern Christians rejoice in Christ crucified, but turn away with a look of incredulity when told that the Lord Jesus shall be literally King over the world which has been redeemed by His death, and of which He is unquestionably the owner as the Son of Man. But the Jews were right in what they believed. "They had been so taught by those who interpreted the law to them," says a popular commentator; that is to say, he suggests that the law had been misinterpreted. No such thing. The interpretation was correct, for it was literal, as the predictions referred to required. Such passages as the following occur in the Old Testament, and to them, doubtless, the people referred when they said: "We have heard out of the law that Christ abideth forever." "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." (Psalm 89:35–37.) "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." (Psalm 72:7, 17.) "The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek." (Psalm 110:4.) "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6, 7.) "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." (Micah 4:7.)

Such passages as these formed the authority of the Jews for maintaining the deathless continuance of the Son of David, the promised Messiah; and so far from misunderstanding them, they apprehended their proper import; and the Jews of this day receive them as did their fathers, and are looking for the coming of Christ the King, with an earnestness well fitted to put Christians to the blush.

Thirdly, the perfect righteousness of His character qualifies Jesus for universal sovereignty. Terrible have been the sufferings of nations from the injustice, cruelty, and tyranny of kings. Irresponsible despots, having the lives and property of their subjects at their disposal, have caused such agony, that the hand of the regicide has been deemed the hand of a saviour. The death of the oppressor, either natural or by violence, has often been the only hope of the down-trodden people, and even that was a source of hope only in cases where it held out the prospect of a change of dynasty or revolution.

For the sake of illustration, suppose some royal tyrant the crowned monarch of the whole world, and that from the rising to the setting of the sun all peoples were entirely subject, in soul, body, and property, to his imperial will. Why, the very thought makes one's flesh creep; and makes one thank God that for the present,

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at least, the earth is divided into many empires, kingdoms, and republics. Some of them, thanks be to God, can consequently breathe unbidden, and think aloud, and call their persons and property their own. God had great mercy in store for mankind when He confounded their language at Babel, and consequently scattered them abroad on the face of the earth, so as to make a universal empire under any imperfect man totally impossible. But all this was provisional. He has greater mercy still in store for men, when He will destroy all local oppression, by uniting all nations under the one sceptre of the perfectly righteous, just, merciful, and benign Jesus. His ever-blessed name is the sure pledge that His reign will literally justify those glowing encomiums which the seers of Israel and Judah pass upon it. He will not oppress the poor, nor wrest righteousness in the judgment seat. His executive will never do violence to the interests of truth and equity. Men will not cry for more liberty when He shall be King over all the earth. No such word as slavery will be known during that long and glorious era. No widow will continue to urge an unjust judge to avenge her of her adversary. Revolution will not be needed; for there will be no desire to change either the Ruler or the mode of government for another. Hear one testimony to prove this truth: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11: 1–9.)

What a sublimely beautiful anticipation is this! and how earnestly should we long for the time when the scenes predicted shall be realized in fact beneath these smiling heavens! The day will come, though skeptics sneer, and worldlings laugh, and Christians doubt. The day will come, for the prophets of God saw it in vision, and have pictured its leading features on the enduring page. The day will come, for the world needs such a sovereign Ruler as Jesus; and the Father hath appointed Him to judge the world in righteousness, because He is the Son of man. The day will come, for the righteous Lord is only waiting for the times which the Father hath put in His own power. The day will come: the souls of the martyrs are expecting it; the dead in Christ are waiting for it; the children of God are looking for it; the seed of Abraham are anticipating it; all creation is groaning for it; the powers of evil dread it; and the adversary is filled with wrath, because he knows it will shortly burst upon the world, and end his power forever!

Finally, we have evidence in what He has already done, that our Lord is qualified to fill the throne of all the earth. He is no untried Prince. Multitudes, both in heaven and on earth, have known Him long, and love Him much, and trust Him entirely. Many have laid down their lives for His sake, and many now living are ready to do the same thing at a moment's call. But this they would not do if there were the shadow of a doubt left respecting who and what He is. His history is before the world, and men have read it through revolving centuries; and generation after generation has taken it up, and admired the marvellous narrative. Congregations of people in many lands, and in every generation for the last eighteen

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hundred years, have associated together, and adopted the name of "CHRIST," and voluntarily pledged themselves to His cause, whether it should lead them through good or through evil report, and have chosen of their brethren to teach and to preach His doctrine, and publicly to worship Him as their common Saviour and Prince. The maintenance of His authority and ordinances, the diffusion of His truth, and the circulation of His history, whatever the cost, the risk, or the danger, have been their objects. They were satisfied that all this was a duty, and they felt it both a pleasure and an honor. He had done so much for them, that they could not do less for Him. He had done so much for the world at large, that they wished all its inhabitants to hear the joyful news. He had, for the first time in the history of mankind, perfectly kept God's holy law—magnified it in the sight of heaven and earth—redeemed men from its curse—brought in everlasting righteousness—set His heel upon the head of the serpent that deceived and overthrew the parents of the race—exhibited eternal truth in all its native brilliance and healing power—voluntarily suffered unexampled sorrows, and submitted to a vicarious death—and proved His right to bear the majestic name of the Resurrection and the Life, by conquering death in its dark dominions, and rising from the dead on the morning of the third day. That He has done all this, and much more than all this, millions of living men are as certain as they are of their own existence.

Who, then, so worthy as He to possess the kingdom and the greatness of the dominion under the whole heaven? God and Man, Prince of the kings of the earth, Fulfiller of law, Saviour of the lost, Friend of the needy, Righteous Judge, Conqueror of Satan, Destroyer of death, Son of Man, True Adam, Heir of the world, take to Thee thy great power, and reign; and with one voice we shall cry, Amen, and Amen!

"Come, then, O King! o'er all thy works rejoice!
Come, then, and finish thy sublime designs!
Come then and banish from the waiting earth
The vestiges of ruin! Take thy power,
And wield it over man! Assert thy right
To everlasting royalty; and make this globe
The fairest star throughout the universe!
And when Thou comest, Lord! remember me!"

THE COMING TROUBLES.

A FEW WORDS OF SOLEMN WARNING.

AN almost universal opinion prevails that extraordinary events, greater than any we have ever yet seen, are at hand. (Matt. 24:14; Isa. 2:10–19; Hag. 2:6, 7.)

Believers! The signs of COMING REDEMPTION gather thick around us. (Matt. 24:14–33; Dan. 12:4; Mal. 3:1; Luke 21:25, 26, 28.)

Salvation is offered to all (Isa. 55:1; Matt. 11:28), and "*whosoever will*, let him take of the water of life *freely*" (Rev. 22:17; John 6:37); but it is promised only to Believers, through faith in Jesus Christ. (John 3:16.) "*Behold, now* is the 'accepted time;' *Behold, now* is the 'day of salvation.'" (2 Cor. 6:2.)

The GREAT TRIBULATION, a time of unexampled intense trouble (of which that in Matt. 24:21; Mark 13:19, 20, primarily fulfilled at the siege of Jerusalem, about A.D. 70, was but a type) *may* (*will*, it is believed) soon commence. Our gracious Lord *commanded* us (Luke 21:35, 36) to "watch and pray, that we may be accounted 'worthy to escape'" it. His people, therefore, may hope to be spared, either from that tribulation altogether, or from its full severity, or to be taken out of it, or to be assuredly kept safe even in passing through it; and they may humbly supplicate to have part in the FIRST RESURRECTION (Rev. 20:6; Phil. 3:11), when all the dead in Christ shall be raised with spiritual bodies, and His living people, who, through grace, are expecting (Heb. 9:28), loving (2 Tim. 4:8), patiently waiting (Rev. 3:10; James 5:8; 2 Thess. 3:5; Zeph. 2:3), and praying for (Phil. 4:5, 6; 1 Thess. 5:17, 20, 23), *His second coming*, shall be taken up, clothed in a moment (1 Cor. 15:51, 52) with spiritual bodies; and all these will together meet the LORD *in the air*, and thenceforward, wherever He is, be forever *with* HIM. (1 Thess. 4:17; Rev. 21:2, 3.) This taking up of the living *may* be on the

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very day you read this; *will, probably*, be soon; and *will, certainly, be sudden*, and by most people, quite unlooked for.

For the comfort (and for the sake) of those of God's people who shall not have been so taken up, it is revealed (Matt. 24:22) that this time of intense trouble shall be shortened; and, as it was declared by Him (Isa. 26:9) that "when His judgments are in the earth, the inhabitants of the world will learn righteousness," out of *the* great tribulation an innumerable multitude (Rev. 7:9, 14),* having been purified, and made white and tried (Dan. 12:10), shall be added to the saved, and evermore dwell with Christ.

In the midst, or at the ending of the tribulation, THE LORD, with His mighty angels (2 Thess. 1:7; Rev. 19:14), and with all His saints (1 Thess. 3:13; Jude 14; Zech. 14:5), will descend *to the earth*, to save His people, the Jews, previously restored (chiefly in unbelief) to their own land, and their allies, and also to destroy His enemies at "the battle of that great day of God Almighty." (Rev. 16:14; 19:11–21; Ezek. 38; 39; Dan. 11:40–45; Joel 3:9–16: Zech. 14:4, 5; Isa. 18; 66:15, 16; Jude 15.) Then Popery and Mahometanism and the foretold "Man of Sin" (2 Thess. 2:3–8), having been destroyed with the brightness of His coming, Satan will be bound for 1000 years; and, the purified earth being inhabited by the Jews, and portions of other nations spared at the end of the tribulation, *the* MILLENNIUM *will commence, during which vast numbers shall be converted and saved.* (Is. 2:2–5; 11:1–10; 24:23; 25:1–9; 59:19–21; 60:21, 22; 61:10, 11; Matt. 13:43.)

At the end of the 1000 years, Satan having been loosed, a portion of mankind will be again deluded into open rebellion against God, who will then finally destroy Satan and all His enemies, and *Then cometh the end.* The rest of the dead will be raised, the last judgment take place (Rev. 20:5, 8–12), and the eternal state of all mankind, of perfect bliss, or (oh! awful alternative) of unutterable woe, will be unchangeably declared.

Still, we are spared, and we live in a day of privileges beyond any past age. How great consequently are our responsibilities! Let us attend to *present duties.* (Matt. 24:42, 46.) Are *we*, indeed, true believers? Then let us look for the more abundant fulfilment of God's gracious promise of a large outpouring of the Holy Spirit (Joel 2:28–32; Hos. 14), to prepare us better against the great tribulation, and for the coming of Christ. Let us be really in earnest in sending forth (with prayer) the Bible and faithful ministers, at home and abroad to Jews and Gentiles, and be more diligent in working for Christ, for "*the night cometh.*" Let us no longer *love the world;* but, striving to be increasingly watchful, prayerful, humble, loving, peaceful and joyful,—seek, in the dependence on the power and grace of the Holy Ghost, to live above the trifles of the day; to exhibit a calm and holy sobriety, remembering "THE LORD IS AT HAND." From a sense of *realized pardon*, let us labor more diligently for Him who has loved us and redeemed us, with the ransom of His own most precious blood; cultivate more close communion with JESUS, and more continually abiding fellowship with the Father and the Son through the Holy Spirit: and, because "the Gospel is to be preached in all the world as a *witness* to all nations, and then shall the end" (of this age or dispensation) come (Matt. 24:14), let us, as we, through grace, *long* for His appearing (2 Tim. 4:8), and seek to be made humble instruments in removing every obstacle to the fulfilment of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Tit. 2:13, 14.) Surely He comes quickly. Amen. (Rev. 22:20.) "AS A SNARE SHALL THAT DAY COME ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH."

"WATCH, THEREFORE, AND PRAY ALWAYS, THAT YOU MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN." (Luke 21:35, 36; 1 John 3:3.)

* This great multitude are declared to be taken, not merely "out of great tribulation," as in our authorized version, but "out of THE *tribulation, the great one.*"—*Gr.*

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THE MORNING DAWNS.

BY S. BATCHELOR.

Dawn of morning! is it near?
Night so long, the way is drear;
Do the signs of day appear?
Yes, morning dawns.

Time declares Earth's years grow old,
That the last is nearly told;
Signals mark night's hours enrolled;
The morning dawns.

Lo, the "worse and worse of sin,"
Speaks the truth in battle din;
Darkest hour when day begins,
And morning dawns.

Justice will not always wait;
Truth is knocking at the gate;
Judgment day! Sinner, too late;
But morning dawns.

Voyagers make their reckoning tell,
Skilful pilots show it well,
Time foretold to thoughts impel,
Of morning dawn.

Sounds come from the watchman's tower,
Heralding the coming hour;
Gospel herald, speak with power,
Of morning dawn.

War-clouds gather,—nations rage,—
But the last they soon shall wage,
Filling up the sacred page;
The morning dawns.

Come, Lord Jesus, quickly come,
Gather thine elect ones home,
Never more in sin to roam
Bright morning dawns.

A JOYFUL DISCOVERY.

A poor old woman, who has read her Bible and loved it for forty years, came the other day, looking for some help to bring her to see her only child—a married man—before she should die. We gave her some assistance and instruction. She then asked us if we *knew* that the Lord Jesus Christ was to come to this earth again?

We said, "To be sure; that is the joy of His waiting Church."

"Did you ever hear," she said, "that if we are alive when He comes, we'll be lifted up without dying, to meet him in the air?"

We said "Yes."

"Well, dear, that's the joyfullest thing I ever heard—the pleasantest news I ever read, except salvation's joyful sound," said the old creature. "Long as I'm reading the Word of God, I never read that sweet news before; and sure *the world does not know it.*"

We said, "No, nor does the world care about it."

"Well, dear, I just want to see if my son and grandchildren is livin', and be ready to meet the Lord when He comes again, for He may come any minute; and oh! it would be a great mistake to have the notice of His coming before our eyes all our lives, and yet be taken unawares."

Reader, do you believe that Christ is coming. And if you believe it, *are you ready to meet Him.*

Editorial.

THE PRESENT ASPECT OF EUROPE

AND PROBABLE INDICATIONS OF THE NEAR FUTURE.

With this number of the Prophetic Times we commence our third year. By the help of the Lord we continue to this day. His providence opens for us a wider field, and we feel impelled to increase our zeal and efforts in sounding the cry, "Behold the bridegroom cometh, go ye out to meet Him." It is not for

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us to forecast the events that shall immediately herald His appearing. Our duty is to stand on our tower and "watch, for we know not the day or the hour wherein the Son of Man cometh." "Blessed are those servants whom the Lord when he cometh shall find watching; and if He shall come in the second watch, or come in the third watch and find them so, blessed are those servants."

Another year has commenced, and we are so much nearer the long looked for and eventful day of the Lord's coming. His providence is fulfilling prophecy. It is our duty and privilege to note the signs of the times as He unfolds them. The last year, which opened with wars and rumors of wars in Europe, has passed away without the convulsions and agitation that seemed to be so near at hand. The clouds that lowered there have been lighted up, and the muttering thunders stayed. In the lull of the tempest, the hearts of many begin to persuade them that the storm has passed. A time of peace and prosperity, instead of war and tribulation, is looked for, and planned, by the kings and rulers of the earth, that take counsel against and not of the Lord. France continues to prosecute her ambitious designs. Although defeated in the project of a Congress of Sovereigns for the preservation of peace, Napoleon has managed to keep Europe, in the main, protected from the scourge of civil war. The affairs of Germany have assumed a new aspect. The bonds of friendship, if not alliance, between the despotic sovereigns, seem to be closer and firmer drawn. The Russian Autocrat, with his Imperial consort, has visited France, and received caresses. The Schleswig Holstein and Danish questions and quarrel have received an unexpected solution. Plans are said to be entertained for a new division and balancing of the German powers, by the annexation of Northern Germany to Prussia, and Southern to Austria, their sovereigns to assume the titles of the Emperor of the North and the Emperor of the South, and to have a joint ministry, and a common capital in Frankfort with a single Parliament for all the German States, and a condition stipulated in case of male issue of the one Imperial house becoming extinct, for the consolidation and unification of the whole in the other. The consent of France, it is rumored, has been given to this arrangement, having been secured by the promise to her of the cession of all the land west of the Rhine, while Italy is to receive Venetia, and Russia the Polish districts of Austria and Prussia.

Italian affairs are reported to have been adjusted by negotiations between the French Emperor and Victor Emanuel, so secretly carried on as to be spoken of, by Papal advocates, rather as a "conspiracy" than a concordat. The perplexing question with France has been, how to evacuate Rome without sacrificing the Pope, so palpably and offensively, as to rouse the sacerdotal party at home. The abuses of the Papal Government in Rome, have remained, notwithstanding all remonstrances. The Emperor has become weary of the *non possumus* of his Holiness, and will leave him to the protection of the Italian king, of which procedure, the priests say, that "the wolf has promised to take the best care of the sheep." Left to his own feeble resources and the protection of his heterogeneous forces, the evacuation of Rome by the French troops will prove to the Pope the most formidable evil. It is no pleasant prospect for him to be left alone with his dear Italian children. The arrangement has led to prognostications of the complete downfall of the temporal power of the Pope. Russia objects not to the plan. Nor does Garibaldi; nor will Spain or Austria, it is said, attempt to interfere with it. The result may be, that in two years time the usurping bishop, with his triple crown, claiming to be King of kings and Lord of lords, will have lost his temporal dominion, and become but an ecclesiastical or spiritual head of the Roman Catholic Church. The "National Committee" of Rome proclaims, "We shall respect the Bishop of Rome, while we get rid of the most ferocious of governments" by such an arrangement. "We shall thus preserve the Church to the Papacy, restore Rome to the Romans, and accomplish the regeneration of Italy." It is worthy of notice, as a remarkable coincidence, that by such a solution of the vexed Roman question, the Papal

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power, in the year 1866, will be shorn of its temporal authority, which may, in part at least, signally characterize the completion of the 1260 years, counting from A. D. 606, when, by the decree of the Emperor Phocas, Pope Boniface III was constituted Ecumenical Bishop, who thereupon undertook to exercise an authority never known before or claimed by any within the Roman Empire. (See Bowers's History of the Popes, vol. i, page 426.)

Expectation has long been directed by many to the year 1866, as destined to be an eventful year. Others have thought that doubts and difficulties of a chronological character prevent an accurate estimate, and allow a range of four years from 1864 to 1868, for the eventful period now confessedly near at hand. But what shall be the signal event, all are by no means agreed. Some have thought it might be the coming of the Lord; others the return of the Jews to their own land; others the repetition of revolutionary scenes in Europe like those of 1848; and others still some new and more blasphemous phase of Popery, destined through the despotic ascendency of France, to develop the infidel king. It is not for short-sighted mortals, whatever may be their sagacity, to interpret positively in circumstantial history, predictions yet unfulfilled; especially where the prophet has not related the circumstances in detail, but left gaps, as it were, between strongly marked epochs and events, the filling up of which in Providence must remain until they occur, mere matters of conjecture, or at least of inference, suggested or aided by the careful adjustment and harmonizing of the different converging lines of prophecy. When Pio Nono fled from Rome to Gaeta, and while the guest of the King of Naples, many confidently believed he never would revisit the Vatican, but would be the last of the Popes. But Providence falsified such conjectures. Yet the means of his protection, viz., the support of Napoleon and the French troops, have actually, though gradually, prepared the way for depriving the Pope of his temporal power. Present indications of Florence becoming the political and military capital of the Italian States, confederated under the government of Victor Emanuel, and of Rome's becoming but the seat and centre of idolatrous ceremonies and influence, cannot fail to attract the attention of all observant of the hand of Providence. Twelve years ago when in Rome, and eight months subsequently when in Constantinople, just prior to the Crimean war, we expressed the conviction, that not until the death of Pio Nono,—the religious puppet then and since managed or manœuvred and kept in place and power by rival and jealous Antichristian sovereigns—should we look for any great signal and strongly marked events, that would change the relations of Papal countries in Europe, break up the old state of things, and destroy the balance of power, so long and carefully watched and guarded by despotic sovereigns? The popular conviction also began to be current that the present would be the last of the Popes, whatever might be the events that should arise. His life has been protracted beyond expectation; and though often reported to be near his end, he still continues. More than ever, within the last three centuries, are the cardinals, ecclesiastics, and devotees of the Papal power, devoted to its interests, and determined to insist upon the supremacy of Rome. Pio Nono and his court, have staked all their hopes on the zeal and fervor of their revived and intensely stimulated idolatry of "the immaculate Virgin," displayed in the solemn announcement of her immaculate conception, equally miraculous with that of the blessed Redeemer; and in the prayers, processions, offerings and adorations by which they seek to honor her. Mariolatry has culminated, and is now in the very zenith of its ardor. Ere long it is destined to receive the stunning blow of God's avenging hand. It may come in a way not at all looked for. Whether France and Austria shall be involved in contests for the creation and control of a succeeding Pope, or the maddened and misgoverned people of "the eternal city," shall become more than ever exasperated, we would not venture to predict or even surmise. But we should not be surprised, if ere long Rome itself should perish, and the cry of "Babylon is fallen, is fallen," should be heard throughout the earth. The Ottoman and Papal powers, the two great apostasies of Islamism and Roman-

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ism, Infidelity and Idolatry, are both manifestly nearing an eventful crisis. What if the literal destruction of the city of Rome, in whatever way accomplished, should lead, to the partition of Southern Europe and the Orient among the despotic powers; the establishment of Jerusalem as the religious centre of the Greek and Latin Churches; the resettlement of Palestine, the influx of Jewish wealth and population; and to the Satanic elements, of infidel and atheistic rationalism, idolatrous superstition, and blasphemous denial of the Son of God, being combined and harmonized in "the beast that ascendeth out of the bottomless pit," to make war against "the witnesses of Christ, and overcome and kill them" in the last terrible persecution, when "their dead bodies shall lie in the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified?" We venture not confidently so to affirm, for we wait for Providence to be the expounder of prophecy, and not any theory. Yet it is worthy of note, that France still keeps her eye on Syria, and Russia on Palestine. The former is constructing a military road over Lebanon, like that of Mount Cenis, and has already attempted to spirit the Pope from Rome and establish him at Jerusalem, the detection of which plan, it is said, proved the occasion, some years ago, of the Pope's uneasiness, and demand upon the French Emperor for the removal of the French troops from the city of Rome. English capitalists are attempting to construct a railroad from the foot of Mount Cassius to the Euphrates, and be ready for emergencies.

What to do with the Pope is the great question of the day and of the hour. It has perplexed the Emperor of France, perhaps more than any other. It can not long remain *sub silentio*. Our Lord and Saviour Jesus Christ, in due season, will solve it by His providence. We need have no painful solicitudes or alarm for the future. It may be that He has the honors of martyrdom to award to yet others of his faithful witnesses. What have we to fear who wait for His coming? The kingdoms of the world—however "the kings of the earth set themselves, and the rulers take counsel together against the Lord and his Anointed, saying, 'Let us break their bonds asunder, and cast away their cords from us,'—are to be broken with a rod of iron, and dashed in pieces like a potter's vessel, ere this demand upon the Father is made for the heathen to be given for His inheritance, and "the uttermost parts of the earth for His possession."

Happy will it be for our own beloved land, if as a nation we be not involved in the guilt, and entangled in the condemnation, of the Antichristian nations of Europe. Whatever is our guilt—and our crimes are many and great—we have not yet, as a nation, apostatized from the profession of the Gospel, either into infidelity or idolatry. True, there has been a manifest growing defection in the land, but not universal and fatal, from the purity and simplicity of the Evangelical faith, by the denial of the Deity of Christ, of the necessity and reality of His atonement, and of regeneration by the Spirit, of man's utter inability to save himself by any doings, deservings, or sufferings of his own, and of the sole and all-sufficient way of justification by faith in the perfect righteousness of the Saviour of sinners. Theories and vain disputes, too, about the nature of inspiration, have, to an alarming extent, been undermining, in the minds of many, the absolute and infallible authority of the sacred Scriptures as the word of God. "Oppositions of science, *falsely so called*," have entered the sanctuaries, and claimed to be the interpreters of the Divine oracles; and a natural religion, even worse than the Deism of Lord Herbert, because disguised under the teachings of Christianity, is supplanting the Evangelical faith; and, denying the Lord that bought us, scatters broadcast among us the seed of Heathenism. Unitarianism, an apostasy akin to Mohammedanism, or the Deism of the Turks, German Rationalism, another phase of Infidelity, Judaism a malignant blasphemy of the Lord Christ, and Popery or Romanism, a ferocious persecuting Idolatry, are all at work corrupting the public mind and conscience. How far they may extend, and with what power prevail, it behooves all Protestants

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of the Evangelical faith, to inquire; and watching with prayer, and laboring diligently by manifestation of the truth to the consciences of their fellow-men, in a walk and conversation according to the Gospel and in the Spirit of Christ, endeavor to counteract and overcome. Denial and resistance of the supremacy of the Lord Jesus Christ, whether by those bearing authority, or among the masses of a people, are the prolific source of lawlessness and despotic will, subversive of the peace and order, the safety and well-being, of the social state. We have not, however, sinned beyond recovery. We greatly need the Spirit of God in copious effusion upon our land, to turn men away from their avarice, oppression, and increasing corruptions. The multiplication of Christ's faithful witnesses among us, who constitute a nation's safeguard, a general revival, reformation, and a revived and increased respect for law and the Divine ordinance of government, will secure for us the protection of the King of kings, and the blessings of peace and prosperity. May that blessed Spirit be poured out abundantly from on high! God be praised, that amid the terrible scenes of warfare, and bloodshed, and desolation, from which as a nation we have suffered so much during the last and previous years of the ferocious Rebellion which treason has organized, there are unmistakable proofs of the guardianship of His providence over us, leading to the hope and confidence that He will not break us to pieces as a potter's vessel, but purge us and preserve us a light in the earth, even amid the darkness predicted that shall cover Antichristian lands, before He shall come to execute His terrible judgments, and take the ends of the earth for his possession. The day of our nation's deliverance dawns upon us. Be it our duty and delight to hail the brightness of His rising. With the Constitution of our Federal Government amended so as to forever abolish everything like oppression, and also to rid that instrument of its atheistic feature in its present non-recognition of God, by introducing into it a declaration of His existence and providence over us, and doing honor to the name of Jesus, which is above every name—which last amendment to the preamble of the Constitution, we rejoice to see so earnestly and extensively urged by Christian people of different Evangelical denominations—we fondly hope that our beloved country shall be found in a right posture before Him, to secure escape for us from the devastating tempests already hurtling in the horizon of the Old World, and destined, ere long, to sweep with destructive fury the people that oppose His rights and the sovereignty of His throne.

Our readers, we trust, will bear a word from us in relation to our work, and be induced to increase their co-operative efforts.

We mail about nineteen hundred copies of the Prophetic Times monthly, including those which are sent abroad.

We are not self-sustaining. The recent advance in paper and printing has increased our printer's bills nearly 30 per cent. We have received quite a number of donations during the year; and should these continue, and should our subscription list increase as it has done during the past months, we will just about pay our way. Of course this only includes the printer's and binder's bills; those who labor in editing and managing the work receive nothing. We will still have to depend, therefore, on the friends of the cause for support by donations, until our subscription list shall be considerably increased. We are endeavoring to extend the circulation in Great Britain, and send 100 copies every month to a publishing house in London, acting as our agents. Everywhere our serial seems to be favorably received, except by scoffers. It is a necessity in this country. We have been surprised to find so much literature published in England upon this and related subjects, while in this country there is so little. G. D.

A TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM, alias SPIRITUALISM. No. 4.

2. THE second grand mark of the latter-day seducing spirits is, that *they bring doctrines of demons.*

This is an unmistakable characteristic. Their

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whole teaching rests on this, viz., *communications from the spirit-world.*

They say that hindrances have always existed to a free intercourse between men in the flesh and the world of spirits; and that only of late years (beginning at Rochester, in New York) *have means been found to remove them*, and the mind of men in a proper condition to receive the communications; and that now, these communications must be made general, and by them universal blessings will be ushered in. The unseen world, they teach, consists exclusively of happy spirits, except such who still have an earthly element clinging to them; and are, as yet, temporarily, unenlightened and unrefined. These spirits, they say, overflow with philanthropy, *and now come forward to enlighten and help suffering humanity, in its "rudimentary" condition.* By following *these teachings*, the whole world will be restored to prosperity and happiness. They communicate through the so-called "spiritual circles," in the first instance; and when the votaries are more advanced, they become "writing" mediums, and finally receive direct inspirations, which they communicate by the voice. They desire that the intercourse with spirits should become universal, because it would show man his *true destiny*, and make everybody happy.

Their teaching is also the doctrine *concerning* demons; because they deny the existence of angels, either good or bad, saying that the souls of men are angels, and none others; and that it is the spirits of departed men who wish to communicate. Now we know that the word "daimon" (or demon), in Greek always signifies, not "devil," as our version usually gives it, but a ghost, or departed spirit of a *man.* And hence these teachings are, indeed, "doctrines of *demons.*"

They are such, also, because of their tendency to exalt *selfs;* in diametric opposition to the fundamental Divine law of love to God and man as supreme. And selfishness is the fundamental law of Diabolism. The glory of God the wandering demons of "spiritualism" hate, and seldom mention except to deride; but they are full of the praises of pretended natural and socialistic perfection.

And again, the teachings of "spiritualism" are doctrines of demons, because they are always intent upon prominently holding up to ridicule the idea of the existence of *evil spirits. No such, say they, are in existence.* Nothing but an effete superstition leads men still to think so. How then can "spiritualistic" communications, in any case, be bad, or mislead? The "spirits" are only anxious to *do good* to mankind. How wrong, therefore, in men to refuse to listen to their best friends!

And lastly, these seducing spirits are demons, because their doctrines not only deny Christianity, and uphold the vilest pantheism and socialism, but are brimful of HATRED AND BITTERNESS *against the Gospel of Christ.* Here they show their true nature: "What have we to do with thee, thou Jesus of Nazareth?"

They demand, as we have already said, that the *will* shall be surrendered implicitly to *their infallible* teachings. *They are preparing the way to make the world what it will be after Satan and his angels shall have been cast out of the aerial spaces into the earth, during the three and a half years of the Great Tribulation* viz., a *pandemonium. Now*, they communicate from the aerial regions, as they themselves say; but, *then* (which they are careful not to say), the bottomless pit will be opened (Revelation 9), and they will come out in the smoke, in the shape of supernatural locusts, under their king Apollyon, or Apoleon, the Destroyer, to the number of 200,000,000.

Let us listen awhile to their speech.

"The fear of a fabulous Devil is, even at this advanced period of civilization, much stronger in timid and 'undeveloped' minds, than the love of truth and Deity. And the consequence is, that whenever the inhabitants of the spirit-world strive to manifest themselves to the inhabitants of the natural world in which we live, . . . they are afraid to receive the spirits in their homes, lest they be not angels from heaven, but agents of the supposed King of Darkness, who has mythologically been invested with such terrific power and influence. But the time has now arrived, when the two worlds —the spiritual and the natural—are prepared

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to meet and embrace each other on the middle ground of *mental freedom* and *progression*. And those who are most advanced in individual refinement, harmony, and spiritual truth" (*i. e.*, most thoroughly demonized), "will gladly receive and philosophically interpret every communication which may emanate from above." (Philosophy of Spiritual Intercourse, page 46.)

"Such minds cannot possibly stop short of the accomplishment and establishment of an actual *commerce*" (the italics are his), "between the natural and the spiritual worlds, as between Europe and America; and in this, the higher sphere of sciences, love, power and intelligence, are making every effort to assist them." (Idem, page 59.)

"There are no absolutely evil or false spirits in any department of God's beautiful universe." (Idem, page 87.)

A special, grand communication, given in New England, and written in unknown electrical characters, is thus interpreted. "Our society desires, through various mediums, to impart thoughts." And another: "Let all nations be gathered together, and let the people be assembled; let them bring forth their witnesses, that they may be justified; or let them hear these things, and say it is truth." (Idem, page 60. A Parody of Bible Truth, and Coming Events. Isaiah 43 : 9.)

Again, these wandering spirits, speaking lies in hypocrisy, and glorifying corrupt human nature, exhort thus: "To the end that all may become recipients of heavenly messages, let all begin to form true characters, to adopt correct habits, and to live just and noble lives." (Idem, page 70.)

"I was assured," says Mr. Davis, "that the time was now" (1859) "past when these new things would have been ignorantly termed demonism, enchantment, or witchcraft." (Idem, page 79.)

And again (page 81), "Since this method of sensuous communication has become satisfactorily established, whereby spirits can address the *material* senses of their earthly friends, great numbers in this sphere are constantly, and with enthusiastic joy, imparting thoughts and affectionate sentiments to mankind." (Query: why did they never know this way before? They "know" and "know not." Or, rather, God restrained them up to this time, but now relaxes His hold a little, that the depravity of man may be seen to reach its culmination.)

On page 91 we read that "All evil is but imperfection tending to its ultimate perfection. The material senses, here, discover to us, and innumerable *facts* demonstrate, that the doctrine of evil spirits is fabulous; and to the rightly educated truly religious mind, it is blasphemous, and prejudicial to the progression of thought and intelligence."

Lecture 25 of No. VIII, The Great Harmonia, and No. III, The Seer, is "A brief exposition of the Satan which tempted Jesus of Nazareth." (Which one is it that illuminated the Harmonial Man?) On page 92 of the Philosophy of Spiritual Intercourse, we read: "*Perfect passiveness* is necessary that we may obtain truthful and reliable communications; and when these conditions are not fulfilled, a disappointed experience reminds us that we have violated and deranged the prescribed laws of these communions." On page 386 of the Autobiography, we find the statement that "spiritualism" is "the Gospel of Nature's Divine Revelations." On page 479, "spiritualists" are called "The Evangelists of the New Dispensation." On page 519: "We hail the promulgation of the Harmonial Philosophy as a New Era in the world; and by faith in cause and effect we prospectively see the day when, through its influence, the discordant powers and principalities of this world will become ONE KINGDOM OF LOVE, WISDOM, AND HARMONY." (Thus Satan promises a parody of the millennial kingdom which he knows now to be so near.)

Page 521: "The Harmonial Philosophy is the Gospel of Nature and Reason." On page 385 we read: "The interior wisdom of Jesus, formerly, and of *our living prophet now*" (A. J. D.), "prove that a spirit is in man." What blasphemy and unmeaning twaddle! No wonder that these false Christs cry out too (page 389), "Reform! for the kingdom of heaven is at hand."

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The Prophetic Times.

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Special Contributions.

THE DESTINY OF OUR EARTH AND RACE.

(Continued from page 3.)

In our last number we argued the perpetuity of our earth, and the race upon it, in successive generations, forever; because unless this be so, the promise made to Abraham of a posterity as numerous as the stars of heaven and the sand upon the sea-shore could never be realized, and also because the promise made to Christ, that there should be "no end to the *increase* of his kingdom," renders this absolutely necessary.

The next passage adduced in support of the view now contended for is Isaiah 66: 22: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your *seed* and your *name* remain." This is, perhaps, the strongest passage in the Bible, in its bearing on this subject. Its testimony is very clear and very conclusive. Here we have the new heavens and the new earth described as in existence. This carries us far out, beyond the time of Christ's second coming. The resurrection has taken place. The number of the elect is accomplished. The judgment is passed. The everlasting kingdom of the Son of Man is established in the earth. The crowns reserved in heaven, as the rewards of the ransomed, have been distributed to them. "The dispensation of the fulness of times" is come. Our earth has entered on its final stage of blessedness and glory. And as we take the passage before us as our point of view, and stand and gaze upon the earth in this period of its final development, we find existing in it a state of things in which the distinction between Jew and Gentile is kept up. Israel, as a nation, are occupying their own land, and are still retaining their own peculiar and distinctive name. "As the new heavens and the new earth, which I will make, shall remain, saith the Lord, so shall your seed and your name remain." This is a promise made to Israel as a nation. It cannot be wrested from them in any fair, honest handling of God's word. Now, if this promise is to be fulfilled in the renewed earth, it follows, as a matter of course, that our race must be existing then in a condition of being entirely different from that to which the redeemed of Christ, in their resurrection state, will attain unto. The Apostle teaches us most distinctly and emphatically that their condition of happiness in Christ is one in which all the earthly distinctions of sex, or name, or nation, are forever done away. "For in Christ Jesus"—this describes the unity into which believers of all ages are brought, in which they will abide forever—"there is neither Jew, nor Greek, neither male nor female, Barbarian, Scythian, bond nor free, but all are one." (Gal. 3: 28; Col. 3: 11.) This will be true of the whole election of grace, the Church of the first born, gathered out of all nations. Now go forward, with the condition which the Apostle here describes, to that period in the future which Isaiah has in view in the passage we are considering from his writings. When the new heavens and the new earth are made, and the resurrection saints are established in their everlasting portion, there will be nothing found in *their* condition answering to the prophetic language in the passage before

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us. There will be representations there, indeed, from all nations, but no national distinction will remain among them. No trace of Israel's seed or Israel's name will be found there. In the new heavens, where "the children of the resurrection" will dwell, all such distinctions will be done away. But in the new earth, possessed and peopled by the stock of our race, made perfect, indeed, but not attaining to the resurrection, and still in the flesh, as Adam was in the innocence of his creation state, we find a condition of things in which the language of Isaiah may receive an exact and literal fulfilment. There, national distinctions will still remain. Successive generations of happy and rejoicing people will follow each other, and Israel's seed and Israel's name will continue while the new heavens and the new earth shall endure. Thus the promise will be accomplished in which God pledges his word that they shall be "an *eternal* excellency—a joy of *many generations*." (Isaiah 60 : 15.) This passage was just quoted to round off the sentence with, and yet it furnishes an argument strongly confirmatory of what has gone before; for this, too, is a promise to Israel; and this, too, belongs to the period of the new heavens and the new earth. It shows us that Israel, as a distinct people, will be in existence then, that that existence will be eternal, and that during the continuance of that existence there will be successive generations of inhabitants peopling the earth.

The next argument I would adduce in support of the view here taken is from those passages of Scripture which represent the redeemed of the present dispensation as "the first fruits" of our race. There are two passages of the New Testament to which I would here refer. One of these is James 1 : 18 : "Of His own will begat He us, that we should be a kind of *first fruits of His creatures*." The other is Rev. 14 : 4 : "These were redeemed from among men, being *the first fruits* unto God and the Lamb." There is a reference, in both these passages, to one of the Levitical ordinances of Moses. Before the harvest was gathered, the Israelites were required to take a sheaf of the grain, and present it for an offering before God. This sheaf was called "the first fruits of the harvest." It was considered as specially holy, being set apart peculiarly to the service of God; and after this sheaf had been properly presented, the harvest was gathered in. It is to this Mosaic institution that there is a reference in the passages above quoted. There all Christian people, —the entire Church of the first born,—the whole election of grace, under the present dispensation, are spoken of as "*the first fruits unto God and the Lamb*." And the application of this language, thus made, teaches us two important things. One of these has to do with the people of Christ, and the other with the race from which they are taken. Believers are represented by the sheaf, which constituted the first fruits. That sheaf was taken to the sanctuary, and there dedicated to God in a peculiar manner. Its character and destiny was entirely different from that of the rest of the grain in the field, which the reapers gathered in. And this is the case with the people Christ is now gathering to himself. They are "a chosen generation—a peculiar people." They are specially consecrated to God, and stand in such a relation to Him as no other creatures will occupy. "They are *the first fruits* of His creatures." And then the use of this language teaches us a most important truth respecting the race from which these first fruits are gathered. When the sheaf of the first fruits was presented, it was a pledge that *there would be a harvest*. That single sheaf was not all that the field was to yield. The grains gathered into that sheaf were but as "a drop in the bucket;" but as one grain of sand to all upon the ocean's shore; but as a unit to infinity, compared to the innumerable grains which the reapers would gather from the harvest-field. And if the whole Church of the first born, all the redeemed of God from Abel down to the resurrection, constitute only the one sheaf of the first fruits, then we must look elsewhere for the harvest, of which they are the promise and pledge. And where shall we look, if it be not to the race purified and perfected, and put in possession of the earth forever? If the continuance and propagation of the race be cut off at the time of the resurrection, then the figure we are now considering fails. We have the sheaf of the first fruits, indeed, but there is

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no harvest to follow it. That sheaf is not a promise or pledge of anything.

And then there is another thought suggested by this subject. The condition and destiny of the sheaf of the first fruits were wholly different from the condition and destiny of the rest of the grain that made up the harvest. They sprang, indeed, from the same stock; they grew in the same soil, and ripened by the same influences. But the first fruits were taken to the sanctuary, and set apart to high and holy uses, while the grain of the harvest was gathered into barns, and reserved for ordinary and secular uses. And here we have distinctly pointed out the difference in character and destiny between "the children of the resurrection," who will constitute "the first fruits unto God and the Lamb" of the great work of redemption, and the harvest our race will yield in its restored and final state of glory. Of the former, our Saviour has told us that "they will neither marry, nor be given in marriage; neither will they die any more, for they will be as the angels of God in heaven." (Matt. 22: 30.) But of the latter, the portion of our race who shall possess and people the earth under the everlasting reign of Christ and his saints, their condition and destiny will be very different. They will not attain unto the resurrection. Death, indeed, will be unknown to them. But they will be partakers of flesh and blood, as Adam was in the innocence of his creation state. They will marry and be given in marriage. They will cultivate the earth, and navigate the sea, and carry on all those avocations and follow all those pursuits that would be necessary and consistent among nations of men dwelling together in holiness, in happiness, and peace. What a glorious harvest the earth will yield through the everlasting ages, when its rejoicing tenantry shall be established in such a condition of enduring blessedness! And when the triumphant Redeemer shall look upon the world, for which He died, restored to such a state of glory and of bliss, then, as He receives the homage of the joyous multitudes who shall people it in perpetual generations, how emphatically the promise will be fulfilled which declares that "He shall see of the travail of his soul, and be satisfied!"

I had hoped to finish this subject in the present article, but one or two other passages still remain to be considered. R. N.

TWO STAGES OF THE RESURRECTION OF THE JUST.

In an able article, entitled "The Difficulty Solved," in the October number of "The Prophetic Times," the two stages of the Advent were amply proved. What we design to illustrate in the present article is the duality of the resurrection of the just.

As there are two translations of the righteous, there are also two resurrections of the righteous, separate from the resurrection of the wicked after the thousand years. In the first of these, the first translation and the first resurrection, it is distinctly stated that the saints are both caught up together. "The dead in Christ shall rise first. Then *we which are alive* and remain shall be *caught up* with them, to meet the Lord *in the air*." Here the Lord does not descend to earth to meet them, but they ascend to meet Him. But where do they ascend to? Not to heaven, for He "descends from heaven;" and they ascend to Him, "to meet Him in the air." (1st Thess. 4: 16–17.) He does not descend so low as earth, nor do they ascend as high as heaven, but midway, as it were, between heaven and earth. If there is a first resurrection together with the first translation, is there not also a second resurrection with the second translation?

Let us collate the Scripture in reference to it, and see if there is not also a duality here. First let us examine a little further into the two translations, and see, by the similarity of time and scenery, if we cannot also identify the second translation with the second resurrection of the righteous. There are two translations spoken of in the 24th chapter of Matthew. First, "the eagles are gathered"—this is the first translation, *then the* TRIBULATION, then the second translation, in which "the angels are sent to gather the elect." (Matt. 24: 28–31; Luke 17: 34–37.) We observe, in Matthew 24: 29, that the tribulation comes between these two translations.

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There is no question about the connection of the first resurrection with the first translation, for it is definitely stated that "they shall be caught up together." Neither do we think there will be any difficulty in proving the unmistakable connection of the second. But first, it will be necessary to identify several other synchronical events. The time between the first and second Advents is generally supposed to be seven years. In the middle of these seven years the slaughter of the witnesses, in the 11th chapter of Revelations, occurs. But when do these slaughtered witnesses arise? It is said, "After three days and a half the spirit of life entered into them from God, and they stood upon their feet." What next? "They ascend up to heaven in a cloud." We see here that these resurrected witnesses are also caught up. The "three days and a half," are supposed to mean, according to the year-day system, three and a half years. But how do we synchronize this second resurrection of Rev. 11: 11, 12, with the second translation of Matt. 24: 30, 31? By the time, and the identity of events connected with it.

The second translation takes place immediately after, almost simultaneously with* the appearance of "the sign of the Son of man in heaven." The next event that occurs immediately after the second translation is the descent to earth: "For the Lord my God shall come, and all the saints with thee." "His feet shall stand in that day upon the Mount of Olives." "And the Lord shall be King over all the earth." (Zech. 14: 4–5–9.) Now, here we have a positive point of identity in the mention of the kingdom; for immediately after the slaughtered witnesses ascended into heaven the kingdom is mentioned: "The kingdoms of this earth are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." "Thou hast taken to thyself thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and *the time* of the dead, that they should be judged, and that thou shouldst give reward unto thy servants; . . . and shouldst *destroy them that destroy* the earth." (Antichrist, the great destroyer or desolation, and his armies.) (Rev. 11: 11, 12, 15, 17, 18.) See how immediately after this second resurrection the kingdom is mentioned, as it is immediately after Christ's descent upon the Mount of Olives. But just before this, and previous to His descent to the earth, the second translation also occurs. Are not these events synchronical? Here, then, we have the duality of the second translation and the second resurrection as unmistakably as the first; for though it is not exactly stated, as in the first, that they are "caught up together," yet they are just as unmistakably identified by synchronous events, and similarity of scenery, &c.

But the proofs adduced are but a small portion of the evidences,—among which we may mention the identity of the earthquake in Rev. 11: 13 and Zech. 14: 4, 5.

We have space to give but a few more; but it would astonish any one, who would examine the subjects, to find so many corroborative passages. For instance, a passage, not exactly in connection with the resurrection, but proving to a certainty, the personal presence of the Saviour when the seventh angel began to sound. In Rev. 10: 7, it is said, "When the seventh angel shall begin to sound, the mystery of God shall be ended." How can the mystery of God be ended, except by His appearing? And accordingly, in the first verse of Rev. 10, He does "descend from heaven, clothed with a cloud and a rainbow upon His head, and His face was as it were the sun, and His feet as it were pillars of fire, and He set his right foot upon the sea, and his left foot on the earth," . . . and seven thunders uttered their voices. To whom can such a description as this apply but to our Lord himself? Turn to the description of our Lord in Rev. 1: 15, 18, and see if He is not identified with the angel that *descended from heaven* in Rev. 10: 1, 7, by the *face as the sun that shineth*, and the feet of fire (Rev. 4: 3). In Rev. 1: 18, He proclaims himself as "He that liveth, and was dead, and is alive forevermore, having the keys of death and hell." He is also identified as the angel that came down from heaven to bind Satan, in Rev. 20: 1, 3, by the possession of the keys (Rev. 1: 18). But the point

* Mr. Baxter says, a few hours after. See Napoleon, Destined Monarch, &c.

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we wish to come at here, is the identity of the ending of the mystery of God in Rev. 10:7, with the taking of the kingdom in Rev. 11:15, and the coming down from heaven in Rev. 20:1. And also the similarity of events when His feet touch the land and sea. In one passage the result is an earthquake, in the other seven thunders. The thundering and the earthquake are mentioned together in other passages. (Rev. 8:5.)

And this brings us again to the two resurrections, in two of the foregoing passages, which, though separated by an interval, are but two stages of the first resurrection mentioned in Rev. 20:5, and 1st Thess. 4:16. But the point which we wish to bring, the eagle translation, is before the tribulation; the elect translation is after it. The eagle, or first translation, has a resurrection connected with it, mentioned in 1 Thess. 4:16, as the dead in Christ that shall rise first; and the elect, or second translation, is found in Rev. 11:11, 12, and many parallel passages. There is scarcely a question of prophecy that is capable of more ample proof, —from the Psalms and Canticles, from Isaiah and Zechariah, from the Gospels and Epistles, but, more literally still, from Revelations.

We have space only for a few more remarks on the eagle translation, as positively occurring before the Apocalyptic judgments, in other words, before the tribulations. In Luke 17:34, 37: "In that night there shall be two in one bed; the one shall be taken, and the other left." When the Apostles inquired where they should be taken? The reply was, "Where the body is, there shall the eagles be gathered together." This accords with Isaiah 40:31: "They that wait for the Lord shall mount up with wings as eagles." And also with Rev. 4:7, where the flying eagle appears again; it is mentioned as the fourth beast,—a term to which some object, and well they may, in its modern signification. In the original it is living creature, and not beast, and by that name we prefer to call it. Now, the identity between these four passages is remarkable. We will number all the texts together, so that they can be examined together: Luke 17:34, 37; Matt. 24:28; Rev. 4:7; Isaiah 40:31. But how does this bear upon the resurrection? In a very important manner. Because if these passages in Luke, Isaiah, and Matthew, which all admit to refer to the translation, can be identified with the flying eagle in Rev. 4:7, it is positive evidence of the *translation before the tribulation*. For this living creature like a flying eagle was seen in heaven, positively, through an "open door in heaven" (Rev. 4:1), in the fourth and fifth chapters of Revelations, before the judgment seals of the sixth chapter were opened. They were helping to pour out these judgments from the vials of wrath, &c. If they were in heaven helping to administer the Apocalyptic judgments, they could not have been identical with those upon whom they were poured on earth. But what has this to do with the resurrection? It has much to do with it, for they were caught up at the same time; therefore the first resurrection must also have been in heaven at that time. And this proves it to be a separate resurrection from that of the slaughtered witnesses (martyred under the persecution of the Beast, or Antichrist) of Rev. 11th chapter, which was afterwards, and in point of time accords with the second translation. So intimately are they connected, that the two translations cannot be proved without proving the two resurrections, if we note their connection with synchronous events. Our next will be a further elucidation of this important subject, with other events necessarily connected with it.

A. P. J.

BATTLE SONG OF THE CHURCH.

FEAR not the foe, thou flock of God;
Fear not the sword, the spear, the rod;
Fear not the foe!
He fights in vain, who fights with thee;
Soon shalt thou see his armies flee;
Himself laid low.

Come, cheer thee to the toil and fight;
'Tis God, thy God, defends the right;
He leads thee on.
His sword shall scatter every foe;
His shield shall ward off every blow;
The crown is won.

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Selections.

THE DAY OF THE LORD AND HIS FORERUNNER.

(From the Quarterly Journal of Prophecy.)

THE Scripture says expressly, that before the end of the present dispensation, there will be a time of trial and tribulation such as the world has never yet seen,—a time when the rulers of darkness shall exercise unwonted influence, and stir up wrath, even to the uttermost, when the infidel and ungodly nations shall follow the leadings of one who is mighty to deceive by miracles and lying wonders, and engage in a vast confederacy against God and His Christ. And that time also will be signalized by the manifestation of the irresistible power of the Almighty. For then will the Lord descend to save His people, and to take vengeance on their adversaries. Then shall be the lighting down of His arm, with fury and devouring flame. Then shall be heard the voice of the Lord above the waters, and the trees of the forest shall be bowed, and the powers of heaven shall be shaken. It is a time truly of perplexity and distress of nations, which the prophets have especially characterized in their most sublime predictions as "the day of the Lord."

That day of the Lord has not yet come. True it is, that since the predictions of the inspired prophets, since our Saviour delivered His discourse concerning the fall of Jerusalem and the end of the world, there have been many fearful convulsions, many awful catastrophes, which might well cause men to look for the speedy advent of the Messiah. True it is, that already nation has risen against nation, and the great ones of the earth have been bowed down, and the haughty made low. There was the destruction of Jerusalem with its unequalled horrors; the overthrow of the vast empire of Rome. There were the religious wars consequent on the Reformation; and, lastly, there was the fearful convulsion of the French Revolution, whose troubled waves are not yet at rest, by which the whole political and social fabric was agitated. And there have been dire catastrophes in the material creation, tempests devastating the surface, the upheaval of ocean and bursting forth of subterranean fires and earthquakes, sweeping whole cities with their inhabitants into the abyss. The pestilence has held its mysterious course throughout the world, like the destroying angel who smote the firstborn of the Egyptians, silently, yet surely doing the work of death. And more, there has been, as our Lord predicted, false prophets crying peace, when there was no peace; and false Christs, arrogating to themselves a worship and honor which no created being, no, not even the angels, dare to claim, and calling on the people to trust to other mediators than Christ, and to seek for salvation by other means than His atoning blood. Such things have been, and such things are. Evil still predominates, Satan reigns in the hearts of men, spiritual wickedness is enthroned in the high places. And this corruption of sin, this taint of infidelity, this rebellious spirit against God and His laws will increase and be more fully, more openly manifested as the time of the end draws nigh. As it was in the days of Noah, so shall it be when the Son of man returns to judge the world. Mankind had then corrupted their ways and become wicked exceedingly. The sons of God had yielded to temptation, and been carried away in the general defection, and none remained to bear witness for the Lord save Noah, the preacher of righteousness. But he could not stay the ruin; he only delivered his own family, the little church, whom God shut in the ark. And so "many are called, but few are chosen." Our Lord himself expressly says, speaking of the latter days, "Because iniquity shall abound, the love of many will wax cold;" and "when the Son of man cometh, shall He find faith upon the earth?" And what is the prevailing spirit of our age? Is it not strangely accordant with these solemn words of our Saviour? There is doubtless a great increase of knowledge, a great development of intellectual power. But is that knowledge sanctified by

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the Spirit of God? is the aspiring intellect subordinate to the higher teachings of God's revealed Word? We fear not. The schoolmaster is indeed abroad, but seldom is the fire on the altar hallowed. There is a doubting and mistrust, a tampering with sacred things, a prying into sacred mysteries; not with feelings of awe and reverence, and of conscious weakness, but with the proud spirit of the rebel archangel, daring the Almighty to prove the truth of His word, seeking to climb to heights inaccessible to human power, and, as it were, to snatch the fire from heaven. Thus reason usurps the place of faith, and the world consecrates its idol, and bows down before it with strange incense as the infatuated multitude did of old on the plains of Dura. Are these mere ungrounded assertions? What does the prevailing literature of the day teach us? Read Carlyle, read Emerson, the mystic writings of the German school, the sophistry of our Tractarians, the open infidelity of Colenso. Do they not all proclaim their homage to a power? And to what power do they bow down? It is to genius, reason, the human mind, the comprehensive intellect which dares to soar into regions far beyond human ken. These be thy gods, O Israel! Is not all this a preparing for a foreshadowing of a power which shall yet arise, based upon subtlety and craft and cunning devices, upon high pretension and hero worship? Does it not prelude the advent of one who, exalted into the place of God, shall think to make himself equal with God, by signs and lying wonders, by changing times and seasons—even of him whom the Lord, and the Lord alone, can destroy at His coming by the blasting of the breath of His wrath?

Therefore, since these things are so, since our boasted improvements and advance in art and learning and science tend not to the real saving advantage, but rather to the moral deterioration of the ways of mankind; since infidelity is rife, and the strongholds of heathenism and superstition are rising like the cities of the Anakim, high and fenced up to heaven; since earnest and persevering Christian men can do little to stem the tide of general corruption, and wicked men wax worse and worse, deceiving and being deceived; there remains but one resource, one refuge for suffering humanity,—the Lord must come. He alone can solve the problem of six thousand years. He alone can overcome the adversary, can rebuke the storm, and say to the troubled waters, "Peace, be still!" But not as it was before, so shall the second coming of our Saviour be. For then He came as the despised and rejected of men, as a man of sorrows and acquainted with grief. Now He will come as a monarch, as conqueror, surrounded by the hosts of heaven. Then He endured humiliation and an ignominious death. Now He comes to take vengeance on His enemies, to rule the nations with a rod of iron, to overcome Satan and his powers. Now death shall be swallowed up in victory. This is the time which the earnest expectation of the creature has long waited for, when the promise given to Adam at the gates of Paradise shall be realized, and the seed of the woman shall finally crush the serpent's head.

That day of the Lord will come upon a careless and unthinking world like a thief in the night. They will be eating and drinking, marrying and giving in marriage. How characteristic is this description of a godless, unbelieving age, of a generation devoted to sensual enjoyment and material cares! But far different is the case with the servants of God, with those who, believing in His revealed Word, look with joyful hope for His coming. They will mark the budding of the fig-tree, and lift up their heads, for their redemption draweth nigh. They will look for the signs which God has given, for the restoration of Israel to their land, for the outpouring of the Spirit, for the sudden rise of a mighty infidel and anti-christian power, for the concentration of the nations under one head, and the gathering of the hosts to battle—"multitudes in the valley of slaughter,"—for the Lord will come down to plead with all flesh.

When the Jewish nation have been again restored to their land,—partly by the agency of the Gentile powers, but chiefly, we believe, owing to irresistible impulse, divinely communicated, urging them onward to their ancient homes,—they must undergo much suffering and tribulation. As it was in former days, when they

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trusted vainly for help in the shadow of Egypt, so it will be now. Their Gentile allies will prove to be deceitful, and the rage of the Antichrist will finally seek to accomplish their destruction. Then shall come a time of fiery trial, even that time predicted by Daniel, "When many shall be purified, and made white and tried; but the wicked shall do wickedly;" a time of which our Saviour said, that then "shall there be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." But in the hour of their utmost despondency, a gleam of light suddenly penetrates the darkness. A voice is heard in the desert, of one speaking in tones long forgotten, proclaiming again the message of mercy to a people long alienated, but now called into remembrance before God. The voice proclaims, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." It cannot be said that the time predicted by our Saviour has yet arrived, for the prophecy refers to a far greater trial,—to a more awful catastrophe than the destruction of the Jewish city and nation by the Romans. Neither can it be said that the voice has yet been heard proclaiming to Jerusalem that her warfare is accomplished, and her iniquity pardoned. True, that voice has been referred in the New Testament to the preaching of John the Baptist. But although John did, undoubtedly, prepare the way of the Lord, by preaching the baptism of repentance, and calling on the people to make straight in the desert a highway for their God; yet he could not announce pardon to those who had not yet filled up the measure of their fathers; to an ungodly generation, who rejected and crucified the Lord of glory. Surely the just punishment was yet to be meted out; they were to receive at the Lord's hand double for all their sins. We understand, therefore, that the prophecy of Isaiah has a deeper meaning and a further signification; and although partially fulfilled when John the Baptist, preaching in the spirit of Elias, announced our Saviour's first coming, yet its complete fulfilment must belong to a time still future, when another forerunner shall proclaim the advent of the Messiah as the deliverer of this people; when the vail shall be taken away; when their sins and iniquities shall be remembered no more.

And who is this forerunner, whose awful voice, resounding through the wilderness and along the mountain heights of Judea, shall summon the nation of Israel to turn from their idols, and prepare to meet the living God? Who shall awaken them from the long slumber of death? Who, when iniquity abounds, shall confront the Antichrist in the full pride of his power, and denounce the guilt of those who bow down before the abomination which maketh desolate?

The last words of the Old Testament bequeathed to the Church of Christ by the Holy Spirit are these: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6.)

The Spirit, then, saith expressly that Elias will come; and so we believe, and so the Jews believe, who have understood as literal all the prophecies relating to the restoration of their nation, and the second coming of their Messiah, although they could not believe in those which spoke of His sufferings and death. And if we search the whole record of Scripture, where shall we find one so especially fitted for the duty of recording the last witness for Jehovah against an infidel monarch and an ungodly people, as he who, nurtured, not in kingly courts or royal palaces, but amidst the scenes of the desert, partook in his fearless, unbending nature, of the sublimity and rugged grandeur of his solitary home, and hesitated not, at the command of his God, to encounter the wrath of an infatuated king, and to denounce the judgments of the Almighty against the idolatrous worshippers of Baal? Who so well fitted for his mission as the prophet of Horeb,—whose voice made the monarch of Israel tremble, even amidst the scene of his ungodly triumph, in the vineyard of Naboth,—whom Ahab called

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especially his enemy, the enemy of one who, more than all the rulers of Israel, might be considered to be a type of the future Antichrist? For of him it is recorded, "There was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord."

And when Antichrist is exalted on his throne, like the monarch of Babylon, king of kings, and his image is set up, like that on the plains of Dura, for the multitude to adore; when God looks down from the heaven of heavens, and determines to vindicate His power and sovereignty, He will choose out from the roll of His anointed ones, of His prophets and apostles and priests, that man whose courage never quailed, whose voice never faltered, whether in the presence of Ahab, whether on the heights of Carmel, before an angry despot or a proud priesthood; who scornfully rejected all concession, all compromise, and, casting down the idols of Baal, called on the children of Abraham to follow Jehovah, their father's God. To none can the last message of God be more surely intrusted, by none could a more faithful testimony be given, and of none will the voice be heard with greater authority, when, in the solemn tones of the prophet and martyr, it reasons of righteousness and temperance and judgment to come.

Yes, it is our consolation to believe that these things are so; that every word recorded in Holy Writ will be truly and literally fulfilled. It is our consolation to know, in these times of trouble and blasphemy, when infidel principles abound, and the powers of Antichrist are mustering for the battle, that the Lord, who sitteth in heaven, shall laugh them to scorn, for their day, the day of retribution, is at hand. The tribulation shall be but for a short time; soon the wicked shall cease from troubling, soon the weary shall be at rest. The clouds are gathering fast; already we hear the thunder peals; the earth heaves with the coming earthquakes; the fountains of the great deep are breaking up; nation is rising against nation, and the tocsin of war has sounded. What may be the course of events, we know not; but this we do know, that the triumph of evil will be short. We know that God reigns, and no harm can come to those, whether they be individuals or nations, who trust in Him. Beyond the clouds and darkness, beyond the surging foaming waters, far in the calm, serene on the horizon, bathed in the hues of heaven, rides the ark of God, bearing His Church safe, unharmed, shut in, and the powers of hell never can prevail against them; for to them God has given the victory through Him who has redeemed them out of great tribulation, and made them white in His blood. To Him be glory forever and ever.

Editorial.

WORDS FROM EUROPE.

We have spoken of the increased and increasing hold which Millenarian views have attained upon the leaders of religious thought in Great Britain. This becomes the more apparent as we increase our acquaintance with the productions which are from time to time appearing from living authors of the first standing. Even those who are not prepared to adopt all the features of the Millenarian school, are yet becoming very respectful in their manner of dealing with it, and abound with concessions to its principles, its methods of dealing with the Scriptures, and many of its leading conclusions, very different from what obtained some years ago. We rejoice in what has thus been accomplished toward a better understanding of the Sacred word, and of God's great purposes with reference to the future of our world. And, although American divines are still slow to award the subject a place in their earnest searches after the real truth of God's revelations, and put these questions from them as things mooted only by theological quacks and ignorant and fanatical people, it is plain that they will soon

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have to change their tactics, and go to work in a very different and much more serious tone, or resign the field altogether, confessing that they know nothing about the matter,—a most unhappy acknowledgment to be made by a watchman whom God has charged to keep his people informed of what is coming on the earth.

We have recently been looking over the "Lectures on Genesis," by Dr. R. S. Candlish, principal of the new College, Edinburgh, a series of volumes specially recommended by the Bishop of London, in which we have found some statements which we think it worth while to transcribe for our readers. The remarks to which we refer are contained in the fifteenth Lecture, under the caption, "*The Inheritance of the land promised to Abraham.*" The texts are Gen. 13; Hebrews 11: 8–16, concerning which Dr. Candlish thus speaks:

"This is now the third occasion of the Lord's appearing to Abram, but it is the first time we find explicit mention made of what he himself is ultimately to possess. He is here, if we may so say, infiefted in the land. 'Arise,' says the Lord, 'go through it, in the length of it, and in the breadth of it.' Take a survey of it; make a measurement of it; assume investiture in the lordship of it; it is thine. 'To thee will I give it.'"

As to what was understood and intended by this, Dr. Candlish refers to the New Testament as the best commentary upon the Old, and thus states his learning of the subject:

"I. That the hope of an inheritance for himself, individually, did actually form a part of the faith of Abraham, as also of the faith of Isaac and Jacob, the Apostle Paul most expressly testifies: 'He looked for a city which hath foundations, whose builder and maker is God; and this was the promise of which he was the heir.' And the same is said of Isaac and Jacob, of Sara, and of all the 'strangers and pilgrims' of that olden time. (Heb. 11: 10, 13–16.) They not merely expected a country and a city for their posterity; they expected a country and a city *for themselves.* And what kind of country, what kind of city? A country, with reference to which they shall not have to confess, as they did in these former days with reference to the earthly Canaan, that they are merely strangers and pilgrims in it; but 'a better country, that is, an heavenly,' and a 'city which hath foundations, whose builder and maker is God.' Such a country and such a city the Apostle distinctly assures us Abraham looked for and desired, at a time when, as Stephen says (Acts 7: 5), 'God gave him none inheritance in Canaan, no, not so much as to set his foot on.' He died in the faith of that city and country being his; 'not having received' the actual fulfilment of 'the promises, but seeing them afar off, and being persuaded of them, and embracing them.' Nowhere does Abraham receive any promise whatever of future good, or of a future inheritance, *for himself,* if it be not in the announcement, 'I will give thee this land.'

"II. That this announcement does convey such a promise, may be further argued from an expression used by the Apostle (Heb. 11: 8), when, speaking of Abraham's call, he says that 'he was to go out into a place which he should after receive for an inheritance.' The Apostle makes no reference to Abraham's posterity; he speaks throughout of Abraham as an individual. He cannot, therefore, mean that the place in question was one which Abraham was to receive for an inheritance, in a kind of virtual sense merely, and of his seed receiving it. He describes it as a place which, though unknown to him at the time, he should yet himself receive for an inheritance. And it is on this description of the place into which Abraham was called to go out, as a place which he was really, afterwards, to possess as his own, that Paul goes on to build what he has to say respecting the patriarch's hope. Upon any other interpretation we can scarcely see how the Apostle's reasoning can have any force or meaning at all. Abraham 'sojourned,' as he says, 'in the land of promise, as in a strange country, dwelling in tabernacles, as did Isaac and Jacob;' but it was the land of promise still. He had been called to go out into a place which he should after receive for an inheritance, and this was that place. He knew and recognized it as such, as a place into which he had been called to go out, and which, therefore, he was hereafter to receive as an inheritance. On

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this ground alone he had to rest his personal and individual hope for eternity. Thus we learn to connect the promise of a heavenly city and a heavenly country, which Abraham undoubtedly had, with the declaration respecting the place to which he was called to go out, that it was the very place which he should afterwards receive for an inheritance.

"III. Still further, the Apostle's reasoning would lead us to postpone the fulfilment of the promise now before us till after the resurrection. Consider his argument in verse 16. Abraham, and all the early pilgrim fathers, confessing that they were 'strangers and pilgrims on the earth,' still sought 'a country.' Nor would just any kind of country satisfy them; for, failing to obtain personal possession of the land of promise, they might have returned to 'the country from whence they came out.' This, however, they declined to do; and their declination the Apostle construes into a proof, not merely that they acquiesced in the arrangement by which their seed, not themselves, were to own the earthly Canaan, but that their hearts were set upon an entirely different portion; 'they desire a better country, that is, an heavenly.' Then following up this exposition of their state of mind upon the subject, the Apostle brings in the remarkable statement, 'Wherefore God is not ashamed to be called their God; for he hath prepared for them a city.'

"The statement is in itself precise and unequivocal. Nothing short of his 'having prepared for them a city' could make it suitable on the part of God to take so peculiar a title, or to stand to them in so peculiar and intimate a relation. When he consents and condescends to call himself their God, it is because he has some great thing in store for them—something worthy of himself to bestow, something corresponding to so near a connection as is implied in his being their God, and they being his people—his sons, and, therefore, his heirs; and what can that be but the 'better country, that is an heavenly,' which they 'desire.' Thus, according to the Apostle, the title, 'God of Abraham, of Isaac, and of Jacob,' conveys a promise of the continuing city and the better country. But, according to our Lord, this same title conveys also a promise of the resurrection. In his argument with the Sadducees, Jesus appeals to this title as proving the resurrection of the dead (Matt. 22: 31, 32). This reasoning is very beautiful and conclusive. It rests upon the use of the present, as opposed to the past tense, in the discovery which God made of himself on the occasion referred to, when he sent his message to the Jews by Moses. God at that time announced himself, not as *having been* the God of Abraham, of Isaac, and of Jacob, but as *being their God still*, at the very time of his making the announcement. He said not I *was* their God while they were upon the earth, but '*I am their God now.*' But what was it that made or constituted Him their God while they were on earth? Let the Apostle answer. It was his 'having prepared for them a city.' It was in respect of this preparation of a city for them that he became their God; and he continues to be their God still, even after their departure from the earth: 'I *am* the God of Abraham, of Isaac, and of Jacob.' It is only, however, of Abraham, Isaac, and Jacob as not dead but living, that he is or can be their God. The promise or preparation of a city, in respect to which alone he assumes that title, was secured to them, not as disembodied spirits, but as living men in the body. If God, therefore, is still their God, even since their removal from this world, and if his being their God is connected with the preparation of a city for them, it plainly follows that God has still a city prepared for them, and that he has it prepared for them in the prospect of their being again in precisely the same state in which they were when first, on this very ground, he 'was not ashamed to be called their God.' Otherwise God would not be faithful, if they were not identically the same persons throughout, in body as well as in soul, to whom he places himself in this relation. In plain terms, if God once constitutes himself the God of Abraham, then, so long as he continues to be his God, he must have respect to him as he was when the relation between them was first established. But Abraham was then in the body. It was with Abraham *in the body* that God dealt so graciously as not to be ashamed to be called his

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God. Whatsoever privilege or promise that relation or title implies, belongs to Abraham in the body; and hence, if the Lord is still his God, it must be with reference to his living again in the body. 'God is not the God of the dead.' He never assumed this name, nor gave any of the pledges or promises which it implies, in relation to the dead, or to disembodied spirits. 'He is the God of the living.' It is with the living,—with men in the body,—that he has to do, in all that his making himself their God involves. Such is the import of our Lord's argument. It was of Abraham in the body that he condescended to become the God; it is of Abraham in the body that he is the God still; and it is to Abraham in the body that he is pledged to make good all that that name denotes. Abraham, therefore, must yet live in the body to receive the fulfilment of the promise which God gave him in the body, and in respect of which God says, not I *was*, but I *am*, the God of Abraham.

"Thus this reasoning of our Lord, to which the Sadducees could make no reply, evidently connects with the title, 'God of Abraham,' the promise of the resurrection. And Paul, as we have seen, connects with the same title the promise of the inheritance—the country and the city—for which Abraham looked. Plainly, therefore, beyond all doubt, the faith and hope of Abraham rested on what he was to receive after the resurrection; and, accordingly, the promise, 'I will give thee this land,' must be understood as having reference to the inheritance then to be enjoyed.

"But there are still two points connected with this promise which may seem to require explanation.

"I. It may be admitted that it is to this and other such promises that the Apostle Paul refers, as the ground of Abraham's hope, in looking for a heavenly city; but still it may be asked, How would the language employed by God on this occasion convey such an idea? He speaks of giving to Abraham 'this land,'—the identical land in which he is at the time a sojourner. Is it by inference that this is to be understood as indicating, in a figure, the heavenly country, of which the land of Canaan is the type? Or are we to take the words quite literally, and believe that this very land may really and actually turn out to be, in part at least, that better country itself?

"If any lean to this last interpretation, it may be safely said that there is nothing very strange or improbable in it; nothing that does violence to the ordinary views suggested in Scripture respecting the future world, or the ultimate and eternal habitation of the redeemed. There is nothing unreasonable, or at all inconsistent with Scripture, in the idea that this material earth, itself redeemed and purified, may be fitted, after the great change which it is at last to undergo, for becoming their final and blessed abode. On the contrary, not a few passages in the word of God seem to favor that notion. The 104th Psalm, for instance, as we have already seen, holds out some such prospect of the earth being renewed; and the 37th Psalm, in several of its promises, may be most simply and suitably explained, according to the letter, on this same principle (v. 11, 22, &c.). The precise recompense promised to the righteous and to the meek is their inheriting the earth on which now they suffer wrong. This, also, is consistent with what Job says of the resurrection, to which he looked forward (chap. 19: 25, 26). And, once more, the final judgment of fire is compared (2 Pet. 3) to the judgment of the flood, from which the earth emerged anew prepared for man's habitation; and so, accordingly, we read of there being new heavens and a new earth,—the earth still subsisting, only purified by fire and made new. Other expressions, no doubt, may be cited, which at first sight may seem to be at variance with this view; but these, on a closer inspection, will generally be found to be irrelevant and indecisive as to the real question at issue. Certainly there is nothing contrary to analogy or to sound doctrine in the opinion that the risen and glorified saints of God are finally to occupy this planet of ours; this spot which, of all creation, is become the most remarkable; the scene where the Redeemer accomplished his work of grace, where he will hereafter consummate his work of judgment, and where, after the purifying deluge of fire, he may forever go in and

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out among his redeemed in glory. The dead raised, and the living changed, after being caught up to meet him in the air, may again, when all is over, inhabit the renovated earth; and it may be there, in that future world of purity and bliss, framed from the wreck of this present world of guilt and woe, that they are to be forever with the Lord. Some local habitation they must have, and it may be this planet as well as any other, the fall being remedied and paradise restored. According to this view of the ultimate seat of the heavenly blessedness, it is easy to see how Abraham might understand the promise, 'To *thee* will I give the land.'

"II. Another observation remains to be made. The Apostolic commentary on which we have built so much cannot possibly refer to anything short of the final and eternal inheritance of glory. To that, and to nothing short of that, did the patriarch look forward. The land of Canaan, and the earth of which it forms a part, may, for anything we can tell, be the local seat and scene of the inheritance of which Paul speaks, but it is plainly, wherever located, the eternal inheritance that he means.

"Thus viewed, then, the promise made to Abraham may have respect to three successive events or stages of fulfilment. 1. The land is given to him to be possessed by his natural seed, in the manner more particularly specified in a subsequent renewal of the promise (chap. 15: 13–16). . , 2. Later prophecies seem to announce that Israel may again occupy the land, and on better terms. (Jer. 31: 31–34, and Ezekiel 36: 25–28). . . Still, Israel's occupancy of the land during any period prior to the entire renewal of the face of the earth, however permanent and peaceful, must be but as a pilgrimage, or a passing sojourn, when compared to the ages of eternity. 3. A third fulfilment, therefore, is required to exhaust the full meaning of the promise. Not an earthly country, but a better, even an heavenly, is given to Abraham and his seed,—to Abraham and his seed in the highest sense of the expression, —to the risen saints of God, a continuing city, even an eternal heritage.

"Nor let it be overlooked, as a practical improvement of the doctrine which would identify the eternal inheritance of the saints with the renovated earth, and even Abraham's peculiar portion of it with the Holy Land, that if, on the one hand, it may seem to attaeh something of the character of earth to the future heaven, it surely tends, on the other hand, to impart something of the holy elevation of heaven to this present earth. There may be a risk of making the eternal state, in our conceptions of it, too gross and material; but there is danger also in the dreamy and ideal spiritualizing, which would refine away all matter, and which ultimately comes very near the notion of absorption into the Infinite Mind. The personal reality of hope, as well as the personal responsibility of sense, is thus turned into a dim abstraction. But the resurrection of the body and the renewal of the earth, realized as events still to come, stamp a present value and importance upon both; and the reflection the very body which I now wear is to rise again, and the very earth on which I tread is to be my habitation hereafter, arrests me when I am tempted to make my body the instrument, or this earth the scene, of aught that would but ill accord with the glorious fashion of the one or the renewed face of the other (Phil. 3: 21; Ps. 104: 30)."

So, also, in the seventeenth Lecture, Dr. Çandlish says: "The periods noted in the Revelations of John are manifestly near their fulfilment. Like the parents of Moses, therefore, at the end of the four hundred years, and Daniel, at the close of the seventy, and aged Simeon, when the weeks of Daniel were expired, so let the Church now betake herself to confession and watching, and prayer, giving heed to that 'sure word of prophecy, which is as a light that shineth in a dark place,' not clearly enough, perhaps, to satisfy a speculative curiosity as to the particulars of the approaching sunrise, but yet sufficiently for the exercise of faith and patience, 'until the day dawn and the daystar' appear to usher in the glorious morn." . . . "Looking for Christ now is waiting for him, with 'loins girt and lamps burning.' It is watching also, as not knowing at what hour the

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Master may come; but yet, 'knowing the time, that now it is high time to awake out of sleep, (Rom. 13: 11)."

How good and gracious is the kind providence of God, that now, as the shadows of the last great woes are casting themselves across the world, and the night of trial and judgment is at hand, so many men, and appointed watchmen, are being aroused from the apathy and stupor which has so long hung upon the Church with reference to these things, and are earnestly calling upon their fellow men to make ready, for that the Great Day is verily at the door! The Lord give us, and each reader, grace to stand in that day, and a portion with Abraham in that city which is yet to come!

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM ALIAS SPIRITUALISM. NO. 5.

3. *The Holy Scriptures inform us that the seducing spirits will speak lies in hypocrisy, having their conscience seared with a hot iron.*

This is another most striking and fearful characteristic. These few words of the holy Scriptures daguerreotype them to the life. We find, from Romans 1, that the mark of a reprobate mind is not only to commit things worthy of death, but to "have pleasure in them that do them." This is just what these spirits do; and not only so, but they are utterly without any kind of compunction, and they *deliberately* speak and teach the greatest villanies, while at the same time they know, as well as can possibly be known, that what they say is the most barefaced lie. With them it is become *a matter of cool deliberate calculation* how most successfully to ruin souls, and how to entice the greatest number. It is altogether *an intellectual operation*, with which circumstances and feelings have nothing whatever to do. Their consciences are seared with a hot iron. But, at the same time, they are too cunning to let their lies appear as such. Like their master when he is seen in heaven as the accuser of the saints, they are clothed in garments of light. They are masters of hypocrisy. They pretend to have the welfare of the human race at heart, as their great object. Hence they extol virtue, love wisdom, goodness, truth and justice, and pretend to base all their teachings on them. They laud the perfectibility of human nature to the skies; they say that man has long been held in bondage by the force of *circumstances*, and that all he needs is *development*, which by their aid he may obtain. They "promise him *liberty*," and repeat the old tactics which their master practised in Eden. "Progress!" "Light!" is the cry. "Progression," "Reform," "Perfection," are the mottoes. They paint seraphic beauties, which inwardly are full of dead men's bones and all uncleanness. As we have already shown, they deny every doctrine of the Bible; but at the same time, when it suits their purpose, these consummate masters of hypocrisy and lies, utterly dead to any compunction, just like their master, readily quote the Bible to fortify their teachings. They are ravening wolves in sheep's clothing. They look like lambs, but speak as dragons. Those who are skilled in heavenly truth detect their bad pronunciation, otherwise their craft is so consummate that the very elect might be deceived with the utterances they put forth from the secret chambers.

Their publications afford a sample of their shameless lies in hypocrisy. Let all be warned, for the time will come when the angel shall proclaim with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14.) This is the end of the pretended remodelling and "regeneration of society," after which the world, listening to the siren songs of demons, is madly rushing! A just judgment for rejecting the Father's only begotten and well-beloved Son, and refusing Him, the legitimate King.

The "spirits" are also adepts at another thing,

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viz., *mixing* truth with falsehood, so as to render the lies undistinguishable, as poisonous drugs are sugar-coated to conceal their nauseous taste. Beware of these sugar-coated pills. Here and there, too, we find that their mouth-pieces handle certain abstruse subjects (such as sleep and death) with great ability, and perhaps present some psychological facts that have hitherto been overlooked or unknown. And all this makes the great latter-day snare more dangerous, by giving it more attractiveness and a scientific air.

But what does their boasted progress and light really amount to? Let some reclaimed votaries of the wicked system tell us.

Dr. Randolph, for eight years a medium and lecturer, and hence well acquainted with all its workings, in his renunciation of the system, makes the following confession: "A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by *direct spirit influence.* Every crime in the calendar has been committed by mortal movers of viewless beings. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from families, separated husbands and wives, and shattered the intellects of thousands." "Look on this picture, and look on that." Dr. Hatch, another reformed "spiritualist," says: "The most damning iniquities are perpetrated in 'spiritual circles,' a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane. The *facts* exist, and should demand the attention and condemnation of an intelligent community."

T. L. Harris, another prominent renouncer of "spiritualism," says: "Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and modern times. And so far as I am able to judge, the majority of such instances are traceable to the habit of attending *seances. I earnestly call attention to this point.* The man of iron nerves may say that he feels no change of state. He may laugh down the idea of peril. With him it is but a question of time. The vitriol that eats in a day through iron wire has but to continue the process to eat through the iron bar. *'It is slow, this poison, but sure.' If you do not wish to become yourselves demoniacs, shun the place and shun the occasion.* To the pure, and to those who would remain pure, I can hint *such reasons as, if uttered, would make every ear tingle.*"

No doubt the loosening of time-honored and salutary restraints, and maturity in latter-day wickedness, makes "spiritualism" in its present shape possible. But what can we say, when even pious men's writings show that they, too, believe that the world is advancing, and when they are continually referring, with satisfaction, to the civilization of the nineteenth century?

Once more we say, let all men avoid "spiritualism," and its demon teachings and siren enticements, as they would the fire; lest they end by falling into the fire that cannot be quenched, and by becoming a prey to the worm that dieth not!

Our remarks under this head have had reference to the hypocritical teachings of "spiritualism," but it is also true that the demons, when consulted for advice, or an expression of opinion regarding the ordinary affairs and occurrences of life, very often (though not always) mislead the questioners, and occasionally make merry over their easy credulity. So, also, if, with a view to testing their character, they are asked questions respecting the Christian faith, they do not scruple to tell lies in hypocrisy.

We find the following, in a letter from a friend: "They are to speak lies in hypocrisy." They do this to my knowledge. The word hypocrisy can apply to nothing else but a pretence of religion. To deceive the religious this they will make; but none of them will stand the test St. John institutes. "Try the spirits," he says; if they confess not that Jesus is come in the flesh, they are Antichrist. This does not allude to their confession, historically made, that there is such a man, for they will confess that; but that which *the name Jesus* signifies, the *Saviour*, —the Saviour in the only way, that of shedding his blood for the remission of sins. A friend of mine was about being deceived by them,

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because they said they believed in the Saviour. I told her to try them as St. John did,—to ask the medium plainly if she believed that Jesus died for the sins of the world. It was a celebrated medium, who professed to be very pious, when with pious people. She would talk about bearing the cross, and of suffering for her belief—all to deceive. This friend, who wanted to converse with her deceased daughter through the medium, was assured that she (the medium) was a believer in Jesus. I had tried to induce my friend not to go; but she promised me that, if she did, she would try the medium's faith in the Saviour, according to the test of St. John. She went, and had a satisfactory conversation with her daughter, as she supposed—for she said her very tone of voice was exactly imitated; she was also reminded of actual occurrences that had transpired, &c. The deception was so complete, and she was so anxious to believe that she had really communed with her daughter, that she did not want to be undeceived. But she had promised to make the test, and she did. At first the medium answered (or rather the spirit speaking through her), Oh yes, she believed in Jesus; she thought he was a lovely character,—and admitted that we ought to live like him. But when she was asked whether she believed that he died for our sins, and that we have remission of sins through faith in his blood, she became angry, and said she believed no such thing. She was asked whether she didn't believe what the Bible says on that subject? She said, No. That there were some very good things in the Bible, but there were a great many mistakes; and they didn't take it for their guide—they had higher instruction from the spirits. This is but one instance out of several that I have known, where the spirits confessed nearly all the truths of the Gospel; pretending to be very pious, until questioned on the subject of the vicarious sufferings of Christ; and that moment they denied the faith, and the whole framework of their deception was manifested. But this will serve as a sample of their telling lies in hypocrisy."

Let our readers ever recollect that it is demons who preside over these spiritual circles. Nothing but diabolical wickedness could ever speak such unconscionable lies in hypocrisy.

BRIEFS ON PROPHETIC THEMES. By a member of the Boston Bar. E. P. Dutton & Co. 1864. Boston.

This is the title of a work of one hundred and twelve pages, which has recently come into our hands. The contents are, "The Prophetic Earth of Daniel and the Revelation. Scripture Symbols of the rise, decline, and fall of the four great Gentile Powers." "The Literal Babylon of Prophecy. Its final destruction coincident with the future restoration of Israel." "The Symbolic Babylon of Prophecy. Its composite character, including not Romanism only, but all forms of false religion and infidelity." "The Antichrist of Prophecy." "Israel and Jerusalem of Prophecy. God's covenants concerning them, and their final exaltation."

We hail this book as an evidence that the laity of the church are waking up to the study of prophecy, though so many of the ministers of the church pass it by as useless. This work shows that its author, who is a member of the Boston Bar, is a close student of the Scriptures, and that he has included in his studies those prophetical revelations contained in the word of God which a very large number of those appointed to be guides and leaders of the flock of Christ altogether neglect. He has treated his subjects in an able manner. With all the positions he takes, however, we are not prepared to agree. One great feature of the work we are much pleased with, and that is the strictly literal manner in which prophecy is interpreted. The chapter on "The Antichrist of Prophecy" is excellent; and altogether the book is well worth a perusal.

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The Prophetic Times.

Vol. III. MARCH, 1865. No. 3.

Special Contributions.

CLIPPINGS OF ITEMS.

THE INFIDELITY OF THE DAY.

(From the Western Episcopalian.)

AMONGST the recent charges of the English Bishops and Archdeacons, we have seen none which touches upon the infidelity of the day with more force and spirit than that of Archdeacon Garbett. He thus speaks of the times in which we live:

"And now forgive me, if, for a moment, I direct your attention to the times in which we live, nay, to the very days and hours passing over our heads, as eminently critical. They are big with results for Christ's Church. They demand, therefore, a spirit and energy, and a yielding up of all our faculties, commensurate to their importance. This is the more to be insisted upon, because there is, often-times, among us, an indolent and abject submission of the soul to the present. Even in the midst of an extraordinary epoch, you find men living as in a dream, regarding the present as the normal and necessary condition of the world, or as a mere repetition of the past. No doubt this indolence of assent, and easy submission to things as they are, is innocent enough in the periods of repose which are intercalated between those revolutionary paroxysms which shake, from time to time, as they are shaking now, Commonwealths and Churches. Such times are as necessary to evolve the destinies of the human race as they have been to evolve the structure and actual configuration of the planet in which we live. It does matter little, in these uncritical intervals of history, whether we underrate or exaggerate the present, or permit it to pass by us as in a vision, without a firm grasp of it at all. Not so, however, when a new intellectual, social, or religious phase, is being generated from the destruction or modification of the ancient elements, and of which a certain indefinite restlessness and termination of men's minds is an invariable prognostic. The duties which we have then to discharge, and the whole line in which our exertions are called upon to move, depend upon our understanding the true importance and real tendencies of passing events and measures. The final issue may be greatly modified by a clear and prophetic discernment of them. A misapprehension of them is ruin. And this, too, ought to be well observed; although the final issue of a great and tempestuous period appears, when it comes, sudden, as well as overwhelming, yet sudden it really never is. It seems, indeed, unaccountable to those who have been negligent of its symptoms, or inapt to discern the inexorable connection between cause and effect. But its preparation is really slow. Its advance is gradual. The result, from the previously given religious or political data, is perfectly assignable by a true and enlarged philosophy. Moreover, theologically considered, in Almighty God's dealings with the world at large, with nations and individuals, there is the same patience and long-suffering, with indications and flashes of the coming judgment intermingled. There is the same withholding of the fatal blow, the like invitations and opportunities of repentance, the like trial of men's spirits, and of alternate repose and threatenings. These great revolutions,

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like that now in progress, silently mature their elements, and come on, in fact, like a great tempest in summer. There is a long gathering of the clouds, and then the day is obscured, and there are distant mutterings of thunder, and droppings of rain. And then, for a time, there is sunshine again, and the vapors seem about to disperse and vanish into the clear firmament. We say to ourselves that, after all, our forebodings were groundless, and there will be at any rate no tempest to-day; and so we turn unconcernedly to our ordinary occupations again. And then, on a sudden, when men cry 'Peace, peace,'—we know not how, the storm breaks. All the elements are let loose; and the lightnings, and the mighty thunderings, and hail, are upon us, and there is no escape. It is needless to point the moral. There may be bright intervals in these most perilous times for Christ's Church. But let no man deceive himself, or the hour of sure destruction will come upon him like a thief in the night on the helpless and foolish sleeper. There is only one safety,—to be ever on the watch, and armed. *Una salus nullam sperare salutem.* We must look for it, and be ready for the worst. God will help them who, in faith and in the path of obedience, are ready to help themselves."

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DEAN ALVORD ON THE STATE OF ROME.

In *Good Words* for June, p. 469, is an article on "Rome," by the Dean of Canterbury, from which we quote the following passages:

"Rome is essentially a pagan city. Her churches, numerous as the days in the year, rise everywhere around you. Bells are continually going; the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the worship of the people in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as a matter of fact, is adored in them; it is not He whom Christians believe to be God, blessed forever, incarnate in the flesh of man. God has passed out from the practical worship of this people; the Son of God has, as a matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man, the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient, to one purpose,—to the glorification of a great goddess, and, after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself.

"I know I am making strong assertions. But the facts themselves are stronger. I shall have to adduce them somewhat in abundance, by and by. But now I will go on to say more.

"The Jewish Church had fallen far in the time of our Lord's ministry on earth; but the Romish Church has fallen further now. The demon of idolatry had been cast out by the judgment of the captivity. His habitation had been left empty and garnished; and he had returned, not in the same form, but in the worse shape of hypocrisy. In the system of the modern Church of Rome, not only are hypocrisy and lying tolerated and encouraged, but idolatry, gross as that of Nineveh or Greece, and grosser than that of Imperial Rome, has entered and repossessed her people.

"More is yet behind. There is hardly a charge brought by our blessed Lord against the Scribes and Pharisees in St. Matthew xxiii, which does not find examples among the priesthood of modern Rome. . . . . The system, as now laid down, and now practised, is one of hypocrisy, of extortion, of falsehood, of cruelty."

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SIGNIFICANT SIGNS IN THE HOLY LAND.

The November number of *Jewish Intelligence* contains some striking facts from a letter of J. Barclay. He says:

"You ask whether there are any palpable symptoms of the events we desire? To this I think it can be replied, without any undue enthusiasm, that symptoms are becoming manifest that Jerusalem is no longer the city after which no man seeks. We see them in the increasing numbers of intelligent and noble visitors, from all parts of the world; we see them in the awakened interest of the nations,

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embodied in spacious and beautiful buildings, especially in the stupendous pile (including a Cathedral) erected by the Russians on the camp of the Assyrians; we see them in the proposal to connect the Holy City with the other capitals of Europe by the telegraph, which is already finished as far as Jaffa; we see them in the new road about to be constructed from the sea-coast, and in the plan to bring once again water from Solomon's pools, to supply and purify the city; we see them in the great influx of Jews, who have fled from the north coast of Africa, for protection, to the city of their fathers; we see them in the clearing and widening of the streets by the military during the past week, by order of the Sultan; and we see them in the increasing spread of light and knowledge of the truth, amongst the resident Jews."

The Rev. W. Bailey also gives the following:

"Jerusalem, which is generally so quiet at this season, has been all astir this week, in consequence of an order from the Porte that all the streets should be levelled and paved, and that all undue projections in the same should be removed. The order has been executed in true Turkish style, and many a tale of loss and oppression can probably be told by the poor storekeepers and some house-owners; but the improvement to the city, and the public benefit, will be great; we shall now have, comparatively, broad and airy streets, where before we could scarcely move. When the work is completed, it will indeed prove an advance in civilized effort, and quite an achievement for Turkey. The Jews are very much concerned about this gathering up the stones and making broad the ways of Jerusalem; they say, 'Now we are certain Messiah's coming is very near.'

"You have, perhaps, heard that there is a telegraph at Jaffa, which connects Egypt with Beyrout. It is now decided, I believe, that a branch line is to be made to this city. I also find it is very probable we shall ere long have a carriage road to Jaffa, as two engineers, one English, the other Turkish, report says, are to arrive here in a few days to make preparation for it. A survey for a railway has already been completed, and a plan sixty feet long, to lay before the Sultan, left here about a month ago. I do not think, however, that the time for a railroad in these parts has yet arrived. Jaffa is now undergoing a similar change to Jerusalem; a number of coffee and other unsightly shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon; another gate is also to be made. Our Pasha went three days ago to see that these important changes and improvements are properly done. A better landing-place from the sea was nearly completed last week, and it is just possible that ere long a light-house may be built near it. Soon there is to be a light-house on Mount Carmel; and two or three others, it is said, will soon be placed on the Syrian coast. We have now two lines of English steamers touching monthly at Jaffa, in addition to the usual foreign ones, and the French will henceforth come oftener than formerly; thus Jerusalem and the Holy Land will necessarily be brought more than ever into notice. Surely these, and many like changes which are taking place around us, have much meaning in them. I must believe they have.

"On Saturday morning last we had heavy showers of rain, such as only fall in winter. Those who have been in Jerusalem many years, and many Turks who were born here, say they never before saw so much rain at this season. About eight years ago, on the twelfth of this month, a slight shower or two fell, but more than that cannot be remembered."

[This closing paragraph refers to the prophecies contained in Jer. 3: 3, Joel 2: 23, and Zech. 10: 1, in connection with the remarkable fact that, after a period of centuries, marked by the entire lack of the rains referred to, they have lately shown symptoms of recurrence, after the old Scriptural order.]

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THE WORK OF SPIRITUALISM.

At the six days' convention in Boston, commencing May 21st, 1864, several resolutions were presented, expressing the purposes of the Spiritualists. It will be seen, from the following ones, what they intend to accomplish:

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"*Resolved*, That Spiritualism adopts and republishes all that is true in the *religion* of the Indian, the Egyptian, the Hebrew, the Mohammedan and the Christian; and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit-intercourse.

"*Resolved*, That Science—not 'Theology'—interprets the nature and constitution of the mind, the health and beauty of the body, and fittingly translates the wealth of nature, the *poverty* of the ages, and the *best* methods for making reform sure, *charity* practical, and civilization humane.

"*Resolved*, That the future progress and larger usefulness of Spiritualism authorizes the construction of the 'Science of Life,' which will comprehend all known truth, religious, moral, legal, social, domestic, and conjugal; and, as soon as may be, that its members organize such issues as will bring every department of society up for review and reconstruction.

"*Resolved*, That modern Spiritualism, as understood and advocated by its representative minds, is the culmination of the Spiritualism of all ages; and, with a rational interpretation, accepts, for their moral and historical value, the religious records of Judaism, of primitive Christianity, and of every age and nation, without adopting any of them as infallible and final authority.

"*Resolved*, That we recognize in works like those of Colenso, Renan, and other theological agitators, both in Europe and America, and in the improving tone of literature in every department, signs of encouragement in the great cause of ecclesiastical freedom.

"*Resolved*, That individual conscience, under the quickening and illumining influences of angel intelligence, is the only reliable guide of faith and life; and Spiritualists, therefore, ignore the authority of sects and institutions, in seeking to erect arbitrary standards of creed and discipline.

"*Whereas*, The present systems of civil polity, ecclesiasticism, trade, commerce, education, social life, science, and philosophy, are radically defective in ignoring the elements and principles now being unfolded in the light of the congregated intelligences of the eternal world; therefore,

"*Resolved*, That the time has come, amid the revolutions now agitating our country, when Spiritualists, and all who can co-operate with them, should come into council, to discuss the best methods of action or organization, whereby these elements and principles may be effectually applied and carried out to the reconstruction of church, state, and society in every department, and to the adoption of new systems, to take the place of the 'old earth and heavens,' destined to pass away."—(*From The World's Crisis.*)

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THE SUEZ CANAL.

NAPOLEON III is constructing a canal across the Isthmus of Suez large enough for ships to pass. This is a most important enterprise, and will give Napoleon the key to the Eastern waters, and a great advantage in commercial matters over England and other nations. The English came to the conclusion that it was not practicable to build a canal across the Isthmus, and abandoned the undertaking, when it was taken up by Bonaparte. An English writer, when speaking of this work a few weeks since, says:

"It promises to be ready by 1866; and, when it is opened for large vessels, what an uproar it will create in Western Europe. It will command the route to India; it will equally command or shorten the route to the gold fields of Australia. Hostile ships can pass without restriction, and without giving any explanation of their objects. In the meantime, France is occupied incessantly in the building of iron ships. Every month we hear of the launching of some new iron-clad. Italy has a powerful iron squadron, which will, of course, be at the full disposal of France. The opening of the Suez canal . . . promises to create an entirely new epoch in the affairs of the world. It will throw the three continents into one, and will make him who is arbiter of Europe, arbiter of the whole prophetic earth, and of the remotest frontiers of the Roman empire. France has acquired, long ago, a firm footing on the African continent, on the coast of the Red Sea.

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When she has become mistress of the Suez canal, having also a depot on the African coast of the Red Sea, she will completely command the highway of the earth; and, to make assurance still surer, she is now actively negotiating in Madagascar, which lies in the way to the East. She possesses another stepping-stone in the Isle of Bourbon,—another depot for naval stores. In short, the completion of the Suez canal will finish the . . . 'circumvallation of the globe, . . . and will place the British empire in the position of a city invested by a hostile army.'"—(*Crisis.*)

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CRIME IN ENGLAND.

THE London Morning *Post* thus speaks of Baron Martin's charge at the opening of the Liverpool assizes:

"Never before, says Baron Martin, in the course of his whole judicial experience, has he seen so heavy a calendar. With the single exception of treason, it enjoys the unenviable distinction of embracing every crime under Heaven which can render a man obnoxious to the laws of England. Four murders, fourteen cases of manslaughter, twenty-four of burglary, are among the products of this ominous jail delivery. Rape, robbery, stabbing, and a host of minor offences, have all had their separate representatives. If we need any stimulus to increased exertion in the cause of morality, it is amply supplied in the list of prisoners undergoing their trial at the present moment in one country town alone. Little flattering as the conclusion may be to our national vanity, we doubt not whether the Liverpool Calendar be not a very tolerable index of the state of crime all over the country. Within a few weeks we have been called upon to chronicle a succession of homicides, alike repulsive in their barbarous details, and apparently destitute of any adequate incentives. The wretched child who fell a victim to the knife of the assassin in an obscure Wiltshire village could scarcely have excited the resentment of his murderer, and might even have been safe from his fears. Yet innocence and helplessness in this case are no security against a cruelty the most apparently purposeless and gratuitous we ever remember. Not to dwell on minor atrocities, we have one case in which a few angry words between two fellow-servants at a lonely farm, on a lonely hillside, resulted in the deliberate butchery of a female. Another woman was sent to her last account in consequence of a lover's quarrel, originating in an ineffectual attempt upon the part of her admirer to tender some good advice. Its ill reception by the object of his affections piqued him, and the death of the girl was apparently the only thing which could give relief to his wounded feelings. A still darker tragedy yet awaits investigation at the hands of justice. A single night proved fatal, in one of the suburbs of the metropolis itself, to no less than four unoffending individuals. Of five inmates of the dwelling, one alone survives. Mother, brothers, and affianced bride, all perished, undoubtedly by the same knife. While such things can still occur at our very doors, it is vain to plume ourselves upon a civilization and refinement which yet abounds with passages worthy of the recent savage episodes of Lebanon or Damascus."

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THE HARVEST OF THE EARTH.

"WHO is it comes from Edom,"
With garments stained and red,
With sword and sickle in *His* hand,
And "crowns upon His head?"
It is the great Avenger,
Who comes, with "judgments, sore,"
To reap the earth's wide harvest,
And spread "His threshing floor!"

He comes to "tread the wine-press,"
The gathered grapes of wrath,
And leave the trace of human blood
Along *His* battle-path;
To trample on a thousand hearts
By desolating war,
While love's sweet blossoms, pale and dead,
Lie crushed beneath His car!

He comes with noiseless pestilence,
Whose fever-tainted breath
Is bearing many an idol's form
To the charnel-house of Death.

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He comes by flood and fire,
To touch our wealth to-day;
To undermine our golden hopes,
And sweep their props away.

He comes to "make His jewels up,"
To deck His royal crown,
And from their proud, high pinnacle,
To cast the wicked down.
He comes to shield His "chosen ones,"
To put His foes to shame,
And write, in fiery sentences,
His mission and His name!

He'll come with sounding trumpet,
The clouds, *His* banners bright,
And that unnumbered host of God,
Clothed in immortal light,
To marshal all His forces—
The armies of the world—
For His flag of truce, so long held out,
Is slowly being furled.

He'll wrap, in windingsheets of flame,
This sin-cursed planet then,
Restore it to its pristine form—
A paradise for men.
Then health, and happiness, and peace,
In every breast shall dwell,
And one unbroken strain of praise,
From every heart shall swell.

FLORENCE.

WILDERNESS, August, 1864.

THE PREPARATION.

BY J. C. RYLE.

IF we would grow in grace, and have a more lively hope, we must seek more preparedness for Christ's second coming. I know no doctrine more sanctifying and quickening than the doctrine of Christ's second advent. I know none more calculated to draw us from the world, and make us single-eyed, whole-hearted, and joyful Christians. But, alas! how few believers live like men who wait for their Master's return. Who, that narrowly observes the ways of many believers, would ever think that they lived and longed for their Lord's appearing? Is it not true that there are many hearts among God's children which are not quite ready to receive Jesus? He would find the window barred, the door shut, the fires almost out. It would be a cold and comfortless reception. Oh! believing reader, it ought not to be so. We want more of a pilgrim's spirit;—we ought to be ever looking for and hastening to our home. The day of the Lord's advent is the day of rest,—the day of complete redemption,—the day when the family of God shall be all gathered together. It is the day when we shall no longer walk by faith, but by sight:—we shall see that land that is far off,—we shall behold the King in His beauty. Surely we ought to be saying, daily, "Come, Lord Jesus; let Thy kingdom come." Oh! let us set Christ's advent continually before our eyes. Let us say to ourselves, every morning, "The Lord will soon return," and it will be good for our souls.

THE LORD'S COMING.

REASONS FOR PRAYING FOR IT.

1. IT will bring glory to the Father. 1 Thes. 1:10; Phil. 2:9, 10, 11; Ps. 24; Rev. 15:3, 4; Titus 2:13, 14; 1 Cor. 15:24, 28; Ps. 40; Luke 13:32; Matt. 6:9, 10.

2. It is the desire of Christ. John 17:24; Ps. 20:22–31; Is. 53:11; John 14: 2, 3; Is. 63:4; Cant. 2:8; 3:11.

3. It is the desire of the Spirit. Rev. 22:17; Rom. 8:23.

4. It is the end of the sin and sorrow of the Church. Is. 25:8; 2 Thess. 1:7, 8; Jude 24, 25; 1 John 3:2, 3; 2 Peter 2:10, 11, 12; Heb. 11:14; 2 Peter 3:13, 14; Heb. 9:28; 13:14; Acts 1:11; Jude 14, 15, 21.

5. Prayer for the Lord's coming is an evidence of our belonging to Christ. 2 Tim. 4:8; Is. 64:1–4; 2 Pet. 3:11, 12, (*Margin.*)

6. It prevents Christians from setting their affections upon the things of the world. Heb. 10:34–37; Heb. 11:24–26, 39, 40; Heb. 12:1, 2.

7. It is especially commanded, for the sake of Israel. Is. 62:1, 6, 7.

8. It will hasten the conversion of all who are to become the people of God, according to the promise of the latter rain in the latter days. Zech. 10:1; Joel 2:23–32.

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Selections.

THE JUDGMENT NOT SIMULTANEOUS.

FROM "PLAIN PAPERS ON PROPHETIC SUBJECTS."

Do not many passages of Scripture teach, that immediately upon Christ's coming, a simultaneous and universal judgment will take place, embracing both the righteous and the wicked of all ages?

Before considering the passages alleged in support of this question, we would remark, First, that there is no question as to the universality of the judgment. That all must appear before God for judgment, no one questions for a moment. Nor is it fair to represent us as "*admitting*" this. We more than "admit"—we *earnestly maintain* and *would solemnly press* it upon all. Passages, therefore, which simply teach that all will be judged, are beside the question. They only prove what we maintain as earnestly as those who urge the objection. Secondly, all are agreed, that it is the second coming of Christ which introduces this judgment. The judgment of all men ensues upon the coming of Christ. Passages, therefore, which simply represent Christ as coming to judgment—to the judgment both of righteous and wicked, are—equally with the former class—apart from the question. The question is, *as to the simultaneous judgment of the whole race of mankind immediately on Christ's coming.* Where are the passages which declare this? Thirdly, while there are many passages which affirm the judgment to be universal, there are others which unequivocally testify that *in one sense*—that of being called in question as to eternal life or eternal death—believers have already passed through judgment in the person of Christ, and, that *in this sense* no judgment remains for them. "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, *and shall not come into judgment* (καὶ εἰς κρίσιν οὐκ ἔρχεται), but is passed from death unto life." (John 5 : 24.) Accordingly, in the context of this passage, our Lord divides the resurrection itself into "the resurrection of life" and the "resurrection of judgment" (ἀνάστασις κρίσεως). There are those who will rise to be judged; and there are others who will rise by virtue of a life which places them beyond the reach of judgment as to life or death. Evidently *the possessor of everlasting life* needs not to be judged, and cannot be, as to whether everlasting life is to be his or not. Heb. 11 : 27, 28, gives expression to the same truth. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Men, as such, in their natural state of sin and condemnation, have before them death and judgment. The believer has death and judgment behind him, substitutionally borne by Christ on the cross; and he has before him as his blessed hope the second appearing of Christ, for whom he looks. His appearing without sin unto salvation. Believers are, as to their persons, accepted in Christ; their security therefore can no more be called in question than that of Him in whom they are accepted. Fourthly, the works of believers must all nevertheless be brought into judgment. 1 Cor. 3, shows us that there will be those who, because builded on the one only foundation, will themselves be saved, whose works will, as unable to bear the test of the fire of that day, be burned up. Beyond question, we must, in this sense, "all appear before the judgment-seat of Christ." But, finally, the way in which believers are placed before that judgment-seat, demonstrates more than anything besides, that they are not there to be tried for life or death. How is it that the saints reach that solemn tribunal? *By being changed or raised at the very moment of Christ's descent, and by being caught up to meet Him in the air!* Whether the coming of Christ be pre- or post-millennial—all must

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agree that the very first, the *immediate* effect, of His coming is the resurrection, the change, and the translation into the air of His own people. It is thus, and only thus, that they are placed before the judgment-seat of Christ. And shall they appear there, in bodies fashioned and made like unto Christ's own glorious body, to have the question tried whether they savingly belong to Christ? Impossible! Nay, more; where Christ is represented as being manifested, or as coming in judgment on the wicked, His saints are represented as coming with Him. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." Are these saints, who thus accompany the Lord, to take their place among those on whom the judgment is to be executed, and only be afresh separated from among them, as the result of a judicial process? Incomprehensible as is such a thought, this, and much worse than this, is necessarily involved in the doctrine of a simultaneous judgment of all mankind, from Adam downwards, immediately to ensue on the coming of Christ. But if there are passages supposed to support or to teach such a notion, let them by all means be examined.

Rev. 21 : 7, 8, is adduced in support of the theory of a simultaneous judgment of all mankind at Christ's coming. But a mere glance at the passage shows that it is a declaration of the final results of what all agree in admitting to be the last judgment—that of the great white throne—and therefore proves nothing for or against the doctrine in question. So of Rev. 22: 12–15, "Behold, I come quickly; and my reward is with me, to give to every man according as his work is." No one doubts that such is the object and result of Christ's coming; but as to proof that all men receive the reward of their works *together*, and that *immediately upon* the coming of Christ, the passage affords none. The same remark applies to Matt. 16: 27. Doubtless it is at Christ's coming that the period commences in which He will "reward every man according to his works," and this the passage declares. But it declares nothing as to the order in which the rewards shall be distributed, and that is the question at issue.

Acts 17: 31, assuredly testifies that God "hath appointed a day, *in the which* He will judge the world in righteousness by that man whom He hath ordained;" but it is a mere popular delusion, unsupported by Scripture and contradicted by it, to suppose that "the day" here spoken of is a day of twenty-four hours; and if it be allowed that the phrase expresses a lengthened, indefinite period, "in the which" the world is to be judged, it is impossible to prove by this, that all classes of mankind will be judged together.

It is sought to identify 2 Thess. 1: 6–10, with Rev. 20: 11–15, and to prove, from the alleged coincidence, that the final judgment of the righteous and the wicked, at one and the same time, is the subject of which both passages treat. But 2 Thess. 1: 6–10 so plainly and simply sets forth a revelation of the Lord in person *to this very earth*, and *instantaneous* execution of fearful vengeance upon the ungodly persecutors of His people, *alive and in the flesh*, that it is astonishing how any should suppose it to set forth a judicious process at all. It is indeed an awful, solemn visitation of which 2 Thess. 1 treats; but it is not the slow solemnity of formal judgment, as in Rev. 20. *Here* the Lord is at once revealed in flaming fire; *there* there is no mention of fire till the judgment is over. *Here* it is bright consuming fire encircling the Lord; *there* it is the lake of fire. *Here* His appearing is for the instant destruction of His enemies, without any mention of trial at all; *there* it is to put them upon solemn trial before either sentence or punishment. *Here* there is not even an allusion to the dead; *there* there is as little allusion to the living; the only agreement between them being that in neither are the righteous said to be judged. 2 Thess. 1 represents the Lord Jesus as coming to take signal vengeance upon ungodly *living men*—the troublers of His people: it does not represent Him as coming to judge "at once" "all the human race"—the living and the dead—the righteous and the wicked. It speaks of *a* terrible

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judgment *upon* wicked men, but not of *the* judgment *of* the whole human family. It does witness of the Lord's coming "to be glorified in His saints and admired in all them that believe;" but that is surely not in their being arraigned along with the wicked, before one common tribunal, but in their being manifested with Him, at His coming, in that glory to which they will have previously been received.

The great argument, however, in support of a simultaneous judgment of all men at Christ's coming, is supposed to be derived from a comparison of Matt. 25: 31–46, with Rev. 20: 11–15. All being agreed that the judgment of the great white throne embraces all generations of men who have not been previously judged, and Matt. 25: 31 – 46 confessedly treating of a judgment to take place at the coming of the Son of man, it is sought to identify these, and thus to show that both passages describe an absolutely universal and simultaneous judgment immediately ensuing on the coming of Christ. It requires, however, but a slight examination of the passages, to see that this argument is wholly without foundation. Neither passage describes an absolutely universal judgment; and so far from both passages describing the same scene, they have scarcely a circumstance or a feature in common with each other. The two scenes are entirely distinguished from each other, as to antecedent circumstances, time, sphere, subjects of judgment, and character of proceedings.

As to *antecedent circumstances and time*, it requires but a glance to perceive that neither passage can fairly be considered apart from the connection in which it stands. That in Matthew is the close of a connected discourse commencing with chapter 24; that in Revelation is part of an equally connected strain of prophecy, commencing with chapter 19, and extending to chapter 21: 8. Our Lord's words, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory," are not the introduction of a subject then mentioned for the first time, but intended to shed further light upon an event which is the prominent subject of the whole discourse. Read Matt. 24 and 25, and say, if "the coming of the Son of man" be not the great, the main subject of the entire prophecy. The disciples hear of certain marks by which it was to be known that the end was not yet. They are next told of signs which would prove it to be at hand,—the abomination of desolation spoken of by Daniel, and the time of unequalled tribulation also foretold by him. They are cautioned against the idea of Christ's having come, and of His being concealed in the desert or in the secret chambers; and He tells them, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also *the coming of the Son of man* be." Here is the first occurrence in this discourse of this all-important phrase. We then read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see *the Son of man coming in the clouds of heaven, with power and great glory.*" We next read of His sending forth His angels to gather His elect from the four winds of heaven; *the coming of the Son of man* is compared to that of the flood in the days of Noah; and a variety of illustrations and parables are employed, the moral repeated at the close of each being—"Watch, therefore, for ye know neither the day nor the hour wherein *the Son of man cometh.*" It is after all these references to the event, and in evident connection with them all, that our Lord says, "*When the Son of man shall come in His glory*, and all the holy angels with Him, then shall He sit upon the throne of His glory." That is, the scene which He thus begins to describe is one which will quickly ensue on that "coming of the Son of man" of which He had already so largely spoken. Now, in Rev. 20: 11–15, *there is no mention of Christ's coming at all;* and for the best possible reason, namely, *that the context of the passage proves*

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it to have taken place upwards of a thousand years before. Chapter 19 treats of the coming of the Son of man, while chapter 20 proceeds to unfold its results, the binding of Satan, and the reign of the risen saints with Christ for a thousand years. On the expiration of the thousand years, a little season ensues in which, Satan being loosed afresh, a rebellion takes place, and fire comes down from God out of heaven and destroys the wicked, while Satan, who deceived them, is cast into the lake of fire. Then it is that the final judgment takes place, the description of which is thus introduced—"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Thus, as to *time* and *antecedent circumstances*, no two events could be more widely distinguished than the acts of judgment respectively portrayed in the passages before us.

Nor are they less distinct as to *sphere*. All the earlier part of our Lord's discourse in Matthew, as well as His quotations from the Prophet Daniel, associates "the coming of the Son of man" with Judea and Jerusalem; and the words, "When the Son of man shall come in His glory, He shall sit on the throne of His glory," necessarily carry the thoughts back to numerous Old Testament passages, which speak of *Jerusalem* as "the throne of the Lord," and of "all nations being gathered to the Lord, to *Jerusalem*." See especially Jer. 3: 17, 23: 5; Joel 3: 1, 2, 9–16; Isaiah 66. But in Rev. 20 the earth and the heaven have fled away from before the face of Him that sitteth upon the throne, before the judgment begins, or the books are opened.

As to the subjects of the judgment, Matt. 25 speaks only of *the living*—Rev. 20 only of *the dead*. "Before Him shall be gathered *all nations*," is the language of the one: "And I saw the dead, small and great, stand before God," is that of the other. Assiduous efforts are made to show that "all nations" includes the dead of all generations, and that "the dead, small and great," absolutely means all mankind. But the expression rendered "all nations," literally rendered, is "all the Gentiles." The word rendered "nations,"* with the article, occurs, if we mistake not, one hundred and thirty-two times in the New Testament. It is rendered "the Gentiles" ninety-two times—"the nations" ten times—"the heathen" five times—and simply "nations" twenty-five times only; but it is never, in any instance (unless it be this), applied either to the dead or the raised. The very expression indicates a present existence and locality upon earth. Nor is there any mention in the passage of "the opening of the graves," or "the sea giving up its dead," or any reference whatever to resurrection. It is the judgment of the Gentiles at the coming of Christ. Nor could anything be in more perfect keeping with the whole discourse. Chap. 24: 15–41, gives the judgment of Israel; 24: 42, to 25: 30, the judgment of Christendom; 25: 31–46, the judgment of the Gentiles.

Rev. 20: 11–15, is the judgment of "the dead," or what our Lord terms, in John 5: 29, "the resurrection of judgment." There is not a word in the passage of any but "the dead." "I saw the dead, small and great, stand before God." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." "The rest of the dead," who "lived not again till the thousand years were finished," doubtless form the vast majority in this wondrous scene. Any who may in the course of the thousand years be cut off for sin, as well as the rebels of the little season which succeeds, will also be among the number. There are those who urge the expression "small and great" as at least so far expressive of universality as to indicate that all the dead, both righteous and wicked, will be included in this judgment. No argument could be more unfortunate. Where it is said in Rev. 11: 18, on the sounding of the seventh trumpet, that "thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto.....

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them that fear thy name, *small and great*," do the objectors themselves regard the phrase as including all of all ages who fear God's name? Of course they do not; for they are obliged to acknowledge that the whole Millennium succeeds the epoch to which these words refer. So in chapter 13: 16, are we to understand by "all, *both small and great*," that literally every person on the face of the globe will receive the mark of the beast in his right hand, or in his forehead? Or, again, in chapter 19: 18, does "the flesh of all men, both free and bond, *both small and great*," intimate that not one of the human race will survive the carnage? How, then, should these words in chapter 20: 12, prove that all the dead, of all generations, righteous as well as wicked, are to stand before the great white throne? All who are dead *when the throne is set*, will doubtless be raised to stand before it; but the righteous dead will have been raised more than a thousand years before; and as to the righteous during the Millennium, there is no scripture proof that they will die, but strong presumptive evidence to the contrary. In any case, to identify a passage which treats only of *the judgment of the dead*, with another which treats as exclusively of *a judgment on living nations*, death and resurrection not being mentioned in it at all, is a remarkable instance of confounding things which essentially differ, and affords but little support to the doctrine sought to be based thereon,—that of the simultaneous judgment of the whole human race at the coming of Christ.

With regard to the *character* of the judgment, the passages differ just as widely. That in Matt. 25 is not, strictly speaking, so much a trial by *a judge*, as a calling up for sentence, and an award of punishment or reward by a KING, to *rebellious* or *obedient* subjects. It is as KING that Christ speaks and acts; and His very first act, after taking His seat upon "the throne of His glory," is a division of the gathered ones into classes, in a way which supposes their previous guilt or innocence. His first words are the *sentence* of the righteous, which, as well as that subsequently pronounced on the wicked, assumes, without any process of trial or opening of books, the obedience or rebellion of the sentenced ones. How different from the judgment of the great white throne, where the books are opened, and another book, which is the book of life; the dead being judged out of those things which were written in the books, according to their works. Could two scenes of judgment be well described in more dissimilar terms?

It has been supposed, from the mention made of "the book of life," that there must be some in the judgment of the great white throne, whose names are found there. But why this necessity? Without supposing this at all, there is most important meaning in this solemn act. "We need scarcely say, that previous to all investigation God knows that the names of the wicked are not there, even as without any trial He knows the character of their works. But according to His gracious dealings with men, none are *necessarily* condemned for evil works, pardon being offered to the guilty. For this reason, there are two solemn stages in this judgment,—first, a reference to the *other books*, to show that the works of the wicked deserve death; secondly, the opening of '*the book of life*,' to show that by unbelief they have rejected life. And then, their names not being there, the execution of the sentence follows,—which is 'the second death.'"

The last verse of Matt. 25 is sometimes urged as showing that the judgment cannot be at the commencement of the Millennium, but must be identical with that of the great white throne. But let the reader compare Isaiah 66: 24; Rev. 14: 10, 11; and 19: 20, which all confessedly refer to pre-millennial judgments, and the difficulty will vanish at once.

"THY KINGDOM COME."

BY T. GEORGE BELL, D.D.

THESE words sound forth from many thousand lips—alas! from far more lips than hearts. They stand connected in God's word with that sweetest of exclamations, "Our Father!" Vast assemblies of mere professors repeat them. Hundreds chant, to the peal of the organ, the

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words, "*Thy kingdom come.*" Where the heart is not right with God, mere words cannot please Him. Perhaps amid the sound one whisper of faith ascends; it has come from some heart filled with love to Jesus; it is the whisper of a babe in Christ, "*Thy kingdom come.*"

This is prayer; it is the voice of the child which enters the ear of THE FATHER.

What a contrast between this accepted voice and the lip-service of the ignorant multitude of formalists!

Whose kingdom is it for which we pray? Is it the kingdom of God as Creator?

That kingdom has come, has always been since He spoke the world into being. Man's sin and rebellion did not, and could not, shake the throne of the Almighty, or alter His right to possess the thing which He had made. Is it the kingdom of God as supreme Governor and Director of all things? That kingdom has also come—could never cease to be. There have been men so foolish as to declare that God, having made the world and put man into it, left it to manage all its own affairs by the power of certain fixed principle which He put into it. Others, equally deceived, have said that when man brought sin into the world God turned His back upon it, and, seated in some far-off glory, left man to work out his own evil designs. The word of God, and the daily experience of every enlightened man, declares the very opposite of all this. God exercises an all-pervading providence. There is no such thing as *chance* in the world. God's omniscient eye ranges through the universe—takes it all up in a glance, yet watches the very sparrow falling to the ground.

The words, "*Our Father*" give us the key to the meaning of the prayer, "*Thy kingdom come.*" It is not *the creature's* prayer for the kingdom of *the Creator*, but *the child's* prayer for the kingdom of *the Father*. Still more correctly, it is the prayer of *the disciple* of the Lord Jesus for the kingdom of his *one Master and Lord*. The children of God are *a new family*, made up of individuals *separated* from the race of Adam. No outward rite avails anything, or any profession, neither work of human hands nor device of human hearts. It is a "new creation." The children are *born of God*, even by the regeneration of the Holy Spirit. Consequently they are a new race, being brought into union with the Lord Jesus Christ.

Man's religion never comes up to this. He cannot understand *relationship to God*. He only, as the creature, attempts to appease the Creator. It is only the man who has been BORN AGAIN who can cry, "*My Father, God!*" Vital Christianity is founded upon God's own revelation. This is a declaration of sovereign, distinguishing grace, calling out a family, and giving to each member of it a new life, quickening him—who had been up to that moment dead—into the risen life of the living Christ at God's right hand. Christ is the head of the family; it is by Him that the family is gathered together, through Him we receive the adoption of sons—we are joint-heirs with Him—His kingdom is ours, and we shall possess it with Him when He takes it to reign. The Father has given all power and dominion to the Son, and the petition we are considering is the cry of the joint-heir who longs to enter upon the possession of his inheritance.

Much that is written and spoken in these days about the universal fatherhood of God is most delusive, for it smooths down, in the deceived heart, the barrier which sin has made between the Holy God and the fallen, degenerate, and guilty human family. We must meet God in Christ before we can call Him "*Our Father*," and we must be thus *heirs of the kingdom* before we can truly desire that kingdom to come.

The prayer is in itself a proof that the kingdom has not come yet. Christ has *the right* to reign, and, in a certain sense, He is reigning, having now all power both in heaven and earth; but in another and most important sense He is not reigning, for He has not yet manifestly taken to Himself the throne. He sits upon the Father's throne, according to that we read, "*Sit thou at my right hand, until I make thine enemies thy footstool.*" The prophecy of Daniel remains yet to be accomplished: "*The Son of Man came with the clouds of heaven, and came to the Ancient of days. And there was given Him dominion, and glory, and a kingdom, that all people,*

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nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that shall not be destroyed." The fulfilment of that Scripture will be also the accomplishment of another Revelation: "*The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.*"

We may think of the kingdom under two aspects; its internal and spiritual development, and its external and complete manifestation. The first is now in process of accomplishment by the power of the Holy Spirit; the latter will be hereafter accomplished by the presence and power of the Lord Jesus Christ at His coming. Jesus once said, "My kingdom is not of this world." He evidently meant to declare that the power to establish it was not earthly. By no human power or worldly influence was it to be set up. If He had meant that His kingdom would never be set up in this world, He would have been contradicting many Scriptures. This He could never do.

The two aspects of the kingdom are—I. INTERNAL OR SPIRITUAL. "*The kingdom of God is not meat and drink,*" that is, mere external observances or works, *but righteousness, and peace, and joy in the Holy Ghost.* This is the experience of the individual. Every sinner brought, through the *new birth* into the *new creation* in Christ Jesus, makes a part of the kingdom. Every fresh step taken by a child of God in the way of obedience, of self-denial, of holiness in conformity to the example of Christ, adds strength to the kingdom. May God lead us into self-judgment, for we often cry, "*Thy kingdom come,*" whilst in the actions of our lives we are showing great indifference to its progress.

II. OUTWARD MANIFESTATIONS. This is at the *appearing* of the Lord Jesus Christ. He comes *a second time without sin unto salvation.* He comes for the full deliverance of his whole Church out of the tribulations of a Christ-rejecting age, and for their establishment with Himself in that kingdom for which we pray. A Scripture in Luke 17 is sometimes brought against our views of the outward manifestation of the kingdom: "*The kingdom of God cometh not with observation.*" The Lord certainly declares that His kingdom was not to come *at that time* with observation, but He as plainly points forward to another time when it should so come, for He says: "*As the lightning that lighteneth out of the one part under heaven, so shall the Son of Man be in His day.*" The lightning is visible and manifest to all, "so shall also the Son of Man be in *His day.*" The present age is not the Son of Man's day. He is rejected. The world has cast Him out. This is *man's day.* Man's day ends with the world's midnight. That will be in terror and dismay; men's hearts failing them for fear in looking on the things which are coming on the earth. Christ's day will then begin. For its dawning thousands are looking. Yes! though in God's sight the world is dead and the Church may be asleep, yet thousands of God's believing people are awakening to the solemn import of the times, and are waiting for their Lord from heaven. Thus, better far than the ignorant cry of the mere professing multitude, there is rising up, continually, the true prayer of many an earnest heart—"THY KINGDOM COME."

TILL HE COME.

BY REV. E. H. BICKERSTETH.

"TILL he come"—oh! let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "till He come."

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush! be every murmur dumb!
It is only "till He come."

Clouds and conflicts 'round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper, "till He come."

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Editorial.

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM *alias* SPIRITUALISM.

No. 6.

THE Holy Spirit speaketh expressly concerning the seducing spirits of the last times, that they shall *forbid to marry*. This is a singular characteristic, and, therefore, the more striking. No impostor could possibly have invented it.

In the minor or foreshadowing fulfilment of this prophecy, in the year-day fulfilment, we find it prominent in the Popish system; in which, however, it is restricted to the celibacy of the priesthood. In the teachings of Spiritualism, it becomes universal. The spirits, through the mediums, *endeavor to overthrow the whole marriage institution, on which society rests*, and without the sanctions of which the whole world would become a chaos and the race soon die out. The demons say the marriage relation is merely a private compact, an arrangement for mutual convenience, just like any other *bargain of civil life*, and that a *superstitious* sanctity has been thrown around it which holds the race in thraldom.

They point to numerous unhappy marriages, and pretend that they, the demons, offer the true remedy by proposing their "spiritual affinities." There must be, say they, in all cases of true marriage, a mental correspondence, a harmony of views, tastes, feelings, and character. At present, indeed, these "affinities" are pretended to be in the highest degree Platonic. They also say that a true marriage is eternal, and they give numerous instances of marriage after death, in contradiction to our Lord's declaration in Luke 20 : 35.

But what is the practical working of this demon doctrine? Nothing less than that every one should be at liberty to follow his own inclination, that is, his own *lusts*. The spirits teach "free love," and the mediums very often practically carry it out, of which notorious instances could be given. This feature of dislike to marriage is another of the *prominent* traits in the teachings of Spiritualism; it comes in on all occasions. Hatred to Christ and the Bible, hypocritical praise of virtue, constant exhortations to intercourse with demons in "circles" and elsewhere, and inculcation of "free love," hold equal and prominent places in the demon scheme, and the books and "revelations" given in its favor. Nor is it hard to persuade fallen human nature to break the bonds which restrain its corrupt inclinations, more especially when the fear of the consequences is taken away by lies concerning the superior happiness of *all* in the *disembodied* state. The Spiritualist newspapers and books declare that nothing less than a complete upheaval and "regeneration" of society awaits us, and they freely admit that it must be preceded by a great struggle and much suffering, thus uttering, albeit unconsciously, a Caiaphas prediction. And when the way has been prepared by the teachings of "reason," what lever so effectual in toppling over the old fabric as the abrogation of marriage? It is true the spirits avoid the issue by highsounding lies in hypocrisy; but it is quite plain to all those who are not yet given over to strong delusion to believe a lie. Let every one reflect for himself on the consequences; we shall not take up room with them. It is not necessary. They are palpable to the most unreflecting mind. The whole world would be a brothel; domestic love would be unknown, and the tender offspring would die of moral and physical destitution. The most horrible crimes of every sort would be perpetrated in connection with it; and all under the name of refinement and liberty! Truly, here we find the genuine dragon-speech, which no cloaking can altogether conceal.

Is not this the "fornication" pointed out in Rev. 9 : 21 as one of the five monster sins of Antichrist's three and a half years? Let those who are disposed to think such a view improbable, reflect that even in the present incipient stage and partial development of Spiritualism, it has already carried away a multitude of apostates from the Christian faith, and lured thousands of votaries into the dens of licentiousness. How could it be otherwise, so long as

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effect follows cause? Contemplate its millions of followers, and see whether the majority of them were not once members of Christian churches, or attendants on Divine worship. And—alas that we should have to say it!—many hypocritically still keep up their church connections, and some even pass for consistent members.

A Spiritualist publication (*Light from the Spirit World*) contains the following: "The marriage institution of man is wrong, and must be annulled ere the race is redeemed." T. L. Harris says: "Spirits declare that there is no marriage as a natural law, but that polygamy or bigamy is as orderly as the monogamic tie. A new *attraction* becomes the lawful husband or the lawful wife. The marriage vow imposes no obligations in the views of 'Spiritualists.' Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death itself could part them, have abandoned their wives and formed criminal connections with other females, because the spirits had told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives too, the most devoted and loving, and true to their husbands, that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of there being a greater spiritualist sympathy between them and these men than between them and their husbands."

We may venture to remark that in "forbidding to marry," it is possible that the spirits may have ulterior reasons apart from their enmity to *man*, for they are far more familiar than we can be with all the issues of their grand contest with Christ. They know and believe all the truths of the Bible themselves, although they *teach* lies in hypocrisy. (James 2: 19.) Man is but a tool to employ, to vent their hate against the Most High. We need only hint at the great mystery of the Marriage of the Lamb, of which the first transaction in Eden was a type, in the bride whom God presented to Adam. The two are to be one flesh. (Eph. 5: 30, 32.)

Let not the Christian public suppose that these "Spiritualist" invectives against the marriage institution are the empty rantings of crack-brained fanatics, such as have *always* been in the world, and so pass them over as unworthy of notice on account of their insignificance. Let it not be said that the most sacred names and institutions have always found defamers and perverters. This is true; but Spiritualism is not to be confounded with them, and stands out in bold relief as the quintessence of all these wickednesses. And it has already leavened the whole of society in the most insidious manner, numbering amongst its votaries, and open or secret defenders, names that are prominent in the land. It is also well known that a powerful party at nearly every court of Christendom, if not the court itself, is attached to it, and we might relate facts to show that very many of our leading Congressmen have become its followers. Even such a man as Rev. John Pierpont has lectured with approval in its defence, and has indorsed and recommended it *in the halls of Congress*. And now it takes its place in public lectures, alongside of temperance. We readily admit that a few of its adherents may be good, but mistaken men; this is because they are seduced by its hypocritical pretensions, but ignorant of its real character, and know not what a serpent they are warming into life in their bosoms. The mischief done, however, remains the same, or rather becomes worse on that account. Even now the most shameless licentiousness is secretly and openly carried on and defended under the name of "*free love*." And when such cases end in ruin, shame, despair, and death, as they sometimes do, others are ready to plead that it is only "because the noble and spiritual tenets have been abused and misunderstood." May God preserve us from fellowship with demons or their teachings, even though they should speak with angel tongues! It may seem incredible to some that Spiritualism should hold forth such abominations, but a little inquiry will satisfy them that "free love" is as yet only in its incipient form, and is advancing with stealthy, cat-like tread.

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A FRIEND writes the following: "Forbidding to marry." This is so clearly a mark of modern Spiritualists, that the marriage institution is the subject of every vituperative epithet on their part. And there is even talk among them of getting up petitions to the legislatures for its establishment by law. The shameless manner in which they break their marriage bonds, and take spiritual wives, is said by them to be at the express command of the spirits. Some, who have been remarkable for their moral and correct lives previous to their commerce with Spiritualism, have, by thinking that they must obey the spirits, been induced to leave wives and children that they loved much better than the spiritual wife that they were commanded to take; and were affected to tears when they spoke of those they had left, and of the sacrifice they had to make in doing so; but thought it the greater virtue that they did so in obedience to the spirits. There was a case of this kind which occurred here some time ago. A young man, of upright, moral character, left a young wife and family of children, for a woman of abandoned character, whom the spirits commanded him to take. He wept every time he spoke of his family, and said he loved them very much better than the woman the spirits had commanded him to take, but that he must obey the spirits.

NAPOLEON'S SUPREMACY.

COINCIDENT with the views which we have ventured to express, along with other students of Prophecy and observers of the signs of the times, concerning the present Emperor of France, and the part he seems likely to play in the future, we clip the following from the *Gazette* of Berlin. It is written by one who comprehends what he says:

"Since Napoleon III has been on the throne of France, there has not been any period which has reflected so much glory on him as the present. After the capture of Sebastopol the star of Napoleon was most brilliant; but he there had by his side England, which, to a certain extent, shared in his glory. The battle of Solferino was followed by the peace of Villafranca and by the Treaty of Zurich; but Napoleon was obliged to sacrifice a part of his promise: 'free as far as the Adriatic.' The taking of Puebla and of Mexico has contributed much to his transatlantic eclat. Nevertheless, that picture presented more than one dark shade; and, to sum up, the conqueror was happy to cede the prize of his victory to the House of Austria. But what surpasses all those glorious feats for the Emperor of the French, is the present period, in which France has done nothing, and, nevertheless, directs all the Cabinets of Europe according to her will, and in conformity with her intentions. It would be a fault not to admit the fact; it may be painful to say it, but such is the truth. Let us therefore openly avow the fact that France, tranquil as she is, is so predominant with all the Cabinets that she manifests her influence over Europe in a more evident manner than all that has hitherto happened. To attempt to close the eyes to that truth is to risk disregarding the consequences of such neglect."

We make another extract to the same effect from an English paper, "*John Bull.*"

"The position of France is necessarily of itself a matter of European interest; but over and above this we have all a share in the French Emperor. He it is who, more than any other man at the present time, 'disposes of peace and war in his own majestic way.' He it is who more than any other has a vast controlling power over the happiness and prosperity of his kind. To every man, whose business it is to forecast the future of public affairs, to speculate on the way in which they will affect himself, his children, or his money, it is of primary importance to know what Napoleon III is going to do. That Paris should be the Abel of the civilized world—the place where 'they shall surely ask counsel, and so end the matter'—and that France should, beside, be potent enough to enforce the acceptance of her counsels, if need be,—this is a thing of which Frenchmen are rightfully proud. Napoleon is wiser than Democratic energy, bolder and more inventive than Parliamentary statesmanship."

We notice, also, in many of the prominent political essays now issuing from the English press, a distinct avowal, that the security of England at this moment depends upon the will of the French Emperor. A number of British statesmen show their acceptance of him as the only saviour of British institutions, and to this end are writing to induce a conciliatory spirit and close alliance on the part of the British government and people towards France and her Emperor. Are not things wonderfully maturing towards the consummation of which we have tried to notify our readers?

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The Prophetic Times.

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Special Contributions.

THE DESTINY OF OUR EARTH AND RACE.

ANOTHER passage of Scripture, very clear and conclusive in its teaching on the subject now before us, is Daniel 7 : 13, 14, and 27. This seventh chapter of Daniel is one of the most remarkable portions of God's blessed word. It is remarkable for many things. Chief among these are its clearness, its continuity, and its comprehensiveness. Other prophecies throw light on particular points or objects, that lie far off from us, in the distance of the coming future. But here we have a sort of continuous prophetical history of the future. It is a complete chart of prophecy. It lights up at once, not here a point and there a point, but the whole horizon of the future. It takes up the thread of the history of our race at the time when Daniel lived; and, in the successive developments of the four great universal monarchies, which were to occupy and fill the earth, it runs on with the thread of that history through all the ages that were to intervene till Jesus shall come again. It carries that history through the fearful scenes of the final judgment, and then launches out with it into the broad ocean of its final and eternal state. And where the curtain drops upon the scene, as here set before us, the glory of eternity is shining on that scene, and in the light which is thus bathing it, we see clearly revealed "*the destiny of our earth and race.*" The earth, restored, has started on its final course of everlasting blessedness; and the race, purified and recovered from the power of the curse, is possessing that earth, and peopling it with successive generations of *nations*, differing from each other, and preserving their distinctive peculiarities.

And there are *three* things especially deserving our attention, in the prophecy now before us. *The first of these is the time to which it refers.*

It is clearly *post-resurrection.* It describes a state of things that can be realized only after the second coming of Christ has taken place.

This is manifest from the language used in v. 13: "*I saw in the night visions, and behold one like the Son of man came with the clouds of heaven.*" Compare this language with that in which our Saviour distinctly foretells His second coming, and the identity of the two descriptions becomes apparent. In Matt. 24 : 30, we read, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall *see the Son of man coming in the clouds of heaven* with power and great glory."

In Matth. 26 : 64, we read: "Hereafter shall ye *see the Son of man* sitting on the right hand of power, and *coming in the clouds of heaven.*" The language in both these passages is so identical with that which the prophet uses that it seems impossible to resist the conclusion that it must have the same meaning in Daniel and in Matthew. Daniel, indeed, speaks of "one *like* the Son of man;" but it is evident that this is only a figure of speech to denote the Son of man himself. And if you admit that the *person* referred to by the prophet and the Evangelist is one and the same, then you must admit that the *time* contemplated in these several passages is the same, also. And as no

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one can doubt that the time of which our Saviour speaks, in the passages quoted from St. Matthew, is post-resurrection, or the time of His second coming, the conclusion follows, inevitably, that the time of which Daniel speaks, in the passage we are considering, must be post-resurrection also, or time connected with the second coming of Christ into our world. And this makes clear our first point, which is *the time* referred to in this prophecy of Daniel.

The second important point to be noticed in connection with this prophecy, is the nature of the kingdom here described.

And so far as regards the bearing of this prophecy on our present subject, there is but a single point which it is important for us now to consider, and that is, *who are the subjects* of the kingdom here referred to. In the 27th verse, of this 7th chapter of Daniel, it is spoken of as a kingdom which "*all dominions*" shall serve and obey. If this were all that was said about it, it would have been very difficult to throw much light on the particular point now before us. We should hardly have been able to affirm anything very clearly or definitely about it. But this is not all that is said about the subjects of this kingdom promised to "the Son of man," and to "the saints of the Most High," who are his resurrection people. In the 14th verse, of this chapter, we have a much fuller designation given of the subjects of this kingdom. There we read, that "there was given Him," *i. e.* "the Son of man," "dominion, and glory, and a kingdom, that *all people, nations,* and *languages,* should serve Him." This cannot refer to the people whom Christ is now gathering to Himself out of all lands. These, when Christ shall come again, will be in their resurrection state. They will constitute "the Church of the first-born." They will be "the saints of the Most High," spoken of in v. 27. With them "death will be swallowed up in victory;" "the corruptible will have put on incorruption;" "the mortal will have put on immortality." In that blessed state, to which they will then have attained, there will be found existing "neither Jew nor Gentile, neither male nor female." They will all be "made one with Christ." They will be "made perfect in Christ Jesus." With them all national distinction will be forever done away. The expressions, "people, nations, and languages," will not apply to them. It is clear, then, that *they* must all be set aside. It cannot be "the children of the resurrection," then, who are the subjects of this kingdom. And yet, clearly, it is the earth on which we dwell that is to be the theatre of this kingdom. For it is "*under the whole heaven*" (v. 27) that this kingdom is established. And it is "all *people, nations,* and *languages,*" who are to be the subjects of this kingdom. The question then presses upon us, who are we to understand as referred to, by this language? We are shut up to one answer. It is the purified stock of our race, recovered from the curse, with the taint and pollution of original sin purged away, made perfect, indeed, but still not partakers of the resurrection, and who, with their distinctions yet remaining, will possess and people the earth through successive generations, forever. These "people, nations, and languages," answer to "*the nations of them that are saved,*" of whom St. John speaks as "walking in the light" of that glorious city of the skies, which is to be revealed when "the new heavens and the new earth" are made. Thus, then, we have clear light on our second point. We see *who are the subjects* of this promised kingdom, and so are able to judge as to what the nature of that kingdom will be.

The other point to be noticed, in the prophecy before us, has to do with the duration of this kingdom.

Various expressions are made use of in this prophecy in reference to this duration. In verse 14, it is said, of "the Son of man," that "his dominion is an *everlasting dominion, which shall not pass away,* and *his kingdom that which shall not be destroyed.*"

In verse 27, it is again said, of this kingdom, that it shall be "*an everlasting kingdom.*" And in verse 18, it is declared, still more emphatically, that "the saints of the Most High shall take the kingdom, and possess *the kingdom forever, even forever and ever.*" Nothing could be more decided than this. It denotes unending duration in the most absolute and unqualified sense. The terms "everlasting" and "for-

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ever" are sometimes used in a limited sense. Thus, if we speak of a man doing a particular thing "everlastingly," or forever, the terms are limited by the measure of the man's life. The meaning is, that he would do it *as long as he lived*. And so, when it was said of any of the requirements of the ceremonial service, established by Moses, that it was to be "observed by the people in their generations *forever*," the meaning of the term "forever" then was, while that ritual service lasted. The measure or degree of duration denoted by the terms "forever" and "everlasting," is determined by the nature of the things to which they are applied. If they refer to a man, a tree, or a nation, then the measure of the duration will be the life of the man, or the existence of the tree or the nation. But we have seen that the kingdom of which Daniel here speaks is connected with "the new heavens and the new earth," or the state of things that is to follow after the resurrection shall have taken place. But we know that *that* is a state of things which will never pass away. It will be, in the most absolute and unlimited sense, perpetual, or eternal. And if this be so, then the terms "everlasting" and "forever, even forever and ever," here applied to the promised kingdom, must be taken in their broadest, fullest, and most unqualified meaning. They denote a kingdom which will last through eternity. And if the kingdom here described is to be thus enduring, then it follows, irresistibly, that the earth, which is the theatre of that kingdom, must be equally enduring; and "the people, nations, and languages" who are to be the subjects of that kingdom, must run on in successive generations, through the same period of unending duration. And thus the prophecy contained in this 7th chapter of Daniel solves, satisfactorily, the great problem of "*The Destiny of our Earth and Race.*" R. N.

JEW AND GENTILE.

The ancient Jewish nation is often held up by Christians in condemnation, on account of their ungodliness and idolatry. And rightly so. The Israelites were especially favored by the Almighty. He took their great progenitor, Abraham, from among the heathen, and promised to make him a great nation, and to bestow upon his descendants large possessions. He watched over his children with peculiar care. He delivered them from a cruel bondage to which they had been subjected, and visited upon their enemies dire calamities. He raised up for them great and good leaders to go before them, who were immediately under his direction. He even manifested his presence among them in a visible manner; first by the pillar of cloud and of fire, and afterwards by the shekinah in the Holy of Holies. He placed them in a goodly land, and gave them a goodly heritage. He proclaimed his law to them. He sent them prophets, who, under the inspiration of the Holy Ghost, made known His will to them. He instituted an order of Divine worship, the object of which was to keep in their minds a knowledge of Himself, and to lead them to look forward to the Messiah, who had been promised as their Saviour and Lord. Everything that was necessary to preserve them in the true faith and in the true worship was done. But, notwithstanding all this, they rebelled against Him, and fell into the idolatry and corruption of the nations that surrounded them. They neglected the laws which were enjoined upon them. They turned a deaf ear to the voice of God's prophets, heeding neither their invitations nor their threateninga. They defiled the temple, concerning which God had said that He would place His name there. They made for themselves groves, in which heathen rites were practised. They built altars and carved out idols, and sacrificed to them; and so turned away from the God who had been so gracious to them. Time and again they were punished for their idolatry and sins. Sometimes these punishments had the effect of leading them to repentance. But as often as they repented they relapsed again into their former evil ways. And though God was long-suffering, and spared them, and cherished them, and finally sent His own Son to them, saying, "They will reverence my Son," yet they filled up the cup of their iniquity by exclaiming, "This is the heir, come let us kill him," and actually putting the Prince of Peace to the

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death of the cross. When we review their history, count over the mercies and favors which heaven continually showered upon them, and then look at the long array of deep, dark sins, we are led to exclaim, What baseness! what ingratitude! Well did they deserve the heavy strokes with which they have been visited! God has been just in meting out to them the sore afflictions under which they have been suffering.

But when we come to look at the past and present state of Christendom, can we say that the Gentiles have treated the revelations of God better than the Jews did? Considering the increased means of grace bestowed upon us, our greater facilities for acquiring Divine truth, have we made any better use of our privileges and advantages than they did? Have we advanced more in religious life? Have we more zeal for God? Are we more desirous of promoting God's glory? Are the various ranks of society more generally and more deeply pervaded with the principles of holiness? Do we manifest more of a spirit of consecration to God? Is there more reverence for holy things among the masses? More spirituality among professing Christians? When we look at the ungodliness so prevalent in society, and at the worldliness so common among Christians, we are compelled to say that we believe the Gentile has treated all the gracious movements of God towards him very little better than the Jew did. In those countries which are called Christian, how is the name of God dishonored and blasphemed? How are the principles of our holy religion banished from our national councils as out of place there? Look at the wickedness and iniquity which flourishes in high places. What respect is there for the commands of God among rulers, and princes, and statesmen, and diplomatists? What frauds are constantly perpetrated upon the community by the nation's representatives! What flagrant crimes are committed with unblushing effrontery by those occupying places of honor and trust! And among the learned, the teachers of philosophy, the teachers of law, the teachers of the arts and sciences, how much infidelity is there! Though there may be among many of them a confession by the lips of their belief in a Supreme Being, yet they practically ignore that belief by living in open rebellion against Him. In society in general, what pride, and vanity, and haughtiness, and selfishness, are manifested on the part of the rich; and what baseness, and trickery, and low cunning in the lower orders! What pleasure-seeking and riotous living are indulged in by all classes! How is the Lord's day disregarded and broken, and counted as a day of sensual indulgence and gratification! What greater idolatry was manifested among the ancient Jews than is found among many dwelling in civilized Christian lands? For, what difference is there between making an idol out of wood or stone, and bowing down and worshipping it, and making one out of gold, and devoting body and soul to its service? Out of the millions inhabiting lands in which the Gospel has been preached, how few are the professed followers of Jesus! And when we turn to look at the state of the Christian Church, the aspect is almost equally humiliating. Out of the numbers that have taken upon themselves the vows of Christianity, how many in any congregation can we say are really consecrated to the Lord, and are endeavoring, in lowliness and humility, to serve Him in sincerity and truth? Very few. What worldliness has crept into the Churches! See the false charity, the ostentatious benevolence, the fashion, the discord and wrangling, the hypocrisy, the hollow-hearted professions, the form of godliness without the power thereof, so prevalent in the Churches! A large proportion of church members are endeavoring to be wiser than their Master, in trying to do what He pronounced impossible, "Serve God and mammon;" and end in devoting themselves very little to God, and a great deal to mammon. And the Scriptures inform us that things shall grow worse, even than they are now. In 2 Tim. 3:1–5, we are told "That in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady,

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highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

With these facts before us, can we say that the Gentile development has been any better than the Jewish? And yet there are some who tell us that, by the forces which are now in the world, by the faithful and diligent use of the means of grace which we now possess, by the continuance of efforts now being made, good shall progress, and evil shall be put down, and a better and happier state of things will be developed, which will finally eventuate in a millennium of righteousness and peace. Alas! that men should so deceive themselves, and blind their eyes to the truth. The Apostle Paul tells us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." How, then, can we look forward, so long as this present state of things continues, to a change so great as to bring about the conversion of the world, and the submission of all men to the gentle dominion and sway of the Lord Jesus Christ? We cannot expect it. Nay, God's word informs us that there shall be a more fearful apostasy yet; that evil shall grow until the harvest; that the world shall become worse, instead of better; that the Church shall always be depressed and persecuted until the times of the Gentiles shall be fulfilled; that there shall be even more direct and violent opposition against the Lord of heaven and earth; that the people shall rage, and the princes take counsel together against the Lord and against His Anointed. A race of evil men will arise, like those Jews who surrounded Pilate's judgment hall, ready to join with them, with heart and voice, in the cry, "Crucify Him! Crucify Him!!" There is no hope for the world, then, and for the cause of truth and righteousness, so long as the present evil powers continue. Satan is the god of this world, and he will not readily give up his dominion. The only hope for both Jew and Gentile is in the coming of earth's rightful King, the Lord Jesus Christ. It is only under His administration that all confederates in iniquity will be subdued, and the righteous exalted. There is no prospect of peace and happiness for this sin-stricken and sorrow-laden earth until He shall come. Then, when He comes, under the new order of affairs which He will introduce, the curse under which this earth has been groaning for nearly six thousand years shall be lifted off, the desert shall bloom and blossom as the rose, and the world's inhabitants be restored to that state of innocence and bliss which our first parents enjoyed in Eden. We hail, then, the day of His coming as the day of our deliverance—the day of our redemption. We look to Him as our only Saviour; and we join with the devout prophet in the exclamation, "Lo! this is our God; we have waited for Him, and He will come and save us: this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation."

Selections.

THE DUTY OF WATCHFULNESS.

(From "The Parable of the Ten Virgins." By Joseph A. Seiss, D.D.)

"Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—MATT. 25 : 13.

IT is remarkable how full and pointed the Scriptures are in holding forth and impressing this particular duty. The Saviour enjoins it over and over, with the utmost solemnity and urgency. "Watch," says he, "for ye know not what hour your Lord doth come." "Know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Then comes this awakening parable to enforce these admonitions, to which it is added, "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh." In Mark, again, he says, "Take ye heed, watch and pray; for ye know

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not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (Mark 13 : 33–37.) So, again, in Luke, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching." (Luke 12 : 35–37.) And, again, "Take heed to yourselves, lest that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." (Luke 21 : 34–36.) So, also, writes St. Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief: ye are all the children of the light, and of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5 : 4–6.) And again, in the Revelation of John, the Saviour shouts back, even from heaven, saying, "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16 : 15.)

A duty so repeatedly and earnestly enjoined, must be of the very highest importance and of the very deepest necessity. It becomes us, therefore, to look at it with seriousness, and to give to it our devout consideration.

Let us look, *first*, at the object with reference to which this watchfulness is to be exercised. That object is, *the coming of the Son of man.* The clause of the text which speaks of this has, indeed, been rejected by some as an interpolation. It is not found in the Vulgate, Syriac, Arabic, Persic, and Ethiopic versions. It is also wanting in three of Beza's copies. But nearly all the Greek copies contain it,—also Munster's Hebrew Gospel. But, whether it belongs to the original or not, it is very plainly implied. The watching enjoined has no other object expressed, and none other can be gathered from its surroundings. The subject of the parable is pre-eminently that of the coming of the Son of man, as it is also that of the whole chapter, of that which precedes it, and of the Church's hope. The watching inculcated is specifically urged as a practical deduction from the parable and the general subject of discourse. And the whole connection is broken by any other interpretation than that which is contained in the received reading. I, therefore, take the text as it stands, and shall so insist on it; and the more confidently, as the numerous parallel passages, to which I have referred, all specifically designate the second coming of the Son of man as the object towards which this watching is to be directed.

It has come to be the fashion in modern Christianity to adopt a very different strain of exhortation on this subject. It is seldom that preachers are heard urging on their people to watch for the coming of the Son of man. Death is the event to which men are referred, in connection with these passages, as to all intents and purposes the coming of Christ, at least to the individual. And there are some points in which the two concur. It is where death leaves a man, that the coming of the Saviour will find him. Nor is it unscriptural, in general discourse, to overleap the interval altogether, and to ply the conscience with the admonitions of the Gospel the same as if the moment of death brought with it all the great transactions of the last day. But it is a mistake, and one fraught with much practical mischief, to treat of death as if that were the thing to be looked to, and of which to interpret the many solemn injunctions of Scripture with reference to the coming again of Christ. It is proper enough to swallow up death in the scenes of the great day; but it is wholly unwarrantable to allow the scenes of that day to be swallowed up in our contemplations of death. Death, whether in itself or in its immediate consequences, is altogether a

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different thing from the coming of Christ. Nor is it at all fitted to take the place in our thoughts and exhortations, which belongs to the coming of the Son of man. It has less attractiveness; it is weaker in practical impressiveness; and it presents a narrower, darker, more legal, and less evangelical circle of ideas. And to put it forward in our contemplations, instead of the prospect of the personal coming of the Lord Jesus, is to put a gloss upon the Scriptures which they were never intended to wear, to foist our judgment into the place of Divine wisdom, and to destroy one of the most beautiful collocations of sacred truth.

It is not enough, my friends, that we embrace all the doctrines of Christianity in our creed. We must, at the same time, receive them in their proper order and revealed connections. We cannot take the precepts and representations, which are given in connection with the coming of Christ, and apply them all to death, and then say that we believe in the coming of the Son of man, as the Scriptures present that doctrine. Proper submission to the authority of revelation requires us to receive its teachings in the connections in which God's word places them. And when we are told to watch for the coming of the Son of man, to apply the exhortation to death, and, at the same time, to put away the subject of the personal advent among articles of no direct practical concern, is to put asunder what God hath joined together, and to undertake to adjust the relations of Divine truth in a way which he has not authorized.

So far from making death the great terminus, the generalizations under which the Gospel views things quite overlook it. Starting with the first advent, the prospect stretches uninterruptedly onward to the second. The Christian Church is contemplated as one, unmutilated, ever-continuing, until Christ himself comes, and grace ends in glory. Death is not known in the case, and never once appears upon the whole length of the way, except as, here and there, a shadow, which hinders nothing, and to which no attention is paid. Looking at some of the most vigorous and precious passages in which we find the whole course of Christianity surveyed, it would be impossible to learn from them alone that death had any existence. Take this from Hebrews: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin, unto salvation." Death and judgment are referred to in immediate proximity with these words, but only in connection with the course of sin; whilst the course of the Christian is made to reach back to Christ on the cross, in which it takes its rise, and forward to his coming again in the glory of the Father, in which it reaches its goal, with nothing coming between but the life of faith and hope. Take, also, this, from the Epistle to Titus: "The grace of God which bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, *even* the glorious appearing of the great God and our Saviour Jesus Christ." Here, again, death is quite ignored, and the present world is made to touch directly upon the scenes of the appearing again of Christ, as the great and only event to which the Christian looks, next after his apprehension of Jesus as his Saviour. Two *appearings* are spoken of,—the one looked back to as *bringing* salvation, the other directly anticipated, as the completion of it. The one is *grace*, the other *glory*. By conforming to the proposals brought to us in the first, we hopefully await the second. And between these two, Christian life is sustained, with nothing more to separate it from the object of its anticipations in the future, than from the object of its faith in the past. It is, therefore, a sad disjointing of the scriptural adjustments of sacred truth, and an attempt to construct and sustain Christian life upon foundations and supports somewhat other than those appointed, to thrust death in as one of the great themes of evangelical incentive, or as a prominent subject in evangelical contemplations of the future. Death belongs to sin and the curse, not to the Gospel and salvation; and no one can substitute it, in any respect or degree, for "that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ,"

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without damage to true evangelism, and great weakening in the motive-powers of Christian piety.

And, for this very reason, preaching about death, which is usually accepted as the most pathetic, is generally the most ineffective and useless of all. It is a dislocation of the Divine order. It inserts into the Gospel a point of appeal different from that which it contains. And on the side of the future it gives to Christianity an artificial contrivance on which to go, in place of the elastic and powerful limb of living bone and muscle given it of God.*

When the Apostles undertook to stir up the consciences and activities of men, it was not to death and its certainty that they referred them, but to the prospect of the speedy coming of the Son of man in the glory of the Father, clothed with the majesty of His judicial power. Did they command men to repent? It was "because God had appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead." (Acts 17 : 30, 31.) Would they have us devoted in building ourselves up in Christian holiness and virtue? It is "that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (1 John 2 : 18.) Did they wish to comfort those in persecutions and afflictions? They did not point them to the grave for rest, but said, "Be patient; stablish your hearts; for the coming of the Lord draweth nigh." (James 5 : 8.) Would they incite ministers to fidelity in their preaching? Their charge was made not in view of death, but "before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom." (2 Tim. 4 : 1.) And so the Saviour himself. When He would arouse men to a right estimate of the miseries of exchanging the soul for what this world can furnish, He talks not of the vanity of life and the certainty of death, but refers them to the one great fact, that "the Son of man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works." (Matt. 16 : 26, 27.) When He would have men take up testimony for Him, the only motive He presented was, "Whosoever shall be ashamed of me and of my words, of him also shall the Son of man be ashamed, when He shall come in His own glory, and in his Father's, and of the holy angels." (Luke 9 : 26.) It was the same, also, in the preaching of John the Baptist, and in that of the seventy evangelists; and it always must be so where our ministerial addresses properly conform to the order and connections in which God has delivered His own truth.

Contrary, then, to all this shifting of Christ's second appearing into the background, whilst other motives and anticipations, however scriptural in themselves, are advanced into its room, the injunction of the text refers us directly to the personal advent of our Lord, as the great object to which we are to direct our thoughts, and with reference to which our watchings are to be performed. Preparation for that is preparation for everything else; and watching for that, we shall be duly alive to every other duty and requirement.

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* "It is fresh in the memories of some of you," says Rev. William Newton, in his "Lectures on Daniel" (p. 213), "how, a short time ago, a faithful and honored minister of Christ, of large experience in his Master's work, declared in this pulpit that he was never conscious of making 'so little headway in proclaiming the truth, as when death, and the certainty of death, was his theme.'

"Riding out to attend a funeral some time since, with a minister of another denomination by my side, I said to him, 'Is there any one theme in handling which you feel that you are making less impression on your hearers than with almost any other?' He paused a few moments, and replied, 'I think there is.' 'And what is it?' 'Why,' said he, 'it is very strange,—I don't exactly understand it,—but *I seem never to be so unsuccessful as when I preach about death!*'"

REASONS WHY BELIEVERS SHOULD STUDY PROPHECY.

BY REV. JOHN COX.

We might plead strongly for prophecy as *part* of the gracious revelation of God, and ask why it should be more neglected than any other portion of God's book? We might maintain that all who have a Bible should read it regularly

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through, as well as more frequently turn to favorite doctrinal and consolatory portions; but the arguments adduced on behalf of the study of prophecy shall refer to its own intrinsic claims. We shall consider, then,

1. *The grandeur of the subject.* Prophecy—what is it? To prophesy is to foretell events yet hidden in the womb of futurity. Prophecy discloses to us God's thoughts about the future—my future—man's future—the world's future. How many will listen to the conjectures of clever men; but when God delivers prophecies, how few diligently hearken! This is ungrateful and unwise; for, in revealing to us the future, God treats us with peculiar grace and confidence, and discloses to us what intimately concerns ourselves as well as His own glory. "We are prospective as well as retrospective creatures, and prophecy is the nourishment provided for part of our nature." The subject of divine prophecy is wonderful, whether we consider its Author, the instruments employed, the various methods of communicating it, or the lofty themes dwelt upon. Prophecy displays God's foreknowledge; and, in studying it, we are brought into communion with Himself. Prophecy spans all time, and reaches forward to the ages of ages. It takes in a large portion of the world's history, and contains the most accurate records extant of the mightiest nations. It is a map of the journeyings of God's church; a description of all her enemies throughout all ages. It clearly reveals the triumph of God's people, and the destruction of His foes.

2. *The glory of the chief theme of prophecy* demands for it our reverent study. The first note of the prophetic harp ("the seed of the woman shall bruise the head of the serpent"), being interpreted by other oracles, means that "the eternal Son of God shall become man, shall suffer, die, and triumph in His own person, shall save those who trust in Him, and reign together with them forever." Almost the last note of that tuneful harp is, "the testimony of Jesus is the spirit of prophecy." Prophecy without Jesus is a body without life. He is the *inspirer* of all prophecy. It is a beautiful, refreshing, instructive shadow, cast from Him, the glorious substance. He *pervades* it. It is as full of Him as the living body is full of the animating soul. He is its glorious centre. The first and second advents of the Saviour are the two centres round which prophecy revolves. He also *performs* it; *prophecy fulfilling is Jesus acting.* He opens the seven-sealed book, for He alone is worthy to do so; for this He hath all power in heaven and in earth. *Prophecy fulfilled is Jesus manifested.* This may be largely traced to His first advent, and present glory; and it shall be still more largely displayed when the day of the revelation of Jesus Christ shall come. Then, when He appears the Conqueror, the Bridegroom, the King, the Renovator, all the prophets shall do Him homage as the great substance and fulfiller of their lofty predictions. (Acts 3:21.) Then shall the minuteness and magnificence of prophecy be seen; and those holy men "who searched what and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," shall, when they stand in the midst of that glory, see the amazing fulness of their own predictions. If these things are so, it follows, that to neglect prophecy is to overlook part of the glory of Christ, and to do this is to grieve the Holy Spirit, and to rob our own souls of much that ministers to the joyfulness of hope.

3. *There are special promises to encourage believers to study prophecy.* That book which, above all others, has been perverted or neglected, is specially commended to our attention, and a promise is made to those who humbly study it: "Blessed is he that readeth, and they that hear the word of prophecy, and keep those things that are written therein, for the time is at hand." (Rev. 1:3.) Let not the taunts of even good men, who may charge you with presumption, discourage you from prayerfully reading this blessed book, so sublime, spiritual, and solacing, to the observance of which God has attached a special blessing. There may be in it many things you cannot as yet understand; but as others, besides learned astronomers, may be benefited by gazing on the midnight heavens, so you, though the simplest believer, shall not study this book in vain. There you shall see

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the glory of Jesus; the interest which he takes in the concerns of His Church; the absolute certainty of the triumph of that righteous cause so dear to you; and these themes and thoughts shall awaken reverent feelings and rejoicing hopes. Here is a blessing for the devout student; and some one has well said, that "we are none of us so rich as to be able to afford to lose a blessing."

We should also observe, that in the passage of Peter, recently quoted, it is said, "that *unto us* the prophets did minister the things which are now reported unto you." Thus we are taught that we, who live under this present dispensation, are the *special heirs* of the prophecies, and particularly of the revelation of the glory of Christ and His Church, which they unfold.

4. *The utility of prophecy* is an argument for the earnest study of it. The present age is considered to be an eminently practical one; we wish that, in the best sense, it was more worthy of the name. There is certainly a disposition to inquire, concerning systems and theories, "What is their use? what shall we gain by them?" Prophecy will abide this test far better than many other studies and pursuits upon which much time and energy are expended. We have divine authority for this assertion. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." (2 Pet. 1:19.) Prophecy is here called "*a light.*" Light is beautiful and beneficial; it discovers, directs, and cheers; it is the favorite Scripture emblem to set forth knowledge, joy, and purity. True, light is mysterious in its origin and nature; whether it is matter or motion, the learned cannot tell us; but we do not despise it because we cannot comprehend it, nor refuse to use it because we fail to define it. Let us act thus as regards prophecy. The world is dark; ignorance, sin, error, misery abound. Reason and philosophy cannot guide us through the present, or animate us by revealing the future. Prophecy can and doth perform both these kind offices for us. We have to traverse a dark wilderness; oh! for a heaven-lit lamp, to be to us that which the cloudy pillar was to Israel! We have to navigate a dangerous ocean, abounding with rocks; oh! for a beacon-light, by its friendly glare to reveal our danger, and to point to the desired haven. Clouds and darkness are sometimes around our Father's throne; oh! for a ray to pierce them, to tell us that His name is *Love*, and that He overruleth all things for His own glory and our good. Prophecy is that friendly lamp, that beacon-light, that teaching ray, "whereunto," it is expressly declared, "we do well to take heed."

5. *The commendation bestowed upon a prophetic student of old, and the honors heaped upon him, should stimulate us to study.* Daniel, the man "greatly beloved," was a devout, prayerful, and practical student of prophecy. He stands out in glorious contrast with Balaam, through whose gifted mind a flood of heavenly light rolled, but which left him still in darkness. Behold Daniel on his knees, studying the prophecies of Jeremiah (Dan. 9); listen to him how he pours out his full heart in penitential confession and wrestling supplication; nor did he plead in vain. The angel Gabriel was caused to fly swiftly, with the following cheering message: "O Daniel, I am now come forth to give thee skill and understanding... Thou art greatly beloved: therefore understand the matter, and consider the vision." (Dan. 9:22, 23.) A similar declaration was made to him afterwards: "Fear not, Daniel: for from the *first day* that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (10:12); "I will show thee that which is noted in the Scriptures of truth." (Verse 21.) These testimonies prove the approbation and delight with which God contemplates those who humbly and devotionally "set themselves to understand the truth." *We* may not expect an angel to fly swiftly to us, with a commending word, but we may expect the presence and teachings of HIM by whom holy men of old spake, and concerning whom Jesus said to His disciples, "He shall show you things to come," and, in so doing, teach, comfort, sanctify you, and glorify Me.

The last glance we get of Daniel in the Sacred Word is fervently desiring more light

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concerning the future. "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" (12:8.) Though it was not the will of God *then* fully to answer the question, or to reveal those things which were "*closed up and sealed to the time of the end*," yet still some information was given, and the Divine complacency in Daniel was discovered by the consoling promise with which the book closes: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

6. *The peculiar times in which we live, furnish an argument for the study of prophecy.* What wonders have been wrought, how many prophecies have been fulfilled, and how many new predictions given, since the time of Daniel! And now, "the time of the end" is drawing near. The last days will be "perilous times." Then will be the season of rapid fulfilment of prophecy; the time when the energy of Satan and the power of God will be both put forth in an unprecedented manner. *We* have seen extraordinary events occur in our times, and these events have attracted some degree of attention to prophecy, and led men to ask, "What will be next?" There is reason to believe that all we have seen is "but the ripple compared with the breaker." There is great danger when there is a lull in the storm, lest men relapse into greater forgetfulness. The skilful mariner does not look merely at the waves just around his vessel; his practised eye sees the storm in the distance, and he prepares accordingly. But how shall we be prepared for coming events unless we study the book of prophecy, in order to "discover the signs of the times?" It is the duty of the Church to warn the heedless world of the approaching storm, as Noah warned the ungodly of the coming deluge; but how can she do so, unless she reads her commission, and is "moved with fear," even as Noah was? Such testimony may not be welcome, but it must be borne. Just before the first destruction of Jerusalem, there were many who cried, "Peace, peace; the temple of the Lord are we." But, one sorrowful-hearted weeping prophet was constrained to contradict them all, and to announce the speedy coming of the desolating storm. He was despised, ridiculed, and imprisoned; *but still his words were verified;* and that very prophet hath said, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain on the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart; in the latter days ye shall consider it." (Jer. 30:23, 24.) May we all consider it *before* it comes, and then, being found in Christ, we shall escape all these things which shall come to pass, and to stand before the Son of man. (Luke 21:26.) And let us bear in mind, that to us as well as His disciples, Jesus says, "*But take ye heed: behold, I have foretold you all things.*" (Mark 13:23.)

Such are some of the reasons why prophecy *should* be diligently studied.

Editorial.

THE WORLD TO COME.

VERY many of the objections made to the advent doctrine are founded upon the difficulties which are supposed to attend upon what seems to be the mixed and incongruous state of things on the earth after the coming of the Lord. It is asked, "Is it not strange to suppose that men in resurrection bodies and men in the flesh shall both be living on the earth at the same time? And is it not degrading to suppose the Lord Jesus will reign in visible glory at Jerusalem, surrounded, perhaps, by the pomp and splendor of an earthly court?"

We reply, the objections involve a gross misconception of the doctrine.

The Scriptures do not teach that the Lord and His saints are to reign *on* the earth during the millennium, but *over* the earth. (Such is the meaning of ἐπί, Rev. 5:10.) Nor is the holy city, their abode, to be set up on the earth until the final catastrophe, and the restoration of all things. The millennial reign of Christ is

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an intermediate stage between this present evil world and the new heavens and earth. In this preliminary stage of the Lord's triumph the kingdom of God is established on the earth, but Satan is only *bound*. In the final stage Satan is cast into the lake of fire, and the earth becomes the metropolis of the universe.

The Scriptures undoubtedly teach that, at the Lord's coming,

1. The saints shall be raised or translated, and be invested with judgment and dominion.

2. The Jews shall be restored, and made pre-eminent among the nations of the earth. Here, then, it is said, we have two ruling classes, and a mixed kingdom of men in the flesh, and men raised from the dead.

But the difficulty is solved through a right apprehension of the two callings, that of the Church, and that of the Jewish people. The calling of the Jews is to *earthly* pre-eminence, to kingdom power on the earth. The new nation God is gathering in this dispensation has a *heavenly* calling. The saints are to reign with Christ in heaven. Hence, for them, a special tabernacle is provided, which is nowhere said to be set up on the earth in the millennial times, but which must yet be in manifest relation to the earth, the source and seat of that authority and influence the saints are to exercise in its affairs.

There are other kinds of rule than those which pertain to earthly sovereignty. We are told that now the affairs of this world are ruled by principalities and powers in the heavenly places. The "prince of this world" and his angels are not yet cast out. In the days of Daniel there was a "Prince of Persia," and a Prince which stood for the prophet's people.

Had we time we should love to multiply proofs that these powers are also intimately connected with what we, in our blindness, call the "powers of nature." All kinds of physical evil are, in the Scriptures, ascribed to Satan.

And the intervention of good angels in human affairs was often attended by extraordinary natural phenomena. For example, the rolling of the stone from the door of the sepulchre by an earthquake was the work of an angel. A close examination of the Scripture references would develop the fact that all the laws and forces of nature are means through which spiritual powers, both good and evil, act upon and control human affairs.

We know that now all angels, authorities, and powers, are made subject to Christ. We also learn from the 8th Psalm, as quoted in the 2d of Hebrews, and from other Scriptures, that, in the world to come, the sons of God are to be joint-heirs with Christ in this sovereignty.

What if the rule of the saints over the millennial earth be of this nature? This it doubtless will be; although, besides this, they will exercise direct judicial and royal authority over the earth. And yet men in the flesh may be their vicegerents and executives. In the patriarchal age God made known and executed His will through angels. They talked, and even ate and lodged with men. If, in the millennial times, the children of the resurrection, made like unto the angels, perform this office, and exercise a ministry like that to which we have referred, the objections noticed at the outset are at once met. Their control of the natural world will doubtless be of a higher order than that now exercised by angels. They are joint-heirs with Christ; they are sons of God. Moreover, their relationship to the race from which they sprang will doubtless contribute to their fitness for this office.

And for them a becoming tabernacle is provided, even the holy city, New Jerusalem, whose builder and maker is God. This glorious abode, hanging in the skies, above the earth, will thus become the source of light, and joy, and boundless benefits to men. And here, probably, is the origin of the extraordinary change in the earth's soil and climate that shall then be produced. Did our limits permit, we should love to call attention to the many passages which speak of the light and the glory of God, and of the results ascribed to it when it shall fill the earth.

It would appear that we are not presumptuous in believing that this celestial city, filled with the light and presence of God, shedding down its beneficent rays on the earth, will greatly modify its climate, enhance its fertility, and be the source of health, and purity, and

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happiness. And from its gates the Lord Jesus and His messengers pass back and forth to earth in a twinkling, on their errands of authority and mercy.

But our readers may wonder where is the evidence. This is a beautiful conjecture. But where is the Scripture? Recollect that we are now assuming the advent doctrine to be true, and are only proposing to meet objections by offering a possible solution. If this solution *may* be true, if it *may* be reasonably supposed, and it cannot be disproved, then it answers the purpose of the argument. But we are not left to reason here from the silence of Scripture. There are many passages and events recorded there which light up wonderfully under this explanation.

1. Jacob's dream appears to be a picture of this coming age. Journeying towards the East, he lay, wearied, down to sleep, a stone for his pillow. There God met him, and confirmed to him and to his seed the promise of the land, a promise not yet completely fulfilled. And there, in vision, he beheld a ladder reaching from earth to heaven, and the angels of God ascending and descending. And in the morning, when he awoke, he said, "Surely the Lord is in this place, and I knew it not. How dreadful is this place. This is none other than the house of God, and this is the gate of heaven." He knew not the full import of his words; for on that very spot is to be realized the state of things we have described, and which the vision foreshadowed, when the Lord God of Abraham, Isaac, and Jacob, shall fulfil His promise to His ancient people, and bless all the families of the earth with Messiah's reign. The holy city in the heavens, the earthly Jerusalem on that very site, the gate of heaven, and the raised saints, ascending and descending on the pathway of light, fulfilling their ministries of rule and blessing, would realize, to the letter, the glorious vision with which the Lord met the lonely traveller, on that weary night, when, flying from his home, it seemed that the God of his fathers had forgotten His covenant, and remembered His oath no more.

And here we naturally recall our Lord's prophetic words to Nathaniel, "Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." He doubtless refers to the prophetic view of the kingdom of God granted to Jacob, and indicates how the promise, included in it, is to be fulfilled. The beneficent rule of the Son of man shall be extended over the earth, from the heavenly city, through the ministry of the children of the resurrection. This was the wonder Nathaniel was hereafter to see, as a reward for his saving confession, "Rabbi, thou art the Son of God; thou art the King of Israel."

2. A beautiful symbol is found in the pillar of cloud and of fire which overhung the camp of Israel in their march through the desert. That pillar of cloud was the abode of the God of Israel; and from it he guided, instructed, and ruled them, blessing them with manna for their hunger, and defending them against assault.

So, when the Lord shall appear in His glory, there will be again His pavilion in the heavens, the holy city, above the camp of Israel, shedding down its ministry of rule, and instruction, and beneficence, upon them and upon all the Gentiles who come to its light, and to the brightness of its rising.

3. A more striking symbol was furnished by the Jewish tabernacle, and afterwards in the temple.

It was divided into three compartments; first, the holy of holies, where abode the shekinah, and into which none but the high priest entered. This was a perfect cube. Outside was the holy place, the court of the Jews. Still outside was a larger court, the court of the Gentiles. Here, then, we have an exact picture of the time when the tabernacle, which the Lord shall pitch, and not man, shall be revealed. The heavenly city, of which God is the builder, is described as a perfect cube; "and the city lieth four square. . . . . The length, and the breadth, and the height of it, are equal." And in it is the true shekinah. "The glory of God and of the Lamb is the light thereof." And into it enter none but the royal priesthood of the future. The tabernacle of Moses was a shadow of things to come. He

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made it according to the pattern shown him in the mount. The most holy place in it corresponds to the heavenly city. Both are perfect cubes. Both are the abode of the glory of God.

The court of the Jews corresponds to the Jewish nation in the millennial age. They will be the earthly tabernacle. The nation will be all sanctified; but they will not enter the new Jerusalem, the most holy place. The raised saints will minister between them and the mercy-seat on high.

The court of the Gentiles corresponds to the nations of the earth, who will come up to Jerusalem to worship before the King, the Lord of hosts, and to keep the feast of tabernacles. Thus we have the three compartments of the house of the Lord, as it will be when the earth shall be filled with His glory.

4. The transfiguration is a no less striking picture of the world to come, whereof we speak. The Lord takes Peter, James, and John, the three favored disciples, up into a mount, and is transfigured before them. From Peter's second epistle we infer that he understood the meaning of the vision to be, the Lord's assumption before them of the glory with which He is now invested, and in which He will appear. It was a vision of the coming kingdom of God. With him appeared also Moses and Elijah. Moses represents the raised saints (see Jude), and Elijah, those who are translated at His coming. Here, then, were the two distinct classes of men. The Lord Jesus, the glorious Head of the kingdom, and, under Him, 1st, Moses and Elias, representing the raised and translated saints; 2d, Peter, James, and John, men in the flesh. The bright, overshadowing cloud, represents the Celestial City, from which the saints proceed, and into which patriarchs, and prophets, and apostles, and martyrs, and saints of all ages, the living and the dead, will be gathered, and through whose kingly priesthood earth shall be brought into blessed contact and intimacy with heaven.

Oh, happy day! Blessed consummation! when this holy city, which, now shining afar, is seen only as a bright and morning star, and that only to the eye of an enlightened faith (Rev. 2 : 28), shall come down from God, and hang out its glory in the heavens, above this sin-cursed earth, the rising sun of its redemption, the glittering sign that the world's rejected King is coming to assume His crown, and when His chosen ones shall be gathered to reign with Him into that Jerusalem which is above, and is the mother of us all. Then will be fulfilled to Israel those beautiful words of Isaiah (ch. 4 : 5, 6; 24 : 23; 60 : 19–21): "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy noon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

L. C. B.

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM *alias* SPIRITUALISM.

No. 7.

One characteristic of the demon-teaching of the last days remains to be considered, viz.: *The seducing spirits command to abstain from meats, that is, from food.* In the Popish foreshadowing, this is seen in the feigned holiness of asceticism, and the prohibition of meat on Fridays. But how does it apply to spiritualism? We have no doubt that this characteristic will be found not a whit less marked than the others. It must be remembered, however, that the system is not yet fully developed; and this

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mark is, as yet, less prominent than the rest. It is likely that the prohibition to abstain from meats, or food, will arise, like other parts of the system, from a pretended sympathy for "suffering creation," and a pretended superior refinement, inasmuch as the eating of meat, in its restricted sense, involves the taking of life. But we suspect that the chief object is to make the human frame more susceptible to supernatural impressions, by reducing the system through a course of training, and correspondingly exalting the psychological element. It is a well-known fact that many persons who had been weakened by lingering and emaciating disorders have become the subjects of trances and clairvoyant phenomena. We also find in Col. 2 : 23 a warning concerning this sort of "neglecting of the body." Perhaps, too, the spirits, when they shall have obtained full control, will prescribe abstinence from certain articles, as a sort of test of spiritual membership.

We should be glad if any of our readers could throw a little more light on this part of the subject, derived from their personal knowledge of the practice of spiritual circles.

Frequent indications are, however, already, not wanting, of the prohibition in question. The following has been reported to us, from a trustworthy source.

"The fifth mark, commanding to abstain from eating meats, is still more unmistakably manifested. And it is remarkable that the spirits command these things, not the spiritualists. Even the mediums do not pretend to teach it themselves, except as they receive it by direct communication from the spirits. These spiritualists abstain from everything that is derived from an animal. They take no milk in their tea, nor butter, nor eggs, because these articles of food are of animal origin. One spiritualist bookseller went to his bookbinder, and told him to take all the leather bindings off his books, and bind them in cloth. The binder told him he must use glue, and that came from an animal. He said he would have them without binding, if he couldn't get a mucilage without animal substance. He succeeded in getting a mucilage of that character from a chemist, but the binder refused to bind for him out of the regular way. Whether he succeeded in getting a more accommodating binder, I never heard."

The modern demonism, commonly called "spiritualism," bears, as we have shown, all the marks of the latter-day invention of Satan, predicted in the opening verses of 1 Tim. 4. If it is true that there is nothing new under the sun, yet it can hardly be denied that this is a new *phase* of sorcery, adapted, in Satan's usual manner, to the aspect of the times, and brought out on a far more extensive scale than ever heretofore. Formerly, witchcraft was in bad repute, and was exceptional in its character; but now, ways and means have been devised to make it attractive, fashionable, and universal, by allying it with progress, liberty, refinement, enjoyment, and the prevalent ideas of the ungodly age. Men are being insensibly accustomed to intercourse with supernatural beings; and if, in a little while, the character of the spiritual agents should be discovered to have an origin heretofore associated with the regions of darkness, it will make but little difference, provided that compensation shall be found in the advantages bestowed. They will be first "endured," then "pitied," then "embraced." It will be discovered that many of the repulsive features were only imaginary, or were greatly distorted by "superstitious tradition," "prejudice," &c. &c. And thus the field will be left clear for the open manifestation of the great enemy, when he shall marshal his forces for his supreme effort, and for the *open* alliance between himself and the race of man, in the shape of the predicted Antichristian confederacy. Already multitudes have been seduced from the Christian faith. And no one who is acquainted with the blasphemous denial and perversion of all the cardinal doctrines of grace which "spiritualism" makes, can fail to see the prophetic mark of "doctrines of devils." It speaks lies in hypocrisy, without compunction, as only those can whose conscience is seared as with a hot iron. It forbids to marry, and commands to abstain from meats.

And, besides all this, it bears other marks pointed out in the Holy Scriptures, which the Holy Spirit hath spoken expressly concerning

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it. All its pompous and lying pretensions about angelic intercourse were, long since, pointed out by Him. It has, indeed, a "show of wisdom, in will-worship, and humility, and neglecting of the body." (Col. 2 : 23.) It makes a great pretence to "philosophy," which, however, is only "empty deceit, according to the precepts of men, and according to the elementary arrangements of the world." (Col. 2 : 8.) We find in it a "voluntary humility and *worshipping of* (so-called) *angels*." We find men that are misled by it, "*intruding into those things which they have not seen*, vainly puffed up by their fleshly minds." (Col. 2 : 18.) We find them speaking "*great swelling words of vanity*," and "catching souls by a bait," through "the lusts of the flesh, and through much wantonness;" yea, even those "that were (for a little while) clean escaped from those who live in error." And there are multitudes ever ready to be enticed by such loud trumpetings of pompous transcendental nothings, the chaff in which the deadly poison is concealed. These have "LIBERTY" promised them; whereas, in fact, the spirits and their duped and duping mediums are themselves the slaves of corruption; "for of whom a man is overcome, of the same is he brought into bondage." (2 Pet. 2 : 18, 19.) These experts in the new "Harmonial Philosophy" profess that they *know God;* but in their conduct they deny Him, being "*abominable* and *disobedient*, and unto every good work *reprobate*." (Titus 1 : 16.) Their doctrines are the commadments of men that turn from the truth (v. 14); for even their mind and conscience are defiled (v. 15). These are the false teachers who *privily* have brought in damnable heresies, *even denying the Lord who bought them;* who shall bring upon themselves *swift* destruction. We find many following their pernicious ways; and by reason of them the way of truth in Jesus is evil spoken of. And it is also true that through *covetousness*, they, with feigned words, and pretended love of virtue, make merchandise of souls. (2 Pet. 2 : 1.) These are they that walk after the flesh in *the lust of uncleanness*, and *despise government*, full of revolutionary and socialistic teachings. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. As natural brute beasts, made to be taken and destroyed, they speak evil of the things that they understand not; ridiculing the holy and divine religion of Jesus Christ, through which, alone, we can be saved. These are they that even *sport* themselves with their own deceivings. They have *eyes of adultery*, that cannot cease from sin, beguiling unstable souls; a heart have they exercised with covetous practices—cursed children. (2 Pet. 2 : 10–14.) These are they that *creep into houses*, and lead captive silly women, laden with sins, led away with divers lusts; women who are always learning, and never able to come to the knowledge of what is really truth. (2 Tim. 3 : 6, 7.) It is in them, also, that we find the characteristics mentioned in verse 2–5.

And as for their other features, as traced in the sacred word, our readers will now hardly be at a loss to discover them. No wonder, then, that the time has now come, when so many in Christendom, and even in the Evangelical Churches, will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears. No marvel, then, that there are so many who turn away their ears from the truth, and are turned unto fables; who love orthodox evangelical teaching, in the abstract, but are dead-set against any practical application of it, from the pulpit, to the times, and to their fashionable wickednesses. (2 Tim. 4 : 3, 4.) No wonder there are scoffers at the second advent as ever to occur, much less in our generation! How "unscientific," "visionary," and "low!" (2 Pet. 3 : 3.) And what have we to expect but that these evil men and seducers will WAX *worse and worse*, DECEIVING AND BEING DECEIVED? (2 Tim. 3 : 13.)

Should these remarks fall under the eye of any one that has been entanged in the snare of "spiritualism," or that is disposed, from what he has seen or heard, to look favorably upon it, we would say to him, in the most earnest manner, Escape for thy life; look not behind! Stop not to parley, lest you should be lost; for these paths take hold on death, and lead to the place where the loving Saviour and his blood-bought redemption cease to call the guilty to return, and be blest.

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The Prophetic Times.

Vol. III. MAY, 1865. No. 5.

Special Contributions.

THE DESTINY OF OUR EARTH AND RACE.

We have now gone over the principal points of the argument from Scripture, in support of the views here advocated, that our earth, removed from the crushing burden of the curse, and purified by the conflagration of the last days, will remain in existence forever; and that a remnant of our race, representing both Jews and Gentiles, recovered from the taint of original sin and made pure and holy, though still in the flesh, shall possess and people the earth in successive generations throughout the ages of eternity. This is the view of "*The Destiny of our Earth and Race*" for which we have been arguing in the series of articles on this subject, contributed to the pages of "The Prophetic Times." Before dismissing the subject, it may be well to say a few words in reference to some of the objections urged against the views of this subject now presented.

It is sometimes objected that the advocates of this idea entertain low and carnal views of the final condition of the redeemed. This objection is urged on two grounds. Many persons, without clearly apprehending the subject, jump to the conclusion that it is the redeemed, whom Christ is now gathering out of the world—"the Church of the first-born," "the children of the resurrection"—who are intended to be the future occupants and inhabitants of the earth. They suppose it is intended to teach that there will be the distinction of sex, and the continuance of generation, after the resurrection, on the part of those who are partakers of the resurrection, and then they reject the whole idea as gross, carnal, and revolting. *And so it would be if this were the view entertained and taught.* But this is entirely to misapprehend the matter. The persons who make this objection have failed to take in that twofold condition of our race, in the glorious and everlasting future of this earth, of which the Scriptures speak. We are told of "new *heavens*," as well as a "new *earth*." We are told of a "*heavenly* Jerusalem"—a "Jerusalem *which is above*," as well as an *earthly* Jerusalem, a Jerusalem *which is beneath*. We are told of a "kingdom which is to have no end," and of some who are to be "*kings and priests* unto God and the Lamb" in this everlasting kingdom. We are also told of "*the nations of them that are saved*." (Rev. 21: 24.) And again, of "all people and nations and languages," who are made the *subjects* of the promised kingdom, which is never to pass away. Now, these different expressions of "the new heavens and the new earth," of the kingdom with its "kings and priests," and also with its subjects, consisting of bodies of men still existing as "nations, people, and languages," evidently contemplate the existence of our race in *two entirely distinct and different states of being*. The former have been saved as individuals. They have "passed through the grave and gate of death to a joyful resurrection;" or else they have been "changed, in a moment, in the twinkling of an eye, at the last trump." Their place of abode is the heavenly Jerusalem, of which the Lamb is the temple, the light and glory. With them, all distinction of sex is done away. Among them is found "neither male nor female, neither Jew nor Gentile." They have attained unto the re-

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surrection state. They can "neither marry nor be given in marriage." They will be associated with Christ, as kings and priests, in administering the affairs of his everlasting kingdom. This is *one* condition of being, in which we find our race represented, amidst the coming everlasting age of blessedness and glory. This class, or condition, takes in the whole "election of grace," the entire company of the redeemed, gathered out of the successive generations of our race down to the time of our Saviour's second coming.

The other state, in which we find our race represented, in the coming age, is totally different from this. It embraces remnants of different nations of the earth, both Jews and Gentiles. As nations, or bodies of men, they have been saved out of the tribulations of the last days. They have never felt the power of death, nor been raised to the resurrection state. They are still in the flesh, though freed from sin and made pure and holy. They will inhabit the earth forever. They will marry and be given in marriage. They, and their children, in successive generations, through everlasting ages, will be the subjects of that glorious kingdom over which Christ and his resurrection saints will reign, in joy, and peace and happiness, forever and ever. The distinction between these two classes or states of being is as great as that between heaven and earth. And for the resurrection people of Christ to exercise the functions of their royal priesthood, under such circumstances, and amidst such surroundings, certainly involves nothing that is gross, or low, or carnal. It is not the redeemed in the glory of their heavenly state, but the saved nations inhabiting the earth among whom the marriage relation will be kept up, with its natural consequence of successive generations following each other.

The objection will hardly be carried so far as to affirm, or intimate, that the *mere fact of ministering on the earth at all*, on the part of the redeemed in glory, involves anything inconsistent with the highest honor and happiness of their final condition. Our Saviour said of those "who should be counted worthy to attain unto this state, and be the children of the resurrection," that they should be "*equal to the angels.*" I suppose this is a condition of being high enough, and happy enough, and glorious enough to satisfy the cravings of the loftiest ambition. And yet we are to bear in mind that the angels are occupied in the functions of a similar ministry in *the earth now.* We know, on the highest authority, that "they are *all ministering spirits*, sent forth to minister to the heirs of salvation." (Heb. 1 : 14.) Their ministrations are carried on amidst the ruins of the fall. They wait on sinful men, in scenes of temptation, surrounded by endless forms of sorrow, and suffering, and sin, yet there is nothing low, or carnal, in their condition. There is nothing in the scene of their ministrations, or in the circumstances surrounding them, either to mar their happiness or detract from the glory of their high estate. What possible grounds then can there be for the indulgence of such a supposition in reference to the position awaiting the redeemed in their resurrection state? They will then have a position analogous to that which the angels now occupy. It will, indeed, be a position, in many respects, superior to that of the angels. The ministry of the angels is secret and invisible; that of the saints will be open and manifest. The angel-ministry is exercised in a fallen world, amidst the groans of a creation oppressed and burdened by the curse; the ministry of the ransomed will be exercised in a world from which the curse has been removed, and where all the ruin wrought by sin has been remedied. The angel-ministry is carried on in the midst of scenes of sin, suffering, and sorrow. The redeemed will exercise their ministry in connection with holy beings, to whom sin, and suffering, and sorrow will be wholly unknown. Certainly then, when properly considered, there is not the slightest foundation for the objection that the view here advocated of "The Destiny of our Earth and Race" is calculated to favor the impression that in the final condition of Christ's resurrection saints there is anything low, or gross, or carnal.

Another objector turns to 2 *Peter* 3, *which describes the purifying conflagration of the last days, and asks, What do you do with those*

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"nations of them that are saved," during the progress of that conflagration? We admit that here is a real difficulty; or rather, it would be a difficulty, if the work of directing that conflagration, and carrying the remnants of the saved nations through it were left in *our* hands. If feeble man were to be the agent, a difficulty like this would be insuperable. But the Agent in this case is *Omnipotence.* Why should we speak of difficulties in *His* way? *Can anything be too hard for Jehovah?* That He has not seen fit to reveal to us how this result is to be accomplished is not surprising. It does not concern, in any way, the question of our salvation. Our interest, or happiness, or duty, is in no degree involved in it. It is just one of those points which we might expect to have left in the dark, as it is left. And yet there is one passage in which God seems to give an *intimation* of the way in which this object will be accomplished. In Isaiah 51: 16, God says to the Jewish people, "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundation of the earth, and say unto Zion, Thou art my people." There seems to be a reference here to some miraculous putting forth of His almighty power for the protection of that nation while the stupendous work of making the new heavens and the new earth should be in progress. We know that His wisdom is infinite; His resources are exhaustless. And we may safely leave it with Him to surmount the difficulty in such way as He shall choose.

The only other objection that now comes to mind assumes this shape: If there is to be a constant increase in the inhabitants of the earth, and at the same time no death, there will soon be an amount of population greater than the world can accommodate: what then is to become of the surplus population? This is another matter, like the one just considered, that would be an insuperable obstacle in our way, if *human skill* or *resources* had the management of the affair; but if left in the hands of the Ruler of the Universe, it is no difficulty at all. Our planet, which has so long been an exile from the great family of worlds which people space, will then have the ban of outlawry removed, the decree of exile taken off. There will be open communication between heaven and earth, between this world and other worlds, and *translation to other parts of God's unbounded empire,* when men shall have finished their education, and the full development of their powers here has been secured, would easily and naturally obviate this difficulty, and keep the earth relieved of its surplus population. That changes of this kind will occur in the administration of the affairs of God's universal government it is natural enough to suppose. They must be inevitable. Indeed we have a clear intimation of one of these changes on a grand scale, given us by St. Paul in Heb. 2: 5. Here we read, "For unto the angels hath He not put in subjection the world to come, whereof we speak." The world that now is, we know *is "in subjection to the angels."* That is, its providential government is carried on by the aid of their ministry. But with "the world to come," *i. e.*, with the renewed and restored earth, this will not be the case. *That* world will be put in subjection to the resurrection saints. *They* will be "kings and priests unto God and the Lamb." In "the world to come," *i. e.* in the renewed and glorified earth, *they will take the position which the angels occupy in the earth as it now exists.* Then Daniel's prophecy will be fulfilled, and "the time will have come for the saints to possess the kingdom." And if this is so, the question arises what will become of the angels? They will—to use the language of military men—be relieved from the command now intrusted to them, and be required to report elsewhere for duty. God will employ them in service in some other part of his vast dominions. And if angels may be thus transferred from one part of the universe to another, it is natural enough that the same may take place with men. Admit this idea once—certainly it is a reasonable idea—and then all difficulty about the over population of the earth disappears in a moment.

And thus if there is nothing in the views now advocated that conflicts with the teachings of Scripture, and if they tend to enlarge immeasurably the circle through which the blessings of redemption shall be spread, and thus

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add to the revenue of praise and glory which shall flow in to the great *Author* and *Finisher* of redemption forever, then there is ground for rejoicing if it can be shown that they are views fairly deducible from the testimony of God's infallible truth. R. N.

"THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

Not long since I wrote a short article on the Kingdom of the Heavens, or the Kingdom of God. Intimately connected with that subject is this petition of our Lord's Prayer, on which I will now give you a few thoughts, hoping that they may not be unprofitable.

What is implied in this petition, "Thy will be done in earth as it is in heaven?" As perfect obedience to God, and as perfect submission to His will, as is to be found in heaven—that earth shall be as loyal to God, and as faithful to Him, as any other province of His great kingdom. It is, then, a prayer for the restoration of that perfectly holy, resigned, and innocent state which existed before the fall. Anything short of such obedience as unfallen man yielded, would not be doing the will of God as it is done in heaven. We all believe that every unfallen angel perfectly obeys God in thought, word, and deed; that among all the hosts of the unfallen there is no sin. As often as we put up this petition of our Lord's Prayer, we pray that it may be so on earth; that every vestige of sin may be forever removed. Indeed, we pray that earth may again be a perfectly loyal province of God's great kingdom; that in all this earthly province there may be nothing to offend.

In the former petition, we pray that God's kingdom may be restored on earth; that the rebellion on earth may cease, so that it shall be a loyal and not a rebel province. In this petition, we pray that it may be a perfectly holy province, just as it was before the fall, and just as is every unfallen world. We do not pray for perfect holiness in heaven, but on earth. It is not that we may be perfectly holy when we get to heaven, but that perfect holiness may exist everywhere on earth, and that not merely in one heart or a few hearts, but in all hearts. It is not a prayer in which we ask that, before the restoration of the Kingdom of Heaven, we may be as holy as the angels in heaven; but as we pray, "Thy kingdom come," we add a petition, that everything that is wrong in this province may be removed, so that all hearts and all lives may be right.

I know that it should be the sincere and hearty desire of every Christian that he should be free from sin. His hatred of sin should be perfect. It should be his fervent prayer that others may be delivered from all sin; but the perfect removal of all sin from all hearts on earth, and the perfect submission of all hearts to God, is something that we have no right to expect until the great restoration shall take place, and earth shall again be a loyal province of God's kingdom. So that, while it is the duty of every Christian to heartily desire it, and pray, "Thy will be done in earth as it is in heaven," we have no right to expect it until the kingdom shall come. Indeed, that petition comes first, "Thy kingdom come."

As we see what the kingdoms of this world are, and have been; how desperate has been the rebellion; how fearful have been the effects of sin in this world; what they must be in the sad world to come: it would seem as if every holy heart must heartily pray, "Thy kingdom come; thy will be done in earth as it is in heaven." Indeed, until God shall undertake the work, bind Satan, quell the rebellion, and restore the earth to the brotherhood of the heavens, we shall see a miserable state of things in all nations. It seems strange that any one should desire all things to remain as they are, sin reigning as it does; Satan, as a devouring lion, going about everywhere; evil everywhere; misery everywhere; sadness everywhere on earth.

Reader, if you can have any hope in the governments of this world; in the administrations of any man, or any set of men, with Satan helping them; if you think man can reform the earth, then you need not put up these two petitions. But if your hope is in God, and only in Him, then heartily put up these petitions, and be "looking for and hastening unto the coming"

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of their fulfilment. Be not satisfied until they are fulfilled.

Will this petition ever be answered? Will God's will ever be done in earth as it is in heaven? Yes. Can any Christian, for one moment, suppose that a prayer of the Saviour will not be answered? Perhaps, at times, their own prayers may be so full of doubt, fear, and unbelief, that they may have the right to expect that they will not be answered; but can they assign any reason why God should refuse to answer the prayer of His own Son? On this point it seems to be great guilt to doubt. Reader, can you doubt; can you, for one moment, doubt? Such are the promises of God that I feel well persuaded that if this prayer is not answered, the great object of the atonement will fail. If it is not answered, I feel assured that the failure will result in rebellion, misery, and misrule in every heavenly world. Let it fail to be answered, and not only is the hope of earth crushed, but the hope of every world. It is a work which Jesus has undertaken, and which He has promised shall be done; and if God's word fails in one thing, He is not worthy to be trusted by any world. But so sure as God is; so sure as the Bible is His word, this petition of the Saviour will be answered. Many passages of the Word of God declare it. Jesus has undertaken to repair the ruins of the fall; to effect the great restitution; and it will be done. Jesus has prayed for it; the holy in all ages have prayed for it, and those prayers must be answered. Its accomplishment is certain. Earth is not to remain a revolted province, neither is it to be annihilated. God does not destroy His own works, but the Devil's.

I will not detain you, reader, by quoting a great number of passages of Scripture; but I assure you, on their authority, that the day is coming when earth shall again be a holy, loyal province of God's kingdom; when it shall be restored to the brotherhood of the heavens; when it shall be restored to the state from which it has fallen. The day is coming when evil, as well as evil-doers, shall perish out of the earth. The second Adam will restore all that the first has lost,—yes, more. The curse shall be removed. The tree of life will be restored. Its leaves will heal the nations. "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain." "God will wipe away all tears from their eyes." He will do it on the earth, and not merely in heaven.

J. B.

Selections.

THE STUDY OF PROPHECY.

BY REV. JOHN COX.

We are told, that *prophecy is so obscure* that it cannot be understood. It is true that there are many deep and mysterious things in prophecy. This is true also of the doctrinal and historical portions of God's Word. But the Bible contains milk for babes in its various departments. There are histories which a child can relish, and there are doctrinal truths which the simple believe to their salvation; and these truths are generally the most important and necessary. So it is in prophecy. Begin then to search, with earnestness and docility; and as you advance you will get more light, for in this, as in other things, it is true—"to him that hath, shall be given." Many persons, by simple prayerful searching of God's Word, have found such wonders in its revelations concerning the future, that the Bible, when its dispensational teachings were perceived, seemed a new book to them. One part of God's revelation sheds rays of beauty on the other; therefore we should diligently compare Scripture with Scripture.

But we are told, *that those who study prophecy differ so much among themselves!* I ask, is this difference confined to prophecy? Do not students of the Bible, and holy men too, differ as regards their views of Christian doctrines and ordinances; but do *you*, who raise

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this objection, neglect the Bible on that account? You have formed your *creed*—you have made your *confession*—undeterred by the jarring sounds around you; why then should you treat prophecy differently from doctrines and ordinances? Besides, perhaps the difference complained of is more in *appearance* than reality. Many students of prophecy who differ as regards dates and symbols, and the order of events, are agreed on the principle of interpretation, and the grand outline of future glories and judgments. Of later years there has been a growing unanimity on the most important points.

Some will tell us that prophecy is *speculative*, and not *practical;* that it serves to amuse the sanguine, and employ the imaginative; but is not suited for practical men, and a practical age. Such objections are a reflection upon God, who is "wiser than men." We know "that *all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction," &c. And when we consider how *large* a portion of God's Word is prophetic, and remains yet to be fulfilled, we must at once conclude, that being a part of that Word over which the Saviour breathed the prayer, "*Father, sanctify them by thy truth*—THY WORD IS TRUTH," it must be most practical and animating. To this point we shall appeal hereafter, for the present only just observing, that the strongest motives to holiness, and the most persuasive exhortations to diligence, are found embedded in prophetic scriptures, especially those which refer to the coming of the Lord, the resurrection of the saints, the passing away of this present evil world, and the introduction of "a kingdom which cannot be moved." The whole prophetic word says to you, "Come and see" whether these things are so or not!

"But," some will say, "it does not bring present comfort to the soul; it is not *experimental*." You would find it so, dear friend, if your heart was interested in it, as were the hearts of Daniel and John. The peculiar advantage of the study of prophecy is, that it raises the soul out of self, and above the world, and brings it into fellowship with God. His glorious perfections are revealed in connection with prophecy. There we behold His gracious purposes accomplished; there we see His precious promises fulfilled; there we may contemplate the great wheel of providence; and as we consider its grandeur, and its mighty revolutions, employing all good, overruling all evil, and tending to the one point, the filling of this groaning creation with God's glory, we sing, "Who is a God like unto thee?" "Of Him, and through Him, and to Him are all things; to whom be glory forever and ever."

There is nothing worthy of the name of *experimental* religion, but *fellowship with God*. We must first adopt God's revealed thoughts as regards the *death*, the *offices*, and *person* of His beloved Son, and thus have fellowship with Him in His purposes, promises, and providences, as revealed in, and accomplished by Him who is the *substance* and *fulfiller* of prophecy. If such is the nature of prophecy, how can you neglect it? How can you call it a *non-essential?* How can you say, "I have no time for it?" Do you not attend to many things of much less importance? Do you not find time for other books, which are puerile compared with "the sure word of prophecy?" If you are acting thus, we appeal to your conscience whether this course is consistent with enlightened spirituality of mind, and with true subjection of soul to the Word of God.

"But," another will object, "*for everything there is a season*, and the season for the study of prophecy is *when it is fulfilled*." That fulfilled prophecy is an important evidence of the truth of Scripture is freely admitted; but is prophecy unimportant until *it is* fulfilled? God says to his people, "Behold, the former things *are come to pass*, and new things do I declare; before they spring forth, *I tell you of them*." (Isa. 42 : 9.) Thus He has acted towards His people from age to age, to warn, guide, comfort, and animate them. God intends that "things to come" should influence our conduct at the present time, and therefore He reveals them, and would have us to know them. The "light shines in a dark place *until* the day dawn;" and we are exhorted to "take heed" unto it. (2 Pet. 1 : 19.) The beacon is needed *before* the ship is endangered amongst the

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breakers; the mariner is thankful for the light-house *after* his vessel has reached the harbor; then he may view it with admiration, dwell on its adaptation, and praise the wisdom of those who erected it; *but* its great use was *before* he entered, and while tossed upon the billows. Some one has wisely said, "These prophetic communications set before us, in the history of nations as well as of individuals, the forms which sin assumes; the dangers to which, in consequence, men are exposed; the manner in which deliverance is obtained, and the nature of that deliverance." Thus we are taught by prophecy to shun the evil, to cleave to that which is good; and while we pursue the path of duty, calmly to leave all events in the hand of God.

We conclude with a few directions and counsels as to the best *method* of studying prophecy, and the *spirit* in which it should be studied.

Begin with *elementary* points. Prophecy has its alphabet, which must be learned before we can read it with any degree of fluency. Inquire what principle of interpretation is furnished by the past fulfilment of prophecy. What position does the personal coming of Christ occupy in the events yet to be revealed? Will the Lord come *before* or *after* the Millennium? This is the *first point* to be ascertained. Does the Bible foretell the restoration of the Jews? You will find an immense amount of Scripture bearing on this point. Are we gradually gliding into smoother waters, or are we hastening on to some terrible crisis? In searching out these and other *leading* points, first of all, *read the Scriptures carefully and prayerfully.* Take, for instance, the second and seventh chapters of Daniel; read them till you get a general view of the events which they reveal. Compare scripture with scripture, the Old Testament with the New; as Isaiah 25: 8, with 1 Cor. 15: 54; Isa. 55: 17–25, with 2 Pet. 3: 13; Dan. 7: 13, 14, with Matt. 24: 30, 31; Psalm 8, with Heb. 2: 5–8; Isa. 11: 1–4, with 2 Thess. 2: 5–8; Isa. 9: 6, 7, with Luke 1: 32, 33. There is no method of studying the Scriptures so profitable as that of elucidating one portion by light derived from another.

While thus studying the prophetic Scriptures, *seek for wisdom from above. Be reverent and humble.* Pray to be delivered from prejudice, and yield yourself to the guidance of the Holy Spirit. Prophecy is a solemn theme, and rightly entered into, it will make us feel our utter nothingness. Beware of letting your imagination mislead your judgment. Take care of mistaking sound for sense; passages containing some of the same words do not always mean the same thing, nor refer to the same time or events. Converse with fellow-students, "speak of God's kingdom, and talk of His power." The numbers of prophetic students are increasing, and from them much may be learned. *Bring all human opinions to the only infallible standard. Study prophecy as a disciple of Jesus.* Commence as such; continue as such. Rest in His atonement, while you look for His coming. (Titus 2: 11–14.) Do not neglect any other part of truth while you study this. Beware of undue partiality even for prophetic truth. Watch your own heart, that, with increasing light, pride and self-complacence do not creep in. Seek to turn all truth into soul-nourishment, and to find in it incentives to diligence, and motives for gratitude.

Prophecy, rightly studied, will be of singular advantage to the *mind*, the *heart*, and the *conduct.* It will be a shield against infidelity, a preservative from sin, and a spur to diligence. In the prophetic page are rich mines of truth, which will well repay the labors of the diligent student. Here are greater wonders for the believer's eye than ever greeted the gaze of the peering astronomer. It was said of Sir William Herschel, that on one occasion, after taking a sweep through the heavens with his large telescope, "the presence of Sirius announced itself from a great distance, like the coming of the morning. At length, it burst into his view with all the splendor of the rising sun, and he had to withdraw his eyes from the brilliant spectacle." While you look through the telescope of faith into the heaven of prophetic truth, "the bright and morning star" will burst upon your vision; but *you* shall not be obliged to withdraw your eye, but like that of the eagle,

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it shall become more and more attempered to the glorious blaze. Then shall you soar, singing your song of joyful hope; and as you gaze, you shall "be changed more and more into the image" of Him on whom you look believingly, and for whom you look hopefully. And thus shall it be, until that blessed moment comes, when you shall be completely like him, and "see him as he is."

"Jesus Christ, the faithful witness,
First-begotten of the dead—
He who gave you form and fitness,—
He who calls himself your head,—

"Bids you read his word of warning,
Blessing those who firmly stand
In good works, his truth adorning,
For the time is near at hand."

THE YEAR 1866.

THE following has been copied from the *Hartford (Ct.) Times:* We give it simply for what it is worth. The facts of the story are doubtless authentic, but the prediction needs yet to be verified to entitle it to the credit of true prophecy. The warning is not out of place in these ominous and threatening times.—[*Ed.*]

"Some years since a discovery was made in this city which, though at the time regarded as only curious, seems now in the light of the present to be remarkable. A few days ago, an aged lady, a representative of a family of great repute in our Colonial days and in the early history of our State, died in this city. Among the estate which descended to her next kin was an old mansion situated on Main Street. Her heir, who is a gentleman now residing here, in looking over the various things which had been accumulating for more than a century, and stored away in the garret, found beneath a pile of rubbish a curiously carved, inlaid old box. The box is in itself a great curiosity; the carving upon it is very beautiful, and the whole finish of it is exquisite. The box was a good deal out of repair, and in looking it over to see what was necessary to be done to renovate it, upon one of the interior divisions were found written on wood these inscriptions of a prophecy. The first inscription is this rude rhyme:

"On July 14th, 1866,
America's fate is fixed."

Beneath it, in Latin, these words:

"O posteri, posteri, cavete vos
In anno 1866."—"O posterity, posterity,
Beware of the year 1866."

And signed,

"Propheticus es.—This is prophetic."

"Preceding these inscriptions is the date, July 14, 1766, and signed by the name of a gentleman who at that time was a distinguished inhabitant of Hartford.

"It will be observed that the date of this prophecy is ten years before the Declaration of Independence, and at a time when the attachment of the Colonies to Great Britain was at its height. That these inscriptions were made at the time they bear date there can be no doubt, for the signature above referred to is one which once seen cannot be mistaken, and occurs on many public documents in our archives."

A LONDON paper calls attention to the fact that "the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the Papacy in that city to its fate—is the very year which nearly all our most eminent commentators on the New Testament and writers on prophecy, from the time of Bishop Newton downward, have, by a wonderful concurrence of opinion, named as the year in which Popery is to receive its death-blow."

Do Christ this one favor, for all his love to thee: love all his saints; even the poorest, the meanest, and the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breast-plate, so are the names of all God's saints engraven on the heart of Christ. Let them be likewise so on thine.—*Wilcox.*

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Editorial.

A FEW JOTTINGS.

I. Return of Rev. Dr. Seiss.

Having been compelled by failing health to abandon his pulpit for a time, and having spent nearly a year in visiting the various portions of the old world, including Syria and Palestine, we believe that our readers will share the feelings of gratitude with which the fact of this brother's safe return, in improved health, has been received by his numerous friends. His tour included a wide range. He sailed from New York on the 20th of April, 1864; landed at Queenstown, Ireland; spent a month traversing the "Emerald Isle" and Scotland; another month in England; a third in France, Belgium, and Holland; a fourth in the mountains of Switzerland; and a fifth in visiting the various cities of Germany, and the localities of the great scenes of the Reformation. On the 1st of October he took ship from Trieste for Greece; from thence he visited Constantinople, Smyrna, and the ruins of Ephesus; and finally reached the Syrian coast, at Beirout, early in November, having touched upon numerous points rendered famous in history, in poetry, and in the most sacred of records. Forty days were spent by him in Syria, during which he visited all the most noted localities and ruins in that wonderful and ever-memorable land: Baalbec's magnificent temples, whose builders are unknown; Damascus, with its beautiful river and historic interest; the Lebanons, and Hermon, and Tabor, and Gerezim, in their lofty heights and sacred grandeur; the Jordan, from its sources at Hasbiaye, Banias, and Dan, to Merom, Tiberias, and the Dead Sea; and Kadesh, Safed, Capernaum, Magdala, Nazareth, Jezreel, Dothan, Samaria, Sheckem, Shiloh, Bethel, Jerusalem, Bethlehem, Bethany, Joppa, and Jericho, were all among the many things of absorbing interest inspected by him in his Eastern journeyings. At the place last named he was attacked with the fever peculiar to the climate, in consequence of which he was detained some ten days in Jerusalem, and subsequently some four weeks with extreme illness in London. But, with all, he has returned to his family and Church in safety, and with the prospect of a thorough re-establishment of health. Thanks to God for the numerous mercies of His good providence!

Dr. Seiss' pen was not idle during his absence. His contributions to our Serial, as well as to the weekly paper of his Church, have been regular and constant. But he now returns to his post with new interest and vigor, and well furnished, beyond any previous time, to interest and edify our readers. The Prophetic Times, though it did not suffer by his absence, has the hope of gaining much by his return. God bless him, and his labors, and make this publication a blessing in his hands!

II. Recent Millenarian Publications.

We have learned, through a friend in Toronto, Canada West, that *Messrs. Chewett & Co.*, of that place, have been prevailed on to republish that remarkable little book, called "*Napoleon III., The Man of Prophecy;* or, the Revival of the French Emperorship anticipated from the Necessity of Prophecy. By G. S. Faber, B. D.," author of the "Sacred Calendar of Prophecy," &c. As long ago as the year 1818, Mr. Faber predicted the revival of the French Emperorship on purely prophetic grounds; and the arguments which led him to this unlikely conclusion, since so remarkably fulfilled, are contained in this book, which well deserves the perusal and devout consideration of all those who would be thoroughly posted as to the times in which we are living. It is a small volume, of about one hundred pages, and was republished in this country by the Appletons, New York, 1859; but it had for some time been out of print. It is a good service, therefore, which *Messrs. Chewett & Co.* have rendered in issuing another edition. We have mislaid the copy sent us for notice, and cannot give the price. Address *Messrs. Chewett & Co.*, Toronto, Canada West.

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We have also received a copy of a small work, printed by King & Baird, of this city, and dedicated to the Editors of the Prophetic Times, whom the author describes as "learned and devoted clergymen, of different denominations, uniting in the bonds of the brotherhood of Christ, for the purposes of teaching and exhorting on the subject of the second coming of our Lord." The book bears the title: "*The Crisis, in the History of Man, and in the Dispensations of God.*" Its author is Mr. W. H. Trenwith, 423 Pine Street, Philadelphia, though his name does not appear on the title-page. We give his address, that those wishing to send for the work may know where to direct. It is composed of two hundred pages, 12mo. The price we have not ascertained; neither have we had time to examine the book with critical care. We notice, however, that it treats the Apocalypse after the style of Dr. Elliot and others, who look to the history of the past for the fulfilments of many predictions which we regard as yet future.

We have also to announce two or three Tracts now in press, which will be issued by the time this reaches our readers. One is a Discourse by Dr. Seiss, entitled "*Our Dead,*" preached a few Sundays since in commemoration of those in his congregation who departed this life during his absence; another is a Discourse by Dr. McCaul, entitled "*The Blessed Hope,*" a powerful brochure on the fundamental character of the doctrine of Christ's return and reign, and the indispensableness of a prayerful longing for Christ's return to true Christian character; the third is a Tract by Rev. J. C. Ryle, entitled "WATCH." *A word in season;* a most pointed, convincing, and moving little treatise on the Parable of the Ten Virgins. Either or all of these three pamphlets may be had by addressing "*Prophetic Times,*" *P. O. Box* 2245, *Philadelphia, Pa.* If due encouragement should be given, it is expected to follow them with others of like character on other aspects of the same great theme. They are printed at private risk and expense, simply out of desire to spread the truth, to which so many are so dead.

For prices, see third page of cover.

III.—OUR SERIAL IN ENGLAND.

Our friends in this country will be glad to learn that the Prophetic Times is making friends on the other side of the Atlantic, and that the demand for it there is increasing. We notice that many of our original articles are copied in the leading journals devoted to prophetic subjects in Great Britain, and usually with notes of commendation. We insert, with pleasure, the communication from a new friend in Lancashire, and thank him heartily for his interest in endeavoring to increase the circulation of our issues. There are many influential believers in our doctrines in the British dominions, whose help we shall be delighted to secure. The following is the letter to which we refer:

HALLIWELL, BOLTON,
LANCASHIRE, ENGLAND, March 5, 1865.

Last November I ordered, through Messrs. Seeley & Co., 54 Fleet Street, London, the back numbers for 1863–4 of The Prophetic Times. I have recently received and read them to January of the present year. I am delighted with the Christian spirit which breathes through all of them, and fervently pray that they may be a blessing to thousands, to the praise and glory of God's name through the knowledge of His dear Son. Being convinced that they ought to be circulated as widely as possible, I have by this post, as a *commencement*, ordered through my booksellers, whose name I have mentioned above, two dozen copies for the present year. I shall get subscribers for these, and for as many more as I can, and I trust to be able shortly to double my order. My object in writing this is, to suggest that every minister of Christ, looking for, watching for, longing for the speedy advent of the Master—whether in or out of Great Britain—should endeavor to obtain subscribers for The Prophetic Times, which seems to me to bring the subject before its readers fully, yet concisely and practically.

If you like to let this letter appear, you are welcome to do so, and some clergymen may feel disposed to follow the example of, my dear sir,

Yours, faithfully and affectionately,

T. A. LINDON.

ST. PETER'S PARSONAGE.

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A TALK WITH OUR READERS ABOUT COMMON THINGS.

CHOICE BITS OF THE HARMONIAL PHILOSOPHY.

(*Conclusion.*)

To complete our hasty sketches of the demon teachings, let us take up, at random, one or two of the "*spiritual*" *newspapers* published in our large cities. Here are two numbers, bearing (as usual in "spiritual" phraseology) pompous, pretentious, and deceptive titles, indicative of promised "regeneration of society." They are well printed, and they are edited with ability. Here is the "Herald of Progress" ("not given to one idea"), published in New York. By its motto, it professes to be "Devoted to the discovery and application of Truth," *i. e.*, demon teachings. The first square contains italicized notices to Writers and Readers; the last of which is: "We are earnestly laboring to pulverize all sectarian creeds, and to fraternize the spiritual affections of mankind. Will you work with us?" By this time our readers begin to recognize the dragon dialect: "Fraternize the spiritual affections of mankind" smacks unmistakably of demonism.

We find a column of "Whisperings to Correspondents." (The Bible warns us against those who peep and mutter, wizards that have familiar spirits. Is. 8:19.) One of them is to H. S. C., Harveysburg, Ohio: "Open thy heart, dear friend, to the gentle influences of the Summer Land, and the angels" (demons) "will bring thee the sacred blessing of peace" (to wit, a diabolic conscience). "Whether thy poetic inspiration appears in these columns or not, those gone before have heard thy prayer, and will answer. 'Seek, and ye shall find; knock, and it shall be opened unto you.'"

Here is another column, entitled "The Spirits' Mysteries," with the wicked motto: "Your young men shall see visions, and your old men shall dream dreams." They teach that the apostolic spiritual gifts were "clairvoyant and mediumistic capabilities." The Bible is their "very good friend" when they can wrest it so as to seem to favor their diabolism. In "Notes by the Way," is the following: "Mr. and Mrs. Willis are doing much for the children" (to make them infidels), "by preaching to them a natural gospel revealed in buds, blossoms, rocks, and waterfalls." "Laura is, in very truth, a missionary,—teaching, by her mediumship, a Divine Brotherhood, and a holy Sisterhood. May the gods grant her length of days!"

"A Student" continues his "Peep into the Canon of Inspiration." "If he treats his subject with freedom, it must be remembered that 'idolatry' is more effectually combated by ridicule than by persecution." A column headed "The Physician," has the impudence to take the motto, "The whole need not a physician, but they that are sick."

In an article headed, "How not to prove it," the following occurs: "The Scriptures, taken collectively, do not claim to come from God,—do not even claim to be *one* book..... Now, if the facts alleged in Scripture are, in many cases, not facts,—the doctrines often false,—the precepts frequently palpably immoral," (oh, shame! where is thy blush?) "the utterances of emotion, in repeated instances, shocking,—what shall prevent our saying that these blemishes are not only fatal to the Divine origin of the several passages in which they occur, but fatal likewise to the book being taken indiscriminately as authority."

In a piece entitled "Too Fast *v.* Too Slow," we find a paragraph that reminds one of the old proverb *fas est et ab hoste doceri.* An aged clergyman speaks: "Sir, I have been preaching gospel regeneration these forty years. The only way I know of" (for regenerating men), "is for men to repent, and live pure lives." "Oh! that's all out of date. Why, now-a-days, a man can become a Christian in thirty seconds by the watch. It don't change his life at all. He can cheat and gamble in politics and lotteries, and lie himself into office, just as well. The parson does up the piety now-a-days, and all that a fashionable sinner has to do is to sign the paper,—creeds, I believe they call them,—pay his quarterage, and he can get a free pass in the first-class trains to heaven, where he can pre-empt the first site for heavenly mansions; and realize for his lots in three days. That old idea of Pilgrim's Progress

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is all down in the market, and won't pay ten cents on the dollar."

Not less significant is the obituary column, entitled nothing less than "Apotheosis;" with the motto, ☞ "Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love." (The old-fashioned Bible denies this, saying that "the wages of *sin* is death.")

Thirty-four public lecturers on "spiritualism," announced appointments in various Northern States. Of these, at least fourteen are women, and three are Reverends. In an article headed, "Biblical Claims in open Court," this paragraph occurs: "This book asserts of God that He at *divers* and *sundry times favored*, and *even commanded, deception, fraud, polygamy, slavery, murder, circumcision, revenge*, and *persecution of man by man* for the sake of religion; and also affirms of God that he subjected the race to a fall, involving its ruin, and has continually treated it since that event as if it were fallen." From "A Peep into the Canon of Inspiration," we can find room for the following only: "This chapter (Gen. 18th), as well as that of Exodus 23 and 33, shows conclusively that the imaginary God of the Jews—called Jehovah—was no other than a Samson, Goliah, a species of giant, with a visible physical body, like an ordinary human being." We ask the indulgence of our readers for such an exhibition.

From the long list of advertised works on "spiritualism," seventy-eight in number, we extract the following titles:

"Thirty-two Wonders; or, the *Skill* displayed in the Miracles of Jesus."

"The Philosophy of Creation," by the spirit of Thomas Paine. A new, improved, cheap edition.

"Whatever is, is Right."

"Love and Mock Love; or, How to Marry to the end of Conjugal Satisfaction."

"Further Communications from the World of Spirits, by Joshua, Solomon, and others."

"The Ministry of Angels *Realized*."

"My Experience; or, the Footprints of a Presbyterian to Spiritualism."

"Spirit Intercourse: Incidents of Personal Experience."

"Natty, a Spirit; his Portrait and his Life."

"Discourses from the Spirit World. By Rev. R. P. Wilson, medium. Dictated by Stephen Olin."

"Twelve Messages from the Spirit of John Quincy Adams, through Joseph D. Stiles, medium."

"The Mistake of Christendom; or, Jesus and his Gospels before Paul and Christianity."

Let us now take up a number of the "Banner of Light," printed in Boston. Passing over a good deal of matter similar to the preceding quotations, we shall select only a few passages. In this paper, no less than one hundred and thirty-six lecturers on "spiritualism," are advertised. Of these, sixty-four are women, five are physicians, and six are clergymen, including Rev. John Pierpont. Twelve of the women have "Miss" prefixed to the name. There are, also, advertisements from twelve "medical trance mediums," who prescribe for diseases, or communicate messages from any dead person, from whom friends wish to hear. Ten of these are females, and four of the number are single.

The leading article in this paper is entitled, "*Look for Changes.*" It says that "the new Revolution is at our very doors. The very air is full of the notes of preparation. All seem to feel it,—to be aware of the impending revolution. The revolution, after having made its way thoroughly, and beyond dislodgement, into the body of the State, must very soon return with vastly increased power to do its work within the Church. Now has, at length, dawned the day when the discussions shall bear fruit, forty, fifty, and an hundred-fold. The old Church will stand out just as stubbornly as it has always done. But they *will* go down."

"*To our Friends.*" This piece says, *inter alia*, "Nothing is more plain than the fact, that our country's destinies are now turning on that very hinge which has been wrought out of the progressive philosophy."

Nearly a whole page is taken up with communications from various ghosts of dead men. They are highly interesting, as showing the

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animus of demonism; but we have room for one specimen only. A spirit who professes to be one William Fletcher, a quondam circus employee, aged 31, killed by a fall, and rather illiterate, says, writes, or rather raps out: "It's a long road, this coming back here. There are so many crooks in it, you don't know where you are going to, till you get to the next one. . . . . The old lady may be shocked at my coming back to tell her her religion is good for nothing; but it's the truth. My father has been here a great while; but he is not any better off than I am, and he was no better off than I was when I got here." (It seems that the "progression" did not work in this case, somehow; and we fear there are a good many others like it, and *more things behind.*)

The "Boston Spiritualistic Conference," of that date, was occupied solely with the attempt to prove (to themselves) that "The facts of modern spiritualism are in perfect harmony with the facts of the Bible, and furnish the strongest and most positive evidence extant of the 'spiritual' reign of that book." Of a truth, it *does* fulfil some of its prophecies. But it is thus that the satyr blows both hot and cold; and the miserable dupes of lies in hypocrisy speak similar lies themselves, deceiving, and being deceived. The whole piece would be a curiosity for our readers; but we cannot quote the numerous speakers, and will content ourselves with noting that the "Rev. Mr. Tyrrell" said: "Before I was made acquainted with the facts of modern 'spiritualism,' the Bible was to me an enigma; but 'spiritualism' proved just the key to unlock it, and make it perfectly plain to my mind. I found the phenomena of the Bible miracles, and of the nineteenth century—'spiritualism'—to be one and the same thing."

But our last quotation shall cap the climax: it spits venom at us and our readers, not to mention One that is greater. "The advocates of this theory have, of course, no faith in human progress, except in the backward, downward way, to where the most of all past generations have tumbled off the shores of time into the bottomless pit of perdition. They hold that 'the world is waxing worse and worse,' and the only hope of the favored few—an infinitesimal number of saints, who are yet to 'inherit the earth'—is in 'the speedy coming of the Lord,' who, erst 'the Lamb of God' that was to 'take away the sin of the world,' is about to show himself as 'the lion of the tribe of Judah;' that is, the Spirit of Divine vengeance in the vision of old prophets, 'treading down the wicked, and trampling them in his fury.' The 'followers of the Lamb,' *alias* Lion, do not expect to be happy till their enemies are thus destroyed."

The two spiritualist papers from which we have been quoting are selected at random, and are fair specimens of their class.

Here we rest the case; and we now leave it to the candor of our Christian readers to pronounce judgment on the nature of "spiritualism," and its origin in the pit. And we ask them whether it is not proved that that system of seducing spirits, of whom the Holy Spirit speaketh *expressly*, is among us; and whether it does not follow that we are now living in the latter times, and that the coming of the Lord, in its first stage at least, is at the very door, and may take place at any moment.

This moral miasm has overspread all Christendom. In its most active form, it is found in the United States; but it has no less strong a hold on England and the Continent. Prominent men, like Bulwer and others, are its votaries. But the headquarters are at Paris. Let every one draw his own inference. Reflecting on this still partially-undeveloped latter-day enormity, we say, with the ancient stanza:

> "Whoso him bethoft,
> Inwardly and oft,
> How hard it were to flit
> From the grave into the pit;
> From the pit into pain,
> And ne'er come out again,
> He would not do one sin
> All the world to win."

Beware of "spiritualism!" From the snare of "spiritualism," good Lord, deliver us! From fellowship with demons, preserve us, gracious Lord and God!

"Spiritualism" has, to an entirely unprece-

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dented degree, opened and *popularized* intercourse with the unseen world. It has paved the road for the most radical political and ecclesiastical changes; and the way is made easy for the next step, viz., demon-alliance, demon-miracles, and the manifestation and rule of Antichrist. And not this only. The *Christian world*, having so persistently derided "spiritualism," will, in its blindness, say, *when Satan and his angels shall have been cast out into the earth*, that this is only a repetition of the old effete *legerdemain of spiritualism*, and so be thrown off its guard.

The following extract from the "Last Vials" is worthy of the most careful perusal, and contains the exact truth:

"Not one individual, more or less, shall be taken up without passing the gates of death. The appointed number will be made up from among living men, at the appointed time. When that appointed number of living men has been completed, then the time of *Birth* will have arrived. The child (Rev. 12) will be born, and will, instantly, be caught up to God, and to his throne. In passing from earth to heaven, the manchild will necessarily pass through the camp of Satan and his angels, who now inhabit and fill 'the heavenly places.' (Eph. 6.) In passing through the centre of the Satanic army, the manchild will be exposed, of necessity, to a furious attack from Satan and his angels. Michael and his angels will come to the aid of the saints, and the great battle so audaciously anticipated by Milton, yet so magnificently described, will be fought. The army of Satan—the third part of the host of heaven—will be defeated, driven headlong from the regions above, and forced to retreat upon the earth. Satan and his angels have, from an unknown time, inhabited the heavenly places, the region of the stars, and the outskirts of heaven itself. From thence they have made incessant inroads upon the earth, 'walking up and down in the earth, and going to and fro therein.' But with the infinite expanse of the heavens before them, they have been infinitely less violent than they will be hereafter, when shut up within the limits of this one globe. Their fury will be greater when shut up within the earth, in proportion as their range of action will be less. And this will constitute that period of unspeakable woe foretold in the Revelation: 'Woe to the inhabiters of the earth, and of the sea; for the Devil hath come down to you, having great wrath.'

"The Dragon having been cast down into the earth, the earth will become a complete den of evil spirits; and this last state of the world will be sevenfold worse than the first. The world is boasting that it has cast out its evil spirits, and that it is 'ready, swept, and garnished' for a perpetual holiday! What with philosophers, lecturers, public speakers, peace societies, and religious small-talk, the world is swept every morning as regularly as the streets. Philosophers sweep it clean, and itinerant orators garnish it with all the flowers of rhetoric. But the world, like the streets, becomes 'unclean' again, and nothing but the tide of Divine power will be sufficient to cleanse the Augean heap. Yet it thinks itself 'ready, swept, and garnished' for a feast, when in reality sunk in mire; and no sooner shall the Devil be cast down into the earth, than the last state of mankind shall be worse than any that went before. Instead of one evil spirit, it will be possessed by seven. Every evil passion of discord, hatred, revenge, and cupidity, will be let loose. All the wicked spirits who once filled the enormous concave of the heavens will then be shut up within one spot. All the infernal energy which once spread out throughout infinite space will then be contracted to one point. The superhuman power that once wasted its activity among the regions of the stars will be compressed within the compass of the earth. The recoil of the spring is in proportion to its compressure; and the recoil of the evil spirits against mankind will be sevenfold more terrible than before. Who can form a conception of those approaching times? The earth become the den of the Fallen Angels—the air filled with them—the waters agitated by their restless force—'the sea and the waves roaring' at their impulse—the powers of heaven shaken by their wrath. The whole system of things will become suddenly SUPERNATURAL. It will no longer be nature, but something above nature;

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and all those long-established principles which mankind have learned from the experience of ages—all those rules of life which are founded upon the natural course of things, will be instantly subverted by the entrance of a SUPERNATURAL ELEMENT; and a new supernatural rule of life must be constructed on the instant. A new experience must be gained, when there will be no time in which to gain it. The laws by which men were guided, while they dealt only with the natural, will be useless for their guidance when they have to encounter the supernatural. Society and science will be thrown equally into confusion, and the 'perplexity' foretold in the prophetic discourse of our Lord will be exactly realized.

"If ever 'perplexity' was felt by mankind it will be when the *supernatural* element has suddenly supervened upon the *natural*, and when all the principles of experience, and the maxims of life must be instantly changed or thrown aside, in order to deal with the new element introduced;—when Nature will no longer be a guide, and when the science of *supernaturalism* shall still be an unknown thing. The perplexity of all mankind will be as great as the perplexity of a man transferred from the earth to some distant planet; and it will not only be a physical perplexity, but, far worse, it will be a *moral* one.

"This word 'perplexity' is well deserving of notice. It is generally looked upon as nothing more than an ordinary term intended to express the ordinary difficulties of a disturbed period. But it seems to indicate much more than this. In the original Greek, the sentence runs thus: 'And upon earth distress of nations in *perplexity:*' That is to say, 'On earth the nations shall be distressed *by* perplexity.' This construction, which is the most liberal one, is much more expressive than our common translation, in which the 'distress of nations' and the 'perplexity' are made two separate things. They are really one thing; they run one into the other: the 'distress' is caused by the 'perplexity.' And what is the cause of this 'perplexity?' Why is it so emphatically pointed out? Because of the extraordinary circumstances of the case.

"For this extraordinary crisis the Devil is now preparing, with proportionate activity. He has long ago undermined the foundations of Divine truth, by the introduction of 'SPIRITUALIZING INTERPRETATION.' The nominal Christian Church *glories* in spiritualizing interpretation. It looks upon it as the height of spiritual attainment; while, all the time, it is nothing more than the 'tares' which the enemy has sown. From whence but from the Father of Lies has it come that all the magnificent promises made to the Jews, and to the earth, have been wrested from their design, and applied to the Church? and that Church not the true Church of Christ, but an imaginary thing, made up of professors of every description,—a Church established by man, and carried on by external human mechanism. From whence but from the Father of Lies has it come that the Kingdom of Heaven, which means the reign of Christ over the earth, is now understood to mean nothing more than the rude, imperfect, feeble Christianity, which we find scattered here and there over the world? The consequence will be, that when Satan has been driven down—into the earth—when a supernatural era has begun, the Christian world will be completely bewildered. Having long ago spiritualized away all the miraculous part of Scripture, it has now nothing to fall back upon but the ordinary course of things. Yet the ordinary course of things will be altogether insufficient to explain the *phenomena* of that era. By the practice of '*spiritualizing*,' the edge of the sword has been thoroughly *blunted*, so that it is no longer capable of dealing with extraordinary antagonists, or with any but the ordinary difficulties of human life. Take this example: The 'Casting-down of Satan' has been '*spiritualized*' to mean the downfall of Roman Paganism, according to some; or the downfall of some particular heresy, according to others. Now, let us ask this question: When the Devil and his angels have been driven down from heaven, and let loose upon the earth, how can they be met and encountered with scriptural arms, when one Gospel minister tells you that the 12th Revelation applies to the time of Constantine the Great; and another tells you that it refers to the overthrow of Arianism or Gnos-

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ticism; while both of them piously shrink away from all idea of *Liberal* interpretation, and tell you that the whole is 'spiritual,' and has been long ago fulfilled? Oh, the artifice of Satan! You now see how he has blunted the sword of the Spirit, which is 'the Word of God.' He has blunted the Spirit by means of 'spiritualism.' He has employed the false metal to shatter the edge of the *true* metal. Be assured of this,—that when the hour of peril comes, the ministers of the Gospel will be found bewildered and unarmed. Their swords blunted, their armor too slight for the weapons of the enemy, and their minds utterly confused by the undreamt-of introduction of supernatural machinery. The mischief is now irreparable, and the penalty of 'spiritualizing' must be paid. But this we say, that the time will come when the 'spiritualizing' system of interpretation will be found and pronounced by all to be an invention of the Father of Lies, and all but the RUIN of Christianity. As the enemy has invented 'spiritualizing,' so has he also invented 'SPIRITUALISM,' another preparative for the future. Whether the spirit-manifestations of the day are real or fictitious, it makes no difference. In either case, they equally answer the design of the inventor. *Men are becoming thoroughly familiarized with supernatural agencies*, and with supernatural ideas; but they are familiarized only with those of the *Satanic* kind. Observe the righteous judgments of God! The world has rejected altogether the Supernaturalism of Scripture; and it has been allowed to take up the supernaturalism of the *Devil*. Christendom will admit no supernaturalism in prophecy; and it has been allowed to take up supernaturalism in daily life. Millions of men are led away after spirit manifestations, and have become thoroughly apostate. But there are millions more who renounce 'spiritualism,' and yet are seriously affected by it. They have become so familiarized with the reports of spiritual agency, that they have lost all feeling as to its existence. When the Devil is cast down—when he shall begin to work in real earnest—the religious world will only *laugh* at his *earliest* operations. It will say, 'This is the old nonsense of table-turning, spirit-rapping, and electrobiology over again.' It will be thrown off its guard, turn aside with contempt, and find itself enveloped by the enemy, while it is laughing at the very operations which are designed for its destruction. In a word, the Devil is carrying out at this day the fable of 'The Shepherd-boy and the Wolf,' a fable which is simple enough for every child's spelling-book, and yet deep enough for the study of the Prince of Darkness, and for the submersion of the unbelieving world. The Devil has, therefore, two distinct agencies by which he is preparing the world for his immediate, and, perhaps, visible presence, 'spiritualizing' and 'spiritualism.' By 'spiritualizing' he has destroyed the power and beauty of Scripture, as far as they can be destroyed. By 'spiritualism,' he has hardened mankind against all future displays of Satanic energy, as far as mankind can be hardened against such displays. 'Spiritualizing' acts upon the religious world, and 'spiritualism' acts on the profane one."

Beware of "spiritualism!" Come out from it, and be separate! Abstain from identifying yourself with it in the remotest manner! Touch not the unclean thing, lest the Great Tribulation should overwhelm you likewise, and you be found among the number of those impenitent and hardened sinners of whom it is written (Rev. 9), "The rest of the men which were *not* killed by these plagues, yet repented not of the works of their hands, *that they should not worship devils* and *idols* of gold and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk; neither repented they of their *murders*, nor of their *sorceries*, nor of their *fornications*, nor of their *thefts*." From which pandemonium, from which hell on earth, may God, in his infinite mercy, deliver us, and all who read these words!

"WITHOUT the cloud and gloom appear,
The peril and the storm are near,
The foe is raging round;
Then let me boldly enter in,
There end my danger, fear, and sin,
And rest on holy ground."

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The Prophetic Times.

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Special Contributions.

SMYRNA AND EPHESUS.

NOTES OF TRAVEL.

BY J. A. SEISS, D.D.

THE morning of the 25th of October last, found us safely anchored in the beautiful and excellent harbor of Smyrna, the second city in Turkey, once the home of the sainted Polycarp, and one of those seven cities of Asia, whose names were spoken by the Saviour long after his ascension to heaven. Though we had two sets of custom-house officers to pay and pass, it was not long till we had found lodgings, our first in Asia. Like all these Eastern cities, Smyrna is characterized by small, incommodious houses, strung along narrow, crooked, irregular, and dirty streets. It has about 150,000 inhabitants, largely Greek, but profusely intermingled with people of all nations, languages, complexions, religions, and fashions on earth, and all with their several peculiarities intact. It does not seem so much like a city, as a sort of regathering, after these many thousands of years, of the scattered population of Babel, for the purpose of building a city. And if the time should ever come when they shall learn to understand each other, they will, no doubt, succeed in accomplishing this end. Smyrna is the great commercial centre of the Levant, from which ships distribute to all countries. It is also being invested with a system of railroads, sending out their iron arms into the interior of Asia, to gather to it the riches of the fertile lands, which now lie almost desolate behind it.

Though Smyrna is the only one of the seven cities addressed in the Apocalypse, which has retained anything of its ancient importance, it has but few remains of antiquity. Almost interminable caravans of asses and camels—a peculiar Asiatic institution—may be seen visiting it now as of old. The hills and the sea, the clear atmosphere, the bright, hot noons, and the beautiful sunsets, are the same as presented themselves to the beholder two thousand years ago. Some portions of the ruins of the Acropolis are from the times of Macedonian and Ionian glory. There are also a few old tombs, among which is one called the tomb of Polycarp. Beside these, we observed nothing antedating the era of Turkish dominion, though our guide pointed out an old convent as "one of the seven churches of Asia." One day devoted to Smyrna quite satisfied us, both as to the past and present. The remains of another city, forty miles distant, interested us much more.

It was early in the morning of the 26th that we set out on our intended visit to Ephesus, a city full of interest to every Christian. We reached it by rail from Smyrna, in about three hours and a half, through an exceedingly beautiful and fertile plain, skirted on both sides with broken hills and mountains. We spent most of the day in riding among its old ruins, which line the plains and hills and mountain sides of a vast area, and lose themselves in the expanse they formerly filled with their glory. The Saviour once directed it to be written to the church of Ephesus, "I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

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We found it *without a human inhabitant*, so far as the city proper is concerned, and enveloped in the pestilential desolation and darkness of death. Great lizards were darting about over the immense fallen columns of porphyry and marble; the owls peered at us with strained eyes from the dark crevices of fragmentary Cyclopean walls, and malaria, silence, and gloom brooded over what was once proudly styled "the first of the cities," with which are connected the names of some of the greatest of earth, in wealth and wisdom, religion and literature, arts and arms. Even the glorious temple of its great Goddess, Diana, can no longer be identified with certainty. Two piles of colossal ruins are each claimed as its remains, and we picked blackberries in both of them. The vast theatre, the greatest ever constructed, which, in apostolic times, and as a result of apostolic teachings, rang with the voices of hardened avaricious thousands, who, "all with one voice, about the space of two hours, cried out, 'Great is Diana of the Ephesians!'" still shows its vast outlines of walls and arches; but the old wild bushes are gnarled about its heavy masonry, and the camel was browsing in its forsaken aisles as we rode through it. And the Great Agora, where the exchanges of a renowned metropolis were conducted, we saw transmuted into an uninclosed tobacco field, green, weedy, and unattended!

And yet, next to Jerusalem, these ruins are perhaps the most intensely interesting in the world. They have a classic interest scarcely surpassed by Athens, and connect with events and memories of sacred history and tradition, to which the sympathizer with apostles and their labors will ever and anon recur with a thoughtful and solemn heart. Here Paul had often been. With the builders or frequenters of these houses, now in ruins, he had often mingled, and to them he had often preached. Here he laid hands on certain disciples of John, confirming them in the true faith, and conferring upon them the gifts of the Holy Ghost, by means of which they prophesied, and spoke in tongues which they had never learned. Here he wrought many "special miracles," healing the sick and casting out demons, even with "handkerchiefs and aprons" which he had touched. Here he gained his glorious triumph over the exorcists and magicians, who finally "brought together their books, and burned them before all men," the price of which was "fifty thousand pieces of silver;" about $25,000. Here he wrote his first epistle to the Corinthians. Here, for two years, he had had his home, coveting no man's silver or gold or apparel, but ministering with his own hands to his necessities, and to them that were with him, and debated and taught daily in the gymnasium of Tyrannus, till "all Asia" had tidings of the truth as it is in Jesus, and the frightened silversmiths assembled in boisterous meetings to save their craft from the power of his arguments against the alleged Divinity of Diana, or the worshipfulness of her shrines. Hither he sent, in his journey down the Archipelago, for the elders to meet him at Miletus, where he rehearsed to them his manner of life in Ephesus, and gave them his affectionate farewell charge. And to the ancient dwellers here he addressed from his prison at Rome one of those masterly epistles of his, which forms an important part of the New Testament.

Here, also, had lived the apostle John, whose ashes somewhere mingle with these ruins. Here he wrote his second and third epistles. Here, also, very likely, repose the remains of the blessed Mary, who, after the crucifixion of her divine Son, became a part of the family charge of this beloved disciple. Here, also, had the eloquent Apollos been converted to Christ, and first exercised his gifts in the Gospel's interest. Here, too, had the beloved Timothy lived and discharged the functions of his sacred bishopric, conferred upon him through apostolic hands; and here, also, he died, and was entombed. Here, too, had Justin, the martyr, held his famous debate with Trypho, setting forth the characteristics of the Christian faith. And here the great Church council was held, which condemned the error of Nestorius.

It would be wrong, in any way, to mingle with these facts and incidents of sacred history the fables and fancies which appear in the mythic accounts of Ephesus. Yet they are not without interest, and serve to show in what re-

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verent estimate the Ephesians held their city. According to these stories, which formed part of the religious faith of the people, which may have originated in some sort of historic facts, it was here that Latona successfully betook herself for an asylum, and that Apollo and Diana were born. It was here that Syrinx underwent that wonderful metamorphose, and that Pan had his favorite lurking-place. It was here that Bacchus contended with the Amazons, and that Hercules overcame them. It was here, from the summit of Solmissus, that Juno watched the Curetean arms, until she was deafened by their terrible clangor. And it was here that Apollo found refuge from the vengeance of Jupiter, after having imbrued his hands in the life-blood of the Cyclops.

It is also affirmed that, when the Greeks first emigrated to these regions, an oracle told that a fish should direct their way, and a wild boar conduct them. Nor does the story fail to tell how this prophecy was fulfilled. As they were one day preparing for dinner on the shores of the sacred port, a broiling fish leaped from the fire, with a live coal in its mouth. The dry bushes of a thicket were set on fire by it; and out of the thicket sprang a boar, which they pursued along the mountain side, and killed on the spot where the temple of Minerva was afterwards built; thus determining their settlement in Ephesus. These, and other like myths, contributed to invest the place with peculiar sanctity in the eyes of those who believed them. And, even in the light which teaches how to rate them, we can hardly refer to them without feeling a sort of charm going out from them to heighten our interest in Ephesus and its ruins. Without doubt it was a great and glorious city, whatever contributed to make it so. It is now a city of complete desolation, whose very atmosphere is poison, and whose only living tenants are things unclean and vile. It is a vast and solemn memorial to the judgments of the Almighty upon a people unfaithful to their privileges, and neglectful of the Divine behests. Alas! it is to be feared that this is not the only Ephesus; and that, for like reasons, like judgments even now impend over cities in both hemispheres, which are thinking only of increased greatness. May the Lord be gracious, and keep His people steadfast unto eternal life!

THE ABOMINATION WHICH MAKETH DESOLATE.

Paul writes to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." But Scripture can only be *profitable* when rightly understood, and properly interpreted. There are many portions of the word of God which lie like precious pearls at the bottom of the sea, of no particular benefit to man. In fact, more than one-half of the Bible is often regarded as so profoundly mysterious, that it is thought presumptuous even to attempt to bring it out for use in instruction.

This is, perhaps, the more true with respect to those portions of the word of God which relate to the doctrine of the Saviour's personal advent, and the signs and circumstances to attend that blessed event. And yet there is no more mystery in the predictions concerning the second advent of Christ, than in those which foretold the first; whilst we have the fulfilment of the prophecies of the first to guide us in the proper interpretation of the prophecies of the second. The prophecies relating to the first advent were all *literally* fulfilled, according to the plain reading of the word, and we are bound to believe that the prophecies relating to the second advent will be fulfilled in the same manner; that is, *literally*.

"*The abomination of desolation*," spoken of by the Saviour, in Matthew 24:15, is one of those things in Holy Scripture which have puzzled many Bible readers and commentators, and has been often the most absurdly construed. We think it just as plain as any other portion of the word of God.

Campbell, in his critical notes, says, "Nothing is more commonly understood in the language of Scripture, by '*abomination*,' than *idols*." Olshausen says, "The most consistent hypothesis is, that the *profanation* of the temple by *idolatrous worship* is the pheno-

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menon alluded to." And yet, strange to say, that both these exponents, with nearly all our English commentators, have labored to make it appear that the profanation of the temple here spoken of occurred at the destruction of Jerusalem by the Romans under Titus. But the facts will not admit of this application. "The abomination of desolation" is expressly said to be "*in the holy place*," *i. e.* the temple. But we are told that the temple was burned while the Romans were entering the city, and hence "the abomination" could not have been set up by them. And if the Romans had even set up their banners with their eagles in the temple, this could still not have been "'the abomination of desolation' spoken of by Daniel," to which the Saviour refers, because that "abomination" is to be an *image* or idol. And when the Romans entered the city of Jerusalem there was no *universal* tribulation, such as is predicted to occur when this "abomination of desolation" will be set up. The tribulation at that time was felt only in the land of Palestine. It is also expressly stated that, "*immediately after*" the great tribulation which shall occur under "the abomination of desolation," "the Son of man will come in the clouds of heaven, with power and great glory." And to say that this coming of the Son of man was the coming of the Roman armies is ridiculous, and borders strongly on downright blasphemy. It certainly had no more reference to the coming of the Roman armies to destroy Jerusalem than to General Sherman's march through Georgia. It is expressly said that the coming of the Son of man shall take place "*immediately after*," and not *before*, the setting up of "the abomination of desolation." The tribulation attending "'the abomination of desolation,' '*shall be a time of trouble, such as never was since there was a nation, even to that same time;*' '*such as was not since the beginning of the world to this time, no, nor ever shall be.* And except those days' of that tribulation '*should be shortened, there should no flesh be saved:*'" this desolation is general, and of course includes *all flesh, all nations of the earth.*

And all this was revealed to Daniel, the prophet, as taking place, not at the destruction of Jerusalem by the Romans, but "*in the time of the end, and of the resurrection.*" In the ninth chapter and twenty-seventh verse of Daniel, we are told that "he" (Antichrist) "shall confirm the covenant with many for one week (seven years), and *in the midst* of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of *abominations*, he shall make it *desolate; even until the consummation.*" In the eleventh chapter and thirty-first verse, we read, "And arms shall stand on his" (Antichrist's) "part, and they shall pollute the sanctuary of strength, and *shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.*" In the twelfth chapter, and eleventh and twelfth verses, we read, "*From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.* Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This is certainly very plain and definite language. And it is to this that the Saviour refers. And now, who does not see that this "abomination of desolation" could in no manner refer to the Roman armies and the destruction of Jerusalem, for the daily sacrifice was not taken away until the Romans had besieged the city. There were no "*thousand two hundred and ninety*" literal, spiritual, figurative, or any other kind of days, between the taking away of the daily sacrifice and the destruction of the temple. The Romans surrounded the city at the feast of the Passover, and after a siege of only *six months*, it was taken, the temple burnt, and its foundations ploughed up, so that literally not one stone was left upon another.

It is very clear that "the abomination of desolation" predicted by Daniel, and spoken of by the Saviour, has not yet been set up, and hence is yet future. Let us see, then, what light the Scriptures throw upon it to lead us to correct conclusions as to what this "abomination of desolation" will be, and when it will be set up.

The Scriptures tell us that, before the coming of the Son of man in power and great glory, the Jews, who have been scattered into all the

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world, a byword and a reproach among all nations, sighing under God's scathing judgments for more than 1800 years, shall, at the fulness of the times of the Gentiles, be regathered to the land of their fathers, to some extent rebuild their city and temple, and restore their ancient services and sacrifices. All this will be under the auspices of some powerful, ruling monarch, who shall "confirm the covenant with many for one week." This monarch will, no doubt, for certain considerations agreed upon between the parties, obligate himself to protect the Jews in the peaceable possession of the land of Palestine, and assist them in rebuilding their temple, and restoring their ancient worship. And as the Jews claim that Mount Moriah, upon which now stands the Mahommedan mosque of Omar, is the only proper place for the offering of their sacrifices, it having been the consecrated mount where stood the famous temple of Solomon, this will, no doubt, be secured for them, and converted into a Jewish temple for the observance of their daily temple services.

But it is said, in the prophecy by Daniel, that in the midst of the week, that covenant shall be broken by him who made it with the Jews (9: 27). "He shall work *deceitfully*," says the prophet, and "cause the sacrifice and the oblation" of the temple service to cease. Half of the time agreed upon in the covenant having expired, he shall, with the armies, march against Jerusalem, and abolish all the services, and cause an image or idol, probably of himself, to be placed in the temple, which every one will be compelled to worship under penalty of death. This ruler, whoever he may be, will be the *Antichrist* predicted by Daniel, the Saviour, Paul, and John. *This image or idol which he will then and there set up will be "the abomination of desolation,"* spoken of by Daniel, the prophet, "*standing in the holy place*" of the temple. This is "the abomination of desolation" to which the Saviour refers. This will be followed by the most bloody persecutions of the saints who refuse to worship the image. And this will be that dark and dreadful period which the Scriptures call "*the great tribulation*," and which, the Saviour says, will be "*such as was not since the beginning of the world to this time, no, nor ever shall be.*"

The tribulation of Jerusalem's visitation was a type, but only a type, of the tribulation attending the setting up of "the abomination of desolation" by Antichrist. Jeremiah tells us that the same cup of which God compelled Jerusalem to drink, "all the nations" shall drink, "*even all the kingdoms of the world which are upon the face of the earth.*" (Jer. 25: 15–33.) Josephus, who was an eye-witness to the dreadful scenes, gives a picture of what that cup contained. And if the type was thus dreadful, what will the antitype be?

Notice how the tribulation under Antichrist, when "the abomination of desolation" shall be set up, is described by the angel in the thirteenth chapter of Revelation. "And he" (Antichrist) "had power to give life unto the image of the beast" (an idol or image of himself which he will set up in the temple to be worshipped), "that the image of the beast should both speak, and cause *that as many as would not worship the image of the beast should be killed.* And he caused all, both small and great, rich and poor, free and bond, *to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell*, save he that had the mark of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; *for it is the number of a man, and his number is six hundred threescore and six.*"

This, also, is plain language. The angel says expressly that *the beast* that is to perform these wonders in and through this image which he will set up, is no beast, *but a man*,—some powerful, ruling monarch, who shall have power and control over the false prophet, so as to induce him to lend him all his influence and authority to execute all his antichristian purposes. And as he will set up an image of *the beast*, and the angel says, the beast *is a man*, it therefore naturally follows that it will be *an image of a man*—of himself, perhaps—that he will set up, and which he will compel all, upon pain of death, to worship. And the *man's* name numbers "*six hundred, threescore and six;*" and this *man will be the Antichrist* of Daniel,

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who sets up "*the abomination of desolation*," "*in the time of the end and the resurrection.*"

It was customary among some of the Pagans to mark the right hand or forehead with some device, referring to the heathen deity they professed to worship. And this old custom, it seems, will be again introduced by Antichrist. All his subjects shall be marked. And when once the image is set up, and the test enforced, what multitudes will flock around the standard of the man of sin! With the present spirit of worldliness in the churches everywhere, how few would even now have faith in Christ strong enough to stand against this temptation, "which shall come upon all the world, to try them that dwell upon the earth!" And just so it will be at that day, for the Saviour says, "When the Son of man cometh, shall he find faith on the earth?" The great multitude, in order to be permitted to engage in business, will be willing to sacrifice their souls and all, and bow to "the abomination that maketh desolate," or submit to be marked in their hands or foreheads with the mark of Antichrist. The corrupt passions of the wicked will then be let loose; for Paul, in describing the coming of Antichrist, says, "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. *And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*" The wicked will then become desperate in their wickedness and oppression of the saints, and shall give themselves over with loose reins to deeds of bloodshed, carnage, and daring blasphemies against the God of heaven.

But, blessed be God, not all shall become gross idolaters and infidel blasphemers! In "the great tribulation," vast multitudes shall refuse to bow to the image, or receive the mark of the beast, and, for their faithfulness to Christ, shall fall by the sword or the flame; and this not only at Jerusalem, where the image shall be set up, but throughout the whole civilized world, wherever the dreadful conscription shall be enforced. It is a "*temptation which shall come upon all the world, to try them that dwell upon the earth.*" For John, in his apocalyptic visions, saw "*a great multitude which no man could number, of all nations and kindreds and tongues and people*," stand before the throne and before the Lamb, clothed in white robes, and palms in their hands, singing the song of victory over the beast. And when he inquired who they are, and whence they came, the angel answered, "*These are they which came out of the great tribulation*, and have washed their robes, and made them white in the blood of the Lamb." No, no.

> "Not from Jerusalem alone
> To heaven the path ascends;
> As near, as sure, as straight the way,
> That leads to the celestial day;
> From farthest realms extends,—
> Frigid or torrid zone."

This may be a dark picture of a still darker and more dreadful scene, but it has also a bright side. No matter how hot the fires through which the faithful of the Lord may be made to pass in their devotion to Christ, and no matter where or how they may be slain for their resistance of the mighty temptation, they will be blessed martyrs, yea, doubly blessed, even in their death. For no sooner will they have sacrificed their lives for the truth and honor of Christ, than they shall at once be raised and clothed in white, and stand before their almighty King in glory. For it is written, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. *Blessed are the dead which die in the Lord from henceforth.*" From *when?* From the time that "the abomination of desolation" shall be set up, and the bloody sword of "the great tribulation" shall have been unsheathed for the slaughter of the saints of God, and the hour of the great temptation shall have commenced. And in what shall their peculiar blessedness consist? I answer, in this:

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they shall have an *immediate resurrection*, and the high honor of standing before their Lord, and be among the happy number who shall attend him, when he comes in his great power and glory to overthrow Antichrist and all his infamous hosts.

But, oh! what horrors shall overtake those who worship the beast, and receive his mark! My soul trembles when I contemplate their doom. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same *shall drink of the wine of the wrath of God, which is poured out without mixture*, into the cup of his indignation; *and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor right, who worship the beast and his image, and whosoever receiveth the mark of his name.*" *And "it is a fearful thing to fall into the hands of the living God.*"

Let us, then, heed the solemn caution of the Saviour, where he says, "*whoso readeth let him understand.*" We cannot be too serious and earnest in regard to these things. We ought to search the Scriptures continually to learn these things, as the Scriptures bring them before us. And the blessed Saviour and his apostles urge it upon us to watch, and to guard against being found asleep, and unprepared for the trying hour which certainly shall come. And may God help us to be watchful, that we may be kept from that "hour of temptation, which shall come on all the world, to try them that dwell upon the earth!" J. F. F.

NAPOLEON'S NAME COUNTED IN ENGLISH.

If the number of the name of Antichrist or the man of sin be 666, why should we not find it in the language of the Anglo-Saxon or English, seeing that to this race is more especially committed the *whole* oracles of God, the Old and New Testaments with the Apocrypha, especially the *New* Testament, where only we find this remarkable prophecy. Why not be able to "*count* the number of his name" in any language in which we read the prophecy? The word of God is to those, also, who read *not* classics.

Here it is in plain English, in the shortest possible designation of his title which I can find words to express, viz.:

Louis or *Lewis Napoleon Buonaparte, French Emperor*, as follows:

L e w i s	
1 + 2 + 3 + 4 + 5	= 15
N a p o l e o n	
6 + 7 + 8 + 9 + 10 + 11 + 12 + 13	= 76
B u o n a p a r t e	
14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 + 23	= 185
F r e n c h	
24 + 25 + 26 + 27 + 28 + 29	= 159
E m p e r o r	
30 + 31 + 32 + 33 + 34 + 35 + 36	= 231
Total, ...	666

You may possibly object to my adding *French Emperor* to his name, but you yourself call him thus, and I think, in the simplest language, on page 48 of volume 2, No. 3, where you say: "The first name of the *French Emperor* in Latin," &c.

The unlearned reader would need to be informed what particular person was meant, bearing the name, and by adding his title in the fewest possible words to identify him against all possibility of being mistaken in the person, I think it a fair and proper addition.

I have counted his name in English in the plainest, simplest, and easiest manner in which a common mind would expect to count a name in the letters of the alphabet, very likely it may be so counted in French, German, or, in fact, any other language where the letters are not numerals.

But I am not yet convinced that Napoleon III is "the Antichrist." I look for further developments. L. A.

"Let me be with thee where thou art,
My Saviour, my eternal rest;
Then only shall this longing heart
Be fully and forever blest."

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Selections.

CHRIST'S COMING.

As the Scripture plainly testifies that the Lord Jesus Christ once died on the cross for sinners, and that He rose from the dead the third day, and that He now sits in heaven on the right hand of God the Father, so clearly does it also testify THAT THE LORD JESUS IS TO COME AGAIN.

What will be the state of the *world* when the Lord Jesus returns? "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke 17: 26–30.) Now, since God has given such a testimony in His word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot.

The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences to be such as they are: for though it is very easy now to forget God, and the name of the Lord Jesus, yet in the day when He shall appear, it will be impossible to do so. In that day it will be said, by unconverted men, to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 16, 17.) In the time of Noah men could easily despise the testimony of a coming deluge, *yet it came;* and what was their condition afterwards? So, also, in the days of Lot; and so, also, at the present time, in connection with the testimony given to the second coming of the Lord Jesus. Forgiveness of sins through the Lord Jesus is now preached; it is expressly testified, "All have sinned, and come short of the glory of God" (Rom. 3: 23); and, also, "that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10: 43). But it is also testified that the Lord is to come as a righteous Judge. On that day the Lord Jesus shall appear, "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints," &c. (2 Thess. 1: 8–10).

Reader, consider these facts. I know well that many shut out from their thoughts everything respecting the second coming of Christ. They say in their deeds (if not in words), "Where is the promise of His coming?" They dislike to think of wrath to come, and that the world will be found in a state of hopeless enmity against God when Christ shall return: they would rather believe that everything is improving, than consent to the testimony of God concerning these things. Consider the days of Noah and the days of Lot, and look forward to the second coming of Christ, as taking place in circumstances similar to those at that period. In the time of Noah some escaped, even those that were in the Ark; and so, to every one that believes in the Lord Jesus now, there shall be safety through His blood in that day. Reader, consider what thy state will be when Christ shall appear as a righteous Judge!

It is easy to say, that a long period will elapse before the appearing of the Lord; but who has informed us that there is to be any such long period? No man on earth can assert (unless he be extremely presumptuous) even a single word about the time of Christ's second coming.

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One thing, however, is plain, "In such an hour *as ye think not*, the Son of Man cometh."

But though the expectation of this appearing is sufficient to cause the world to fear, yet believers can joyfully look forward as waiting for the Lord in that day; for then shall they receive their full blessing. As soon as the Holy Ghost gives to a sinner faith in the Lord Jesus, he has eternal life in his soul; but when Christ comes, the same life will be in his body also: "who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3 : 21). And though the greater part of the saints be dead, every one of them shall arise from the grave, and all believers "which are alive and remain, and the dead in Christ, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4 : 17). Well is this hope called by the Apostle "a blessed hope." And so it is even now to every saint who hath received the testimony of the Holy Ghost concerning it.

Christians ought to know, undoubtedly, that the world is in a state of enmity against God, that they themselves are called *out* of the world, not having any hope concerning the *world*, through moral reformation or anything else, *until* the Lord Jesus personally comes, "whom the heaven must receive *until* the times of the *restitution* of all things" (Acts 3 : 21). The world is now condemned, but, through the Gospel, every sinner that believes is gathered *out* of the world; but on that day the Lord Jesus shall gather "out of His kingdom all things that offend, and they that work iniquity;" the world will still hate the Lord Jesus, without being restored, until He returns in the times of *restitution* (not destruction) of all things. He Himself shall be the great Restorer, and to Him shall all the glory be given.

Believers ought to look onward to the second coming of Christ; they should endeavor to win souls *out* of the world, and to remember the words of Christ concerning themselves, "They are not of the world, even as I am not of the world" (John 17 : 16); they should, in their practical walk, obey the call of God, "And ye yourselves be like unto men *that wait for their Lord*."

These are but a few observations on a very important subject. Reader, thou art earnestly requested to search into the full testimony of the word of God concerning it; and may He, through His Spirit, teach thee His truth.

THE PURITANS OF NEW ENGLAND.

THEIR VIEWS ON CHRIST'S COMING AND KINGDOM.

In the seventeenth century, and in the beginning of the eighteenth, we find the attention of the churches turned to the hope of the Lord's appearing. As if to prevent the total sleep of Christian men, and their forgetfulness of the day of Christ, again and again did God raise up witnesses in the earth, who took up the cry, "Behold the Bridegroom cometh; go ye out to meet Him." True, He came not in their day: and they passed from their watch on earth to their more blessed waiting above, in His nearer presence. They "tasted death," and were not of those who shall be changed and caught up to meet the Lord in the air. They were gathered to their fathers, and saw corruption. They longed wistfully for their Lord's appearing, knowing it to be the end of the Church's tribulation, and of Israel's scattering, and of earth's heavy curse. But He came not. There seemed to be many signs of His advent; but He came not. Many hearts were fainting and growing weary; still He came not. The fulness of time was "not yet."

Men would say they were "*disappointed*"—some, perhaps, that they were befooled. They were neither. The man who, in faith and love, looks for his Lord, cannot be disappointed. His expectation cannot be put to shame. In one respect, indeed, he does not get the exact thing that he reckoned on. His Lord does not arrive. But "hope maketh not ashamed." No one of the hopes that spring from the knowledge of the crucified Son of God can turn out failures. Least of all can this "hope," which is specially "the blessed hope." It gets its full reward. It has its recompense even now, in the joy, the consolation, the strength, the holiness which it imparts; and it shall be gloriously

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recompensed hereafter, when He to whom this hope had pointed at length arrives. It shall then be seen that there was no disappointment; and that no one who, however feebly, has sought to witness for the coming of his Lord in evil days, and to keep alive the hope of His kingdom in an age of forgetfulness and worldly security, shall lose his reward. There will be the cheering "Well done," on account of all kinds of faithful service done for the Master here; but there will be the special "Well done" for this special service of testimony and hope and watchfulness, when there were few to testify or hope or watch.

Such witnesses to the Church's hope we find not only in *Old* England, but in *New* England as well. It may be worth our while to notice some of their testimonies. The exact date or time when they wrote or spoke is not of much moment. Some were earlier, some later. But the fact of this New England witness-bearing is interesting.

In Cotton Mather's *Magnalia Christi Americana*, there is a very glowing account of Mr. Davenport (not the Davenport of Whitefield's time), who was born at Coventry, in 1597. He was a hard student, and a great preacher, a friend of such men as Dr. Sibbs, Dr. Preston, Dr. Gouge, and Dr. Thomas Goodwin. He was blessed to do much service to the churches of New England. Mather thus closes his notice of this man of God:

"To conclude; there will be but an unjust account given of the things preached and written by this reverend man, if we do not mention one singular favor of heaven to him. It is well known that, in the earliest of the primitive times, the faithful did, in a literal sense, believe the 'second coming' of the Lord Jesus Christ, and the *rising* and *reigning* of the saints with him, a thousand years before the 'rest of the dead live again,'—a doctrine which, however, some of later years have counted *heretical;* yet, in the days of Irenæus, was questioned by none but such as were counted heretics. It is evident, from Justin Martyr, that this doctrine of the *Chiliad* was in his days embraced among all *orthodox* Christians; nor did this *kingdom* of our Lord begin to be doubted until the kingdom of Antichrist began to advance into a considerable figure, and then it fell chiefly under the reproaches of such men as were fain to deny the divine authority of the Book of Revelation, and of the Second Epistle of Peter. But here was the special favor of Heaven to our Davenport, that so many years ago, when in both Englands the true notion of the Chiliad was hardly apprehended by as many divines of note as there are mouths of Nilus, yet this worthy man clearly saw into it, and both preached and wrote those very things about the *future state*, and *coming* of the Lord, the *calling* of the Jews, and the first and second *resurrection* of the dead, which do now of late years get more ground against the opposition of the *otherwise minded*, and find a kinder entertainment among them that 'search the Scriptures,' and whereof he afterwards, when he was an *old man*, gave the world a little taste, in a judicious preface, before a most learned and nervous treatise, composed by one that was then a *young man*, about the 'mystery of the salvation of Israel.' Even then, so long ago, it was that he asserted, 'A personal, visible. powerful, and glorious coming of the Lord Jesus Christ unto *judgment*, long before the end of the world.' But we must take our leave of this renowned man, and leave him resting in hope to *stand in his lot* at that end."

After this, we meet with the name of Mr. Thomas Walley, who died in 1679. He was driven to New England by the "Act of Conformity." He wrote a work entitled *Balm in Gilead to Heal Zion's Wounds*. Of him Cotton Mather writes thus:

"In my father's preface to his discourses on the *New Jerusalem*, I meet this passage: 'Though it hath been generally thought that the *First Resurrection* spoken of in the Apocalypse is to be understood only in a mystical sense, yet some of the first and eminent teachers in the church believed the *First Resurrection* to be corporeal. So did Mr. Davenport, Mr. Hook (his colleague), of later years that man of an excellent spirit, Mr. Thomas Walley, pastor of the church in Barnstable.' Thus did our pious Chiliast, Walley, it seems, come to his thoughts, as Joseph Mede before him did, and as in the

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times of more illuminated learned men *must* and *will*."

Then we have Mr. Samuel Whiting:

"He was trained under Sibbs and Preston, and was compelled to seek refuge in New England, in 1636, at which time he said, 'We may take out of God that which we forsook in father, mother, sister, friends, that have been as near and dear as our own soul.' He published a volume of sermons on *Abraham's Prayer for Sodom*, and then a lecture on *The Day of Judgment*." Cotton Mather, speaking of the latter, is led to remark, "In the 58th of Isaiah, the Lord promises a time of wondrous light and joy unto His restored people, and the consolation of a lasting Sabbatism,—*things to be accomplished at the second coming of our Lord.* At the second coming of our Lord Jesus Christ, one of the first things will be a glorious translation, wherein the members of Christian churches will be called before Him, and be examined, in order to the determination of their new state under the New Jerusalem that is to follow,—either to take their part in the glories of that city and kingdom for *the thousand years* to come, or to be exiled into the confusions of them that are to be without. Now, though it is possible that whole discourse of our Lord (in Matthew 25) may nextly refer to no more than this translation, yet inasmuch as the generality of interpreters have carried it into the more general and ultimate proceedings of the *Last Judgment*, our Whiting did so too."

Mr. Samuel Mather is well known as the writer on the "Types." In that book there is, perhaps, too much "spiritualizing," and hence in it there is no reference to the Lord's coming and kingdom. But of him his relative, Cotton Mather, thus writes:

"He did not so converse with one more obscure part of sacred Scripture as to leave another uncultivated. The difficulties in the *prophetical* part of the New Testament, as well as in the figurative part of the Old, were happily assailed by his learned contemplations. When he had made considerable progress therein, he wrote unto his youngest brother, who was then a minister in New England, and since president of the college there,—'I must needs tell you how much I do rejoice that it hath pleased God to stir up your spirit to search into the prophetical parts of the Scripture; of which I have often thought, and still do, that it is great pity they are so little minded and seen into by many, both ministers and others, who do deprive themselves of much satisfaction which they might receive thereby. It is not good to despise any part of the mind and counsel of God, revealed in His Word; there are unknown treasures there stored up, more precious than gold and silver; and shall we not, in the strength of His Spirit, search for them?' And as the brother to whom he thus wrote gave in sundry treatises, in divers languages, unto the Church of God, several happy fruits of his inquiries into the inspired prophecies, which 'blessed are they that read and hear,' so our Mr. Mather himself arrived unto such attainments herein, that he had no cause to make the confession (though such was his modesty that he was ready enough to do it) of some eminent persons, *Nullus sum in propheticis.* When it is said, 'Blessed are they that keep the things written in this prophecy,' a mathematician will tell us that what we render *keep*, is rather to be rendered *observe*, or *watch*, or *mind;* for τηρεῖν is used by the Greeks as a term of art, expressing the astronomical observation of eclipses, planetary aspects, and other celestial phenomena. Mr. Mather, accordingly, counted it his blessedness to take an observation of what fulfilment the divine books of prophecy already had received, and thence to make computation of the times that were yet before us, and of the things to be done in those times."

After this, we have Dr. Increase Mather, who, in more publications than one, has shown his strong millenarian leanings. We take a brief passage from his *Discourse concerning Faith and Fervency in Prayer, and the glorious kingdom of the Lord Jesus Christ now Approaching*, published at Boston, in 1710:

"*Piscator*, a little before his death, wrote a discourse concerning the future happy estate of the Church. It is a subject proper to be meditated on by those who are, as I am, hastening into the eternal world. I die in the faith of the speedy accomplishment of those glorious

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things which are spoken concerning the city of God and the kingdom of Christ. Amen! Even so come, Lord Jesus! come quickly!"

We may notice that Dr. Mather gives the following striking testimony to the way in which the New England divines, before his day, had turned their own attention and that of their people to the subject of Christ's reign:

"The first and famous pastors in the New English churches did, in their public ministry, frequently insist on the doctrine of Christ's glorious kingdom on earth, which shall take place after the conversion of the Jews, and when the fulness of the Gentiles shall come in. *It is pity that this doctrine is no more inculcated by the present ministry*, which has induced me the rather to preach, and now by the press to publish, what is emitted herewith."—*Preface*, p. 18.

The name of John Eliot, the Apostle of the Indians, is well known. It will be seen from the following extract how this man of God delighted in the hope of the Lord's coming:

"While he was thus making his retreat out of this evil world, his discourses from time to time ran upon the 'coming of the Lord Jesus Christ;' it was the theme which he still had recourse unto, and we were sure to have something of this whatever other subject he were upon. On this he talked, on this he prayed, for this he longed; and especially when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of man.' At last his Lord, for whom he had been long wishing, 'Lord, come! I have been a great while ready for thy coming,'—at last, I say, his Lord fetched him away."

These are but a few names, yet they are truly interesting. Their testimony is brief, but it is precious. With but little light and with many prejudices to battle with, these worthies held fast the hope. How inexcusable are we, in these days of far greater prophetic light, if our witness-bearing be dim or defective or faltering!

Editorial.

THE GREAT CONFLAGRATION.

REMARKS ON ITS NATURE AND EXTENT.

An esteemed friend and co-worker sends us three inquiries, to which he desires a response through the columns of The Prophetic Times. As they relate to topics upon which many are at a loss, and with which some have great difficulties, we propose to devote an article to them. The inquiries are,

"1. Will the new heavens and earth, and the New Jerusalem of Isaiah, Peter, and John, with the previous conflagration and change, be *before* the Millennium or *after* it?

"2. What is the extent of the change that the globe will experience in the fulfilment of such passages as these: 'Thou wilt renew the face of the earth' (Ps. 104:30); 'The heavens shall *perish*' (Ps. 102:25); especially (2 Pet. third chapter), 'The heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,' &c.?

"3. If this melting of the elements with intense heat, dissolution of the heavens by fire, and the burning up of the earth and its works is *literal*, how can mortal nations exist endlessly on the earth as the subjects of Messiah's everlasting kingdom? Is not the literal conflagration inconsistent with the survival of mortal men on the earth?"

In answer to these questions, we can only give our opinion, and what our learning of the Scriptures is. It does not become any of us to dogmatize upon matters so solemn and mysterious. We do not, however, feel the embarrassment upon this subject which seems to disturb and oppress some of our brethren. We take the Scriptures as we would take any other

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serious and honest writing meant for human enlightenment. We take the literal to be the true sense, except where there is an obvious employment of figures, or where the indication is plain that some metaphorical signification is intended. Nor do we find such an acceptation of the passages referred to at all inconsistent with the doctrine of the perpetuity of the earth, and of men in the flesh upon it during the Millennium, or throughout unending generations. We believe that the changes spoken of are not all to occur at once; that they will not be confined either to the commencement, or to the close of the Millennial reign; that they are to be effected partly before the Millennium, and partly after it; that the Millennium itself, with the judgments which mark its incoming and its outgoing, is a dispensation,—a series of separate Divine administrations,—by means of which the grand "restitution of all things" is to be effected, and the eternal state introduced; that the whole process is one of miracle upon miracle, taking for its basis that which is, and thence bringing forth that which is to be; and that, in such a conception of things, if God so wills, there is nothing to hinder the existence of nations in the flesh through the whole and forever. The last chapters of Isaiah and 2 Thess. 1 : 8 show that there are to be great judgment-fires at the commencement of the Millennium; and Rev. 20 : 9 shows that there are to be great judgment-fires at the end of the thousand years. And both seem to be included in the general picture presented in the third of 2 Peter, the same as the two advents or the two resurrections are often embraced in one and the same prophetic description.

More, however, we think, has been made of these fires than is warranted by Scripture. Dr. J. Pye Smith has said, "I cannot but feel astonished that any serious and intelligent man should have his mind fettered with the common —I might call it the vulgar—notion of a proper destruction of the earth. Some seem to extend the notion to the whole solar system, applied to the idea of an extinction of it, and reducing it to nothing; and this notion has been general, and thus it has gained so strong a hold upon the feelings of many pious persons that they have made it an article of faith. But I confess myself unable to find any evidence for it in nature, reason, or Scripture." We confess to the same inability. The strongest and most explicit passage on the subject, in all the Bible, is that from second Peter, which, we have no hesitation to say, is rather strongly translated, and has been so worded in the English version as to lead off the reader's imagination beyond what was the apostle's meaning. Let us look at it closely, and such shall be found to be the truth. We have elsewhere given a criticism on the passage, but its repetition in this connection may not be out of place.

Peter speaks of "the heavens being on fire," and as to "pass away," and "be dissolved." People read this, and begin to think of the regions of the sun, moon, and stars, and so mount up among the orbs and systems of creation, until the words before them become a picture of the entire wreck of the whole material universe. But I am satisfied that there was nothing of the sort in the mind of Peter, or of the Holy Ghost, by which he wrote. The word rendered "heavens" means simply the atmosphere which surrounds the earth, and does not carry us any further than the regions of the clouds and winds, —"the *air*" (Matt. 8 : 20; Rev. 19 : 17), "the *sky*" (Matt. 16 : 3), the realm of the clouds (Matt. 24 : 30; James 5 : 18). The word rendered "being on fire" simply means inflamed, made fiery, and may be considered as having its import in this place exhausted by a condition of the atmosphere in which it is heated, filled with fiery volcanic emissions, and lit up with lightnings. The word rendered "shall pass away" does not mean to cease to exist. It means to *pass*, as from one place or state to another; as where we read, "that no man might *pass* by that way" (Matt. 8 : 28), "Jesus of Nazareth *passeth by*" (Luke 18 : 37). As applied to the atmosphere, it expresses a change, implying motion, and that very violent and boisterous, as the accompanying word, rendered "with a great noise," also indicates.* The

* ῥοιζηδόν, with a noisy rushing. Cranmer's Bible reads, "*in the manner of a tempest;*" De Wette, "*mit Geräusch.*"

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additional word rendered "dissolved" is of the same general import. It means to loosen, unbind; as where the Saviour says of the colt, "*Loose* him;" and of the apostles, "Whatsoever ye *shall loose* on earth shall be *loosed* in heaven." It is used in Acts 27:41 with reference to the breaking away of the hinder part of the ship in which Paul was wrecked. It refers here to the rupture of those influences which now hold the various parts of the physical world in quiet,—to a freeing of the elements to rush and dash about in destructive commotion and unrestrained fury, just as the Psalmist describes the scene: "Our God shall come; a fire shall devour before him, *and it shall be very tempestuous round about him.*" (Ps. 50:3.) This is the whole extent concerning the fate of "the heavens."

And even in what is said of "the earth," the word does not necessarily mean the entire globe on which we dwell. We often speak of *the earth* without meaning the whole planet. When any violent upheaval or agitation of the surface of the earth occurs in a particular district or country, we say, *the earth* shook, and call it an *earth*quake,—when really it was only the crust of the earth, and that in one limited locality. In the night-time we say, *the earth* is wrapped in darkness, when it is less than one-half of the earth that is so enshrouded. The same word is also frequently translated *land, country;* as, "the *land* of Gennesaret" (Mark 6:53). "His fame went abroad in all *that country*" (Matt. 9:31),—where the original is, all that *earth*. And when we here read of the burning of the earth, we are by no means warranted in jumping at the conclusion that it means the reduction of the entire globe to chaos, ashes, or nothingness. The earth may be vastly and terrifically subjected to the action of fire, and yet many sections of it experience no inconvenience whatever. The phrase "burnt up" is also rather expressive for the original, which means simply *to be burned*. The idea of total consumption is often attached to it, but not necessarily. A very great degree of burning is doubtless expressed by it in this place, but not so much as alone to convey the idea, so often presented, that the whole organized structure of the earth is to be reduced to liquid fire, converted into cinders, or swept out of existence. Terrific as these judgment-fires will doubtless be, and fearful as will be the desolations they shall spread among the enemies of righteousness and upon the armies of Antichrist, and great as shall be the changes they are to work in earth, air, and sea, I find nothing whatever in this or any other portion of Scripture to induce the belief that they will extend further than the particular sections and localities where Christ shall be manifested to his enemies.

By "the elements," of which the apostle speaks, we are to understand the substances or component parts of the physical world. They do not include everything embraced in the constitution of the earth, except as every constituent element of the earth is found in any given portion of it; just as we find the elements of the ocean in any drop from the ocean. The reference, plainly, is only to such fusible and inflammable substances as may be subject to the action of the judgment-fires, without determining anything as to the extent of the conflagration. The word rendered "*shall melt*," is very much the same as that just before translated "dissolved," and is nearly everywhere else in the Scriptures translated *loosed*. The additional word rendered "with fervent heat," is the participle of a verb signifying *to be heated, set on fire, inflamed*. The plain grammatical meaning of the phrase is, that certain elementary substances of the earth shall become loosed and disintegrated by being heated and set on fire, as in the case of great and violent volcanic eruptions, when vast floods of fire and lava are ejected from the earth, filling whole countries with darkness and destruction.

And in such a condition of things we can easily conceive what is meant by the other phrase, "the works that are in the earth shall be burned." Our version reads, "*all* the works;" but this word *all*, upon which some lay so much stress in this connection, is not in the original. It is an addition of the translator. There is no reason to believe that *all* the works that are in the earth shall be burned. Of course, as far as the earth itself is burned, and as far as the heated storms and floods of loosed and melted

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elements shall extend, so far all the works of man shall be consumed and destroyed. But, as there is nothing to show that the burning and fusing of the earth is to be universal, so there is no reason to believe that this destruction of the works that are in it is to be universal: the one is commensurate with the other, and in neither case do the words imply universality.

The statement which the apostle gives concerning the *object* of these fires also bears out the conclusion that they are not to be universal. They are "for the perdition of ungodly men;" that is, for the temporal destruction,* and the precipitation into the torments of another world, of those upon whom Christ's particular vengeance is to fall in that notable day of the Lord. The "ungodly men" here spoken of I cannot take to be all classes of the unregenerate, including everybody not found worthy to escape the great tribulation of those times. The Scriptures teach that there will be some "left," even after the great tribulation and the general ingathering, who shall pass over, as Noah and his family over the flood, to be the subjects of that new order of things which is then to be set up.† The victims of these judgment-fires are to be only the actually and flagrantly wicked, men distinguished for their impiety and rejection of the claims of God, confederates in wrong, adherents of the beast and the false prophet, and despisers and blasphemers of the Gospel of Jesus; as we read in various passages of Scripture.‡ "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." (Isa. 2 : 12.) And that these characters may receive this their doom in the most signal manner, we read that they are to be marvellously drawn together by Providence (Zech. 14 : 2; Rev. 16 : 16), as the wicked Jews in the end of their state were gathered together within the walls of Jerusalem, and, at a moment when they least expect it, the Lord will "plead against them with pestilence and with blood, and will rain upon them an overflowing rain, and great hailstones and fire and brimstone" (Ezek. 28 : 32); "and their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14 : 12); whilst their leaders are "cast alive into the lake of fire burning with brimstone;" so fulfilling the words of the Psalm (37 : 20), "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away!" And so also shall it be with all their works. It is the same in regard to Gog and Magog at the end of the thousand years (Rev. 20 : 8, 9). But both scenes have local limits.

Nor are these judgment-fires then first to be created. They already exist, stored away in the mysterious constitution of nature. Our version speaks of "the heavens and the earth which are now," as "kept in store, reserved unto fire." But many translate the apostle's words to mean that it is *the fire* that is stored. According to this rendering, this passage furnishes a remarkable illustration of how the Scriptures have anticipated the discoveries and inductions of modern science. All the elements around us are full of latent fire. The earth we tread on is a globe of imprisoned fire. For every fifty feet you penetrate into its interior you have the temperature a degree warmer than at the surface. If you were to bore on inward towards its centre, you would not reach the depth of one hundred miles before coming to an intensity of heat which would fuse the hardest substances of which the earth is composed. Scientific men, accordingly, assure us that under a thin crust, proportioned to the whole mass about as the tire to the wheel of a wagon, there seethes a whole world of fires, struggling for vent, and here and there showing themselves from volcanic craters. And it is simply the *letting loose* of these, in particular localities, with the tempests, and earthquakes, and convulsions in earth and air which must needs attend such an event, that the apostle sets before us. Whilst the descending Saviour

* The Geneva version reads "destruction," instead of "perdition;" De Wette, "*Untergange*"—*overthrow*.

† See Isa. 66 : 15, 19–24; Zech. 14; Matt. 24 : 22; Rev. 21 : 24.

‡ See Dan. 7 : 10, 11; Matt. 13 : 41, 42; 2 Thess. 1 : 7, 8; Rev. 16 : 13–19; 19 : 19, 20.

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shall be revealed in clouds, thunder, and terrific lightnings from above, the fiery flood from beneath shall break open its prison-doors, and a war of loosed elements ensue, at which the earth and heavens shall shake, the sun be darkened, and the moon become as blood, whilst earth's rightful King shall ride upon it all, sweeping out before his dread chariot-wheels the culminated strength of hell's monstrous usurpations, but not necessarily divesting the earth of all its population, as some erroneously suppose. (See also Prophetic Times, vol. 2, pp. 12–16; 27–30.)

THE BEGINNING AND THE END.

THE first temptation that was presented to Eve in Paradise was the subtle promise of gratifying a desire for knowledge. This desire was laudable in itself, and was doubtless implanted with the view to its gratification by the Creator in his own good time and way. In all times God has required a patient waiting at his hand from the creature, and as in the garden, so now, patience in the creature is entirely consistent with his relation to the Creator.

The Father knew that our first parents might receive knowledge from Satan, the arch deceiver, ready and waiting for the attack, but He knew likewise that such knowledge would be imperfect and distorted, and, therefore, full of error, and that its results would be only evil. Had Eve in humble loving patience waited God's initiation into the mysteries which surrounded her, and which made her wonder at every step, how different would have been the destiny of our race. *She did not.* Impatient curiosity urged her to open her ear to unrighteous communication, and thus from the beginning was woven that tangled web which catches our feet at every step, and involves us in inextricable woes. It appears, then, that the sin was not in the desire for knowledge, for none can reject the belief that it was God's purpose to gratify that desire. The sin was in the willingness to receive knowledge from a wrong source. So much for the beginning—now for the end.

In the minds of many is held the belief that the end of the present dispensation is at hand. I am impressed with the conviction that now in the end a similar transgression is in process as developed in spiritualism. Man, in this instance, with an insatiable curiosity to learn what God has purposed to hide for a time, is resorting to ways and means which seem to involve the same co-operation as that which inaugurated our first parents. It is true, spiritualism has existed in one form or another during the history of the race, but its culmination promises to be due to the 19th century, and I am inclined to think its subtilty and power appeal more forcibly to the material nature of man rather than to the more spiritual nature of woman. Strange as the proposition may seem, I think it will bear investigation. It may be, that now, when this dispensation is about to close, the power of this demoniac influence shall find its forms in one man, and thus complete the circle which makes the beginning and the end.

H.

FALSE MESSIAHS.

"There shall arise false Christs and false prophets."—MATT. 24 : 23.

A TRAVELLER just returned from Upper Egypt reports a serious disturbance in that country, north and south of Kao. It is said that a man of the neighborhood has lately proclaimed himself the herald of the Messiah, who is to come from the East, and who is to be the leader of Moslems as well as Christians. The ideas which he put into the people's heads appear to have made them desperate in their revolt against the government of the Viceroy, who has sent up his officers, with thousands of Bashi-Bazuks, to reduce them to subjection.

A new sensation has also recently been experienced in India. It is not the Giasticutus, or Zampilaerostation. It is the Veerabogavasantarayan,—a personage whose appearance is just now predicted in Southern India, with irresistible hosts at his heels, to expel the Feringhee, the Kaffir, the pale face, and restore the Hindoo rule. This mysterious *name* has two years in which to do his work, and the English press are beginning to grow excited upon the subject, and to recall the various prophecies and outgivings in regard to the "coming man" of the Indian populations.

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The Prophetic Times.

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Special Contributions.

FROM SMYRNA TO BEIROUT.

NOTES OF TRAVEL.

BY J. A. SEISS, D.D.

It was at Smyrna that Polycarp suffered martyrdom for his honesty and firmness in confessing Christ, and adhering to the faith which would not permit the worshipping of emperors, or any other idols. A brief account of the transaction may not be unacceptable, as Christians of our day have reason, in view of what is coming in the world, to school themselves well in the martyr spirit, in order to meet the persecutions and idolatries which shall mark the last days.

The early Christians were often called "Atheists," because they refused to offer worship to the heathen deities. "Away with the Atheists" (which meant, "Away with the Christians and Christianity") was the formula which the Roman government required them to repeat as a proof of their loyalty, inflicting death upon those who refused. The words, in their true sense, a Christian might utter without compromising principle. But when Polycarp was asked to repeat them, he distinctly explained that it was not Christians whom he called Atheists. Unwilling was he, even for his life's sake, to take shelter under anything that might be, by any possibility, construed into an appearance of equivocation. He knew in whom he believed, and he openly declared himself accordingly. As he was going into the lists, a voice said to him, "Be strong, Polycarp, and quit thyself like a man." It was believed to be a voice from heaven. When brought into the presence of the court, the Proconsul asked him if he was Polycarp. Being answered in the affirmative, he sought to persuade the aged Christian to deny the faith, beseeching him to reverence his old age, to swear by the fortunes of Cæsar, to repent, and say, "Away with the Atheists." Looking with a severe countenance on the company of godless Gentiles before him, Polycarp stretched forth his hand towards them, lifted up his eyes to heaven, and groaned, saying, "Away with the Atheists." The Proconsul appealed to him again, saying, "Swear, and I will release thee: reproach Christ." Polycarp answered, "Fourscore and six years have I continued serving Him, and He hath never the least wronged me; how, then, can I blaspheme my King and my Saviour?" The Proconsul said, "I have wild beasts ready; to those I will cast thee, unless thou repent." "*Then call for them*," said the faithful man of God; "for we Christians have our minds settled never to change from good to evil. But it will be good for me to be changed from my grievous sufferings here to their heavenly reward hereafter." More attempts were made to shake his steadfastness, but equally without avail; and the holy man was led out by the executioners, and burned at the stake. God grant a like fidelity to all confessors of His Name!

It was ten o'clock, October 25th, at the place where all this occurred, that we went aboard the comfortless old screw-steamer "*Ionio*," of the Austrian Lloyd Company, expecting to sail in two hours for Syria. Our anchor was not weighed till twelve at night. In the morning

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we found ourselves where Paul and his party once were, "over against Chios." It was Sunday, a bright and beautiful day, and full of interesting suggestions; but it was not so beautiful long. By noon the clouds gathered; the winds began to blow; the waves commenced their wild chase of each other upon the sea; and a gale was presently upon us. It was not so terrible a storm as may be read of, but the mad billows dashed upon our steamer, lashing the spray over its sides from end to end, and making the old hulk dance and toss in ever-varying style. It was not such a tempest, nor accompanied with such darkness, as Paul once experienced for fourteen days upon these waters; but it was rather inconvenient, nevertheless. There were many solemn countenances on board that afternoon and evening. But, early deposited in a niche in the extreme stern of the boat, welcome slumbers soon shut out from me the noise of winds and seas, as well as the jarring rattle of machinery and the groans of the sick.

By morning the storm had disappeared, the waves had sunk to rest, and we found ourselves moving on in comfort and peace. Samos was in sight, the isle where the old Greeks fought the Persians more than four centuries before Christ, where Pythagoras was born, and where Paul and his party spent a night at the anchorage of Trogyllium. Twenty miles to the southwest of Samos, lay the ever-memorable isle of Patmos, a mere mass of bleak and barren rocks, surrounded by the sea, and used by the Romans as a place of banishment for convicts. It was to this place that the apostle John was exiled (Rev. 1:9). Here he saw the glorified Saviour, and received and wrote those solemn Apocalyptic commissions and revelations which are so especially commended to the attention of the Church (Rev. 1:31), and so necessary to be studied in these last times. The grotto, in which he is supposed to have lived, is still pointed out. It is covered by a chapel, the walls of which bear crude pictures of John's visions, and in which the monks keep lamps continually burning. They also show fissures in the roof through which they say the "voice from heaven, like the sound of a trumpet," came. We did not approach very close to this island, but passed it nearly midway between it and Miletus, the place where Paul met the elders of Ephesus, gave them his farewell charge, and prayed with them on the shore (Acts 20:17–36). That shore is now ten miles inland, the sea having receded about that distance in the last 1800 years. Miletus was also far more famous five hundred years before Paul's day, than it ever has been since. What was once a flourishing Ionian city is now but a waste, flat and desolate plain, full of marshes and pestilence.

Another morning, and we were looking on the pleasant Island of Cos ("Coos," Acts 21:1), one of the most renowned of that beautiful chain of islands which covers the western shore of Asia Minor. It is here that Apelles and Hippocrates were born, that the Jews stored much treasure during the Mithridatic war, and that Paul and his companions spent the night in their journey to Jerusalem. The houses, among the fruit-trees along the northeastern shore, and up the sloped hillsides, seemed particularly inviting, at least at the distance at which we saw them.

The same day we anchored for a few hours at Rhodes, celebrated for its Colossus, for its being the stronghold of the Knights of St. John, for its long siege by Solyman the Magnificent, for its splendid climate, and its remarkable fertility. The old church of St. John is now a mosque, and the grand hospital of the Knights is a public granary. The Saracens, Turks, and earthquakes have destroyed nearly all the memorials of its ancient splendor. Here, also, Paul and his companions spent a night.

From Rhodes, we headed directly for Cyprus, which we reached, November 2d, and anchored in front of Larnaca, the ancient "Citium," nearly all the day. It was on this island that Zeno was born, and Cimon died. It was the native land of Barnabas, "the son of consolation," as also of Mnason, "an old disciple." It is the place whither many of the Christians of Judea betook themselves from the persecutions which followed the martyrdom of Stephen, and where they gained so many disciples to the faith for which they were exiles. Here Paul and Bar-

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nabas performed their first missionary labors. And here Barnabas, John, and Mark came after the disagreement with Paul, and their separation from him. It was once a rich and famous country, full of fruits and flowers, metals, and wines. The Ptolomies regarded it as one of their most cherished possessions. Its present Turkish Pasha, or governor, was with us when we came to it. He had been a fellow passenger from Smyrna. He is a dignified and pleasant gentleman, and a devoted Mahomedan, as he proved to us every day by his lustrations and genuflections. He was received by the inhabitants of Larnaca with signal pomp and display. The flags were unfurled to the breezes; the soldiers presented arms; officers bowed to touch the hem of his garment; and all the guns were set booming from the fort. To use an Italian proverb, "there was much smoke, but a small roast." I was reminded of the difference between this disembarkation and a certain embarkation at this island, when the great Apostle of the Gentiles, bearing with him the Gospel and authority of Jesus, stepped into the boat which was to bear him to Salamis, and land Christianity and the kingdom of God in the West. In the latter case, it was all roast, and no smoke at all. Earth took no note of it, but it was the very pouring out of salvation to the Gentile world.

Another night of rolling on the sea, and we found ourselves anchored on the Syrian coast, with the Mediterranean at length between us and sunset, and Beirout looking down upon us from the gray morning on Lebanon's sides.

CLIPPINGS OF ITEMS.

A REMARKABLE PROPHECY.

Not long ago was found at Toledo, in Spain, in a monastery, a paper containing the following prophecy:

"In the far west, beyond the ocean, will be a nation which will be great in power and wealth, and Satan, in one of his walks to and fro in the earth, will observe this nation, and, determined to destroy their happiness, will there send two monsters, one to the North, and the other to the South, and he will give them strawberries, and after they have eaten they will feel a great thirst, not to be quenched by anything but blood.

"They will, therefore, cause the brother to slay the brother, the father to slay the son, and the son the father; and they will drink the blood of the slain, and it will bring lamentation and wailing throughout the land. And when the time is fulfilled, there will rise a strong man in the north, and will take the monsters, and bind them, and will draw them into the sea where it is the deepest, and peace and happiness will again prevail throughout, and the people will praise the Lord."

It is said the monks in said monastery maintain that the prophecy was written before the discovery of America by Christopher Columbus; that Ferdinand and Isabella were in the main induced by it to fit out the ship for Columbus; that the first part is fulfilled in America and that the other will soon come to pass.

AN APPROACHING STORM.

The following, from a Paris correspondent, dated November 18, 1864, published in the New York Tribune, shows how theological matters appear in Europe:

"There are those who think that what is passing in the whole religious world to-day is but the harbinger of a great approaching change; of the dissolution of that system of medieval theocracy, which has exercised for a thousand years so great a power over the minds and consciences of men and the most of nations. Many of the most enlightened minds of this age are filled with a presentiment of an approaching storm; and though we are unable to foresee the results of a great ecclesiastical revolution (of which the fall of the temporal power of the Papacy would probably be the signal), yet it is impossible for the most sanguine, or the most indifferent, to ignore that in every European country a strong religious movement is taking place."

INCREASE OF CRIME.

It is a notorious fact that wickedness and infidelity are on a rapid increase in our country, and every civilized land. Facts to sustain such a statement are abundant. And yet many

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blind guides cry "peace and safety," and would try to persuade people that the world is growing better, instead of admitting the sad fact that nominal Christendom is fast becoming so conformed to the *world*, that the difference is more in name than in reality. The word of the Lord declares that "in the last days" "evil men and seducers shall wax worse and worse." If it was not so, the prophecy could not be true.

Says the New York Mercury of April 1st, 1865, under the head of "MANY MURDERS:"

"It is noticeable, how in this fifth year of the war, the number of civil crimes is increasing. Some of the tragedies recently enacted in both the East and the West are of a terrible character, and the details of the executions succeeding them are almost as revolting as the original bloodshed. Cases where whole families have been butchered, and many of the crimes committed have been treacherous and unnatural beyond parallel. All this shows the slow, but certain demoralization of war, when life becomes so cheap, that bad men take it without compunction. We cannot now redeem the evil, and must be contented with remarking it, and regretting it."

CONDITION OF THE JEWS.

In the 27th Report of the Episcopal Jews' Chapel Abrahamic Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites, it is stated that there are at present about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has also manifested itself on the Continent among the Jewish people. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria, and France. In Prussia, seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts, and sciences. The fields of polite literature, journalism, arts and sciences, are filled with Jewish aspirants. Some of the best literary, political and scientific periodicals have been, and still are, edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians and composers are Jews, while there is scarcely a university, but one or more chairs are occupied by Jews, and many more by believing Jews.

In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some minor States of Germany, the Jews have been entirely emancipated. In France and Belgium, the officers of the synagogue are paid by government. The Jews in Poland, who have hitherto groaned under much oppression, have obtained great privileges. They are permitted to buy real estate all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools, and the Jews are allowed to open schools of their own. Then those countries and towns from which the Jews have been hitherto excluded, even to our days, open now the gates to them.

"The last number of the Univers Israelite mentions four facts which show the constant progress of liberal ideas on matters concerning liberty of conscience and worship. The Landgrave of Hornburg has abolished the oath, *more judaico*. At Vienna, measures for the suppression of the Ghettos of Lemberg and Cracow are under consideration. At Warsaw, the administrative council of the kingdom has resolved to grant to the Jews the right of holding all functions and offices. In Turkey, the Sultan has decided that the Catholic prelates, the Greek orthodox bishops, and the Jewish rabbies shall sit in the courts of justice by the side of the Cadis and Muftis."—*Galignani's Mess., April* 15.

PLAGUE IN EUROPE.

The Siberian Plague has been raging fiercely in St. Petersburg. Much alarm is felt in Western Europe for fear of its extension thither, following in its old track; and careful precautions of quarantine, &c., are being adopted with a view to prevent its spread.

The French Government has ordered all vessels from St. Petersburg to be put in strict quarantine, while the Austrian Government has sent a medical commission to Russia to inquire

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into the nature of the epidemic, and the best means of treating it.

A CURIOUS ITEM.

The following extract is taken from the New York World of December 30, 1864. It is found in the letter of its Paris correspondent, December 16th.

"All the world is full of the predictions of a new magician, who made a great impression at the baths of Germany this season. He predicts the beginning of the Millennium in 1870, until which epoch, the Emperor Napoleon is to reign. This man is the nephew of a woman who gained great influence over the Emperor Alexander by her predictions. She foretold the return of Napoleon from Elba and several other important events of that time."

A SKETCH.

SEATED beneath a porch embowered with vines, some fragrant with blooming flowers, others heavy with rich luscious clusters of grapes, were four young ladies, in earnest social converse. Two residents of that noble mansion, whose clear, transparent faces were full of beauty, seemed sad and dispirited at some remarks just made by one of their companions, of noble mien and a cheerful, smiling countenance. One of the sad ones, possessed of the most beauty, said, with energy, "Where are all your prophets, who have predicted the world would end, and all these terrestrial beauties be absorbed in the devouring flame? They certainly are gone, but this mundane sphere is still radiant with life and beauty; the cheerful songsters on the trees around are enlivening us with their hopeful voices, praising the Author of these rich and varied beauties for the continuance of them to us, and I believe they will continue as they are for many generations to come, till holiness shall fill the earth, wickedness cease, and all love the Lord with sincere hearts, making the air to resound, as these delightful songsters in the trees that surround us do, with praise to the living God, without one discordant note. But do, dear Anne, give us something more cheerful, and banish these forebodings which chill our hearts, filling us with sadness and gloom." At this, the lady of noble mien who first spoke, exhibiting surprise blended with pity, exclaimed, "Do you, dear Nelly, call this a sad and gloomy subject? surely, you take a wrong view of it, or you would not feel so. It is a most glorious theme. The Saviour who has chosen *those waiting for him* as his Bride, is coming to take us home with him to the mansions which he said he would prepare for us. And he himself said, 'When ye see these signs of my near approach, then lift up your heads and rejoice, for your redemption draweth near.' Redemption from sin, redemption from these vile bodies which so clog our souls when they desire to rise in contemplation of that divine beauty and love which surrounds our blessed Saviour in that world of life and light. What joy should it bring to our hearts; far greater than we should experience were a beloved one to send a message to one of us he was *coming* to make us his Bride! Were it so, how our faces would shine, and how we should watch and long for his approach. If we have a just sense of *that wonderful*, that *astonishing love* which, instead of consigning us to despair, comes to make us his Bride, the chosen of his heart, and instal us as joint heirs of his throne, it should fill us with joy unspeakable to see the signs of his near approach.

"I expect his speedy appearance, but probably none but his waiting ones will hear the call, or know of his coming to take them to him in the air, to live forever in his presence. To such he will not come as a thief (1 Thess. 5:5). To all others his coming will be as a thief in the night (1 Thess. 5:2 and 3). Then one shall be taken, and another left, and nothing but the absence of loved ones will be known. Where they have flown, none can tell us. Oh! glorious truth, my Saviour is near, and I shall see him, as he is full of love and peace. Would that I could behold him now; he's mine, he's mine! Amazing love beyond compare!" As she thus spoke with great animation, her countenance grew brighter and brighter, and shone with heavenly brilliancy, so that her companions, being scarcely able to look at her face, turned their eyes from her. Soon looking again to the place she occupied, they saw it was vacant, and

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she was not visible. With tears in their eyes they looked to each other. Soon Nelly, the beautiful, spoke: "Where is she? Oh! how beautiful she was; how she gazed as if her eyes would pierce the very heavens. But has she gone? Has the Saviour taken her, and left us to endure that tribulation and woe which she said would be the portion of those who did not look for him, or who did not love his appearing. It is now too late! Oh, that we had hearkened to her counsel, watching for his coming, that we might be with her in the presence of the Saviour!" M. C. O.

THE FUTURE OF THE LOST.

BY REV. C. P. KRAUTH, D.D.

THE man who is fixed in his purpose of continuing in sin, sometimes takes up the Bible with the desperate resolve that he will find in it a God to suit him; that the hateful doctrine of a retribution beyond the grave shall not be discovered there. And never has the "depth of Satan" been more manifest than in this, that men have been able, or had the audacity to pretend that they were able, to extract from *this* book the doctrine that there is *no* future punishment, or that it is *limited*, or that it is not *suffering*, but merely *annihilation*.

The vain seeker for peace in his sins opens the book. What mean those expressions, "the curse of the law;" "the wrath to come;" "that men shall stand before the judgment bar to receive according to their works;" "to give to every man the *fruit* of his doings;" "shall have judgment without mercy?" "God is pure mercy," the Adversary whispers. That Satanic prompter, who talks of nothing but God's justice and wrath, when he wishes to drive men to despair, talks of nothing but God's love and His long-suffering when he wishes to lull men into security. How he urged and pleaded for boundless trust in God when he would tempt the Saviour to cast himself from the pinnacle: "Fear not, He will give his angels charge over thee. Thy foot even shall not strike the stone." But the answer of our Lord then is the true answer ever: "Thou shalt not tempt the Lord thy God." Throw not thyself on an imagined mercy which has no promise. God's mercy has its means and conditions, and he who will not conform to both shall not obtain mercy. Never is Satan so deep and dangerous as when he becomes most evangelical, preaches the Gospel, and parades the good tidings of salvation with an earnestness which leaves him no time to say a word about its conditions.

The seeker takes up his Bible to find mercy there, but the mercy he finds there has such limitations as these: "I will render VENGEANCE, says Jehovah, to mine enemies." "VENGEANCE is mine." "In flaming fire taking vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ." "Indignation and wrath upon every soul of man that doeth evil." "Fear Him who is able to destroy both soul and body in hell."

Driven from the position that there shall be no retribution, his Tempter has still another depth, and prompts him to find a fearful relief in the hope that the second death may be annihilation. He shall lapse into unconsciousness. The spirit of the bad man shall utterly pass away. Life is a bubble; the thin shell of the body is broken; a little spray falls on the ground; a little dust is laid in the grave, and that is all. There follows life, the long, long sleep,—the sleep which knows no waking. Surely he can torture the Bible into this meaning. But that Book is as a bell hung by Jehovah above the sunken rocks on the shoals of time; it tolls with every touch of the sweeping and surging passions of men; tolls a knell, a tremendous, yet a merciful knell to all such hopes. It makes the sea of life pulse its own perils. Listen to that toll: "Depart, ye accursed, into everlasting fire." Listen to that toll: "There shall be weeping and wailing and gnashing of teeth." Listen to that toll: "They have no rest, day nor night." Listen, stroke after stroke: "They shall dwell with everlasting burnings." "When once the Master of the house is risen up, and has shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, he shall answer and say unto you, I know ye not whence ye are. Depart from me, all ye

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workers of iniquity." "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." "The rich man in hell lifts up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom," and cries for mercy; speaks of his torments; pleads for his brethren. Can the annihilated exist at the judgment-day, and depart? can the annihilated enter fire, and that fire everlasting? can they weep and wail? can it be said that they have no rest who have all rest? can they dwell in flames? can that which is not have an abode? can the annihilated reason, and plead, and be conscious of their misery and the joy of the redeemed? Dashed on these hidden rocks lie sad wrecks, but all the wrecked were lost because they would not listen to that solemn bell.

The man who is seeking in the Bible the evidence that he is as the beasts that perish, cannot close his eyes to the fact that it speaks of DEGREES of punishment. The servant who knew his master's will, and did it not, shall be beaten with *many* stripes, he who knew it not shall be beaten with *few*. "It shall be MORE TOLERABLE for Tyre and Sidon in the day of judgment." "The Pharisees shall receive *greater* damnation." Now suffering has degrees, but annhilation has none; has neither *few* nor *many* strokes. It is itself one oblivious stroke which puts it beyond Omnipotence itself to inflict a second. One man, or one set of men, cannot be *more tolerably* annihilated than another; one cannot have a greater annihilation than another.

The searcher is forced to see that the punishment of men and of fallen angels is represented as of the same kind. "Depart, ye accursed, into everlasting fire prepared for the devil and his angels." But the devil and his angels are not *annihilated*. They exist. The devils believe and tremble. The very prince of evil who is trying to delude men by this plea gives in his very existence an answer to his own falsehood. No, no; it is too fearfully true, as the Bible declares, the ungodly "shall be *tormented* (not annihilated) in the presence of the holy angels, and in the presence of the Lamb (the annihilated would no longer have a presence, or be in a presence), and the smoke of their torment (not of their annihilation) ascendeth up (not for a few years, or a few thousands of years, or a few millions of years) but FOREVER AND EVER.

Selections.

OUR TIMES AND OUR CHURCHES.

THE DISEASE WITHOUT THE REMEDY.

"OUR Times and our Churches,"* is the title of a remarkable pamphlet which we have read with the care which such a theme demands. Not as a literary production—though it is written with marked ability and transparent clearness—but as an ecclesiastical utterance does this paper concern us; and in this light it concerns all professing Christians most deeply. It is a sorrowful complaint, a sad confession, a book of lamentations. If its picture of the state of religion be not too deeply shaded, there is the most urgent necessity for an examination of the causes of this sombre fact, and for their instant removal, if such removal be possible by human instrumentality. In his prefatory note, Mr. Hebditch lays down, in a very few words, what may with strict propriety be called the text of his discourse: Here it is:

"Although this paper was read by request at the autumnal meeting of the Congregational Union at Hull, the writer wishes it to be understood that he alone is responsible for the contents. Further inquiry and reflection have confirmed his conviction of the general accuracy of his statements. In our churches there is

* A paper read at the autumnal meeting of the Congregational Union of England and Wales, held at Hull, October, 1864. By the Rev. Samuel Hebditch.

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much activity of religious thought and life, and, generally, very much good to be acknowledged, but there is also much evil to deplore. In calling the latter declension, the writer does not mean that those who now compose our churches have declined, but that the present generation of Christians is, *in the respects indicated*, inferior to the generation just passed away. Speaking of the Church, it is declension. Speaking of individuals, it is non-attainment."

Declension or the non-attainment of individuals! These are ominous words, and the illustrations which the writer gives of this condensed view of the whole subject are sufficiently painful to awaken deep anxiety, especially on the part of those who believe that according to the divine scheme the gigantic work of the world's conversion has been committed to the Church. If we believed this, the paper before us would fill our minds with anguish, if it did not actually prostrate us beneath hopeless despair.

What says this good and earnest Christian man? First, generally, he puts a few questions, and then in detail he exhibits the ground upon which they are raised: "Now what *is* the general impression as to the present condition of our churches? Does not every pastor here feel a measure of dissatisfaction with the average piety of his own church? Is it what it might be? Is it what he hoped it would be? Is it, in some cases, what it was?" He gratefully recognizes the good that exists, but actually finds that it is "strikingly exceptional."

He traces the influence of the age on religion by noticing what has been its effect *on man's estimate of himself*. "When that estimate is exaggerated, religion always suffers. The Christ is lowered if the *Ego* is raised; the more I am, the less is Christ to me." When we read this fine and true remark, our hearts leaped with the hope that it would be followed by its logical sequence, as that is exhibited in the Scriptures; but we were doomed to disappointment. We have been teaching that man's idolatry of agency —for we can call it by no gentler name—has blinded him to the assurance that Christ Himself will come, and, according to the well-defined character of the dispensation, must come before the tares can be removed, or the corrupting leaven be purged out. Our boastings of our mighty organizations are among the most ominous signs of the day. But Mr. Hebditch does not carry his thoughts in this direction. Had he done so, we should have hailed the fact with uncommon pleasure, although in that case he would not have been a representative man; and it will, of course, be understood that it is in this light, and not in that of an individual writer, that we consider him. "Peril to Christians," and "abated faith in Providence," are the sequences of this *ego*. True enough, as a description of the actual fact; but danger to the Christian life, and a diminished faith in divine Providence, are themselves symptoms of the great disease which preys upon the heart of the Church in consequence of her disbelief of the great doctrine that she should be continually looking for the return of her Lord in person. She is to occupy till He come; but she has chosen to occupy with reference to an entirely different issue,—the conquest of the world before, and independently of, His advent,—an issue for which she has no warrant; and the result is faith in herself, her head, her heart, her gold—in one word, her *egoism*.

Glancing now at the items of complaint, it is affirmed that "the Church of our times wants reverence;" that "a more serious defect in the piety of our day is its feeble evangelism;" that humility is wanting; that constraining love to Christ is rare; that it is harder than ever to deny ourselves; that we are worldly, uncharitable, unforgiving; that the *feeling* of redeemed ones is hardly ours; that the Christian will—that is, the identification of our will with God's will—is relaxed; that our prayer meetings are scantily attended and dull; that our "cultivated members never lead the devotions of their brethren at all; that those who do, show little proficiency in the holy art;" that Church meetings are miserably attended; that the nursing of young life, mutual oversight, and care for the common weal, are neglected; that family and friendly gatherings crowd out family praise and prayer; that concessions to the world on such occasions are common; that it is "more common than once to see Christian parents with

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unconverted children;" that the elder members of rich dissenting families gravitate towards "the wealthy and fashionable Establishment;" that making haste to be rich in consequence of the idolatry of social status is common; that "the great mass of our people" are unwilling to give in proportion to their income; and that, "last and saddest fact" of all, conversions are lamentably few.

These are melancholy statements; and, as the writer remarks, "it is no relief to know that the same may be said of other churches also." What, then, is the remedy proposed for this "epidemic?" Mr. Hebditch is "diffident on the question of recovery." No wonder, when the soul-stirring cry, "Behold, the bridegroom cometh," is totally ignored! This animating truth, rung through the ranks of the Church, would perform wonders; but we are told that in regaining lost ground "the first thing is *to believe that we can.*" "On the Church herself the whole burden lies." But what is this but a return to the discarded *ego?* Sick at heart, and paralyzed in every limb, the invalid is to help herself, and spring up to health and beauty! To awaken in every Christian the conviction that he is responsible for the state of his own heart; to preach Christ more exclusively, and yet more variously; and to implore Christians to spend more time in the culture of their own hearts, are good suggestions as far as they go; but these suggestions have been made often before without accomplishing the desired result. The lethargy is chronic; the epidemic is widespread. How can we wonder, when the great Scripture doctrine of the Master's return is either kept entirely out of view, as in this pamphlet, or explained away by the ingenuity of the "spiritualizer," as in many a sermon? In cases not a few indeed even this miserable attempt to make the Holy Spirit say something else than the words obviously mean is not thought worth while, but sarcasm, caricature, and ridicule are deemed sufficient argument with which to dispose of that divine doctrine which apostles preached, and which is the only hope of the Church. If the Church will try every remedy in her deplorable state except that of looking for her Lord; if she will try every expedient except that which has been prescribed by the great Physician Himself; and if she is determined not to believe the special truth which sheds its glorious light on the thickest darkness of the dispensation, and solves every difficulty in a way worthy of infinite wisdom, she must even take her course, and reap the fruits of her unbelief. Why, this very book of lamentations is a clear description of the very malady superinduced by disbelief of the Lord's return. Unconsciously the author has written a vivid commentary on the signs which precede the advent. It is very remarkable that we should have this cry of cooling love, increased conformity to the world, spiritual deadness, self-esteem, deficiency of faith, and paucity of conversions, coming from a body that regards the doctrine of the pre-millennial advent with special dislike, and believes and teaches that the conversion of the world is the mission of the Church. It is a "sign" to which it is well to take heed. There is more in all this than meets the eye that looks not beyond the boundary line of denomination, and rests quietly on the received theology of a most respectable brotherhood. Complaint has a meaning as well as congratulation, and frequently in religious matters the significance of the former is deeper than that of the latter. In this paper we need not pursue the subject further, but we are quite sure that sincere love to our brethren has constrained us to make these few remarks on *the disease without the remedy.*—*"The Rainbow."*

From the Western Recorder.

THE FIRST RESURRECTION.

BY JOS. M. WEAVER.

THE doctrine of a twofold resurrection is denied by many of those who are teachers of the Gospel. Many good men believe it to be a falsehood—some are bitter in their opposition to it, as though there was something in it hurtful to man, or dishonoring to God. They look upon those who believe and teach this doctrine, either as weak-minded or knavish, or at least *fanatical.*

Why they should so *hate* this doctrine is a mystery to me. It is honorable to God, and it

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honors the saint of God in thus resurrecting him before and separate from the wicked. But the question to be decided is, *Does the Bible teach it?* If it does, we must receive it—if it does not, of course, we, as Protestants, must reject it. "To the law and to the testimony."

The Scriptures teach that there shall be a first resurrection—a resurrection of the just—of the saints—separated from the wicked in time a thousand years.

(1) There is a first resurrection. "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" "Blessed and holy is he that hath part in *the first resurrection*" (Rev. 20:5, 6). Here is a plain statement of the doctrine—as plain as could be made. It is a recognized canon of interpretation of Scripture, that we shall take the plain obvious meaning of a passage, in its statement, unless the context, or some other parts of the Word, plainly demands otherwise. Does the context require us here to depart from the plain, obvious meaning of the text? Let those prove it who so assert. Are there other parts of the Word requiring us to depart from the plain meaning of the passage? We have not found them. No truth established by God's Word runs counter to this revealed truth. Why not then receive this text in its plain import—that there is a *first* resurrection. This first resurrection, of course, implies a second resurrection. The idea of this twofold resurrection is found in all parts of the Bible; and also the idea of the just rising first. Let us examine a few passages.

Christ himself, in speaking to certain ones concerning a feast, tells them to "call the poor, the maimed, the lame, the blind," and gives as a reason, that they could not recompense them, but they should be blessed, "for thou shalt be recompensed at *the resurrection of the just*" (Luke 14:14). Why the resurrection of the just, if at the same time *all*—just and unjust—shall be raised? Why not say simply at the resurrection?

Again: Jesus, in answering the Sadducees, who denied the resurrection of any, used this language, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead (from among the dead, the original has it,) neither marry, nor are given in marriage" (Luke 20:35). Why should Christ speak of a "worthiness" for a resurrection, if *all* were to be raised? Worthy, or unworthy, all shall be resurrected, but only those who are accounted worthy to obtain that world, or age (the millennial period), will be raised at the first resurrection. Paul, in writing to the Philippians, tells them of his *efforts* to reach a certain kind of resurrection. "If by any means I might attain unto the resurrection of the dead" (Phil. 3:11). (In the original it is much stronger, *ek toon nekroon, from among the dead.*) Why did Paul strive after the resurrection if *all* should reach it without effort? He knew that he would be resurrected whether he lived a Christian life or not, but he also knew that it was necessary to struggle to reach *the* resurrection—the first resurrection, since it was confined to the righteous or just. So might we quote many other passages of the Word to prove this point, but we deem it unnecessary. You may take your Bible and a Concordance, and examine, at your leisure, every passage which treats of the resurrection, and you will find this idea of a first resurrection—prior to the second—confined to the people of God. Wherever the two classes—the wicked and just—are mentioned together, you will *invariably* find the just mentioned *first.* Can you believe that this is by chance, or without design by the Holy Spirit? The Bible is inspired. All of it is truth. It was dictated by the Spirit of Wisdom. Each passage proceeded from infinite wisdom. No part of it—no passage—was simply thrown in to fill up, but each meant what was said—each is pregnant with instruction and important truth. Hence, when we find this truth mentioned in it, *always* and *invariably,* in the same *order,* we can but draw the conclusion that the Spirit intended to convey the idea of a twofold resurrection—the first confined to the just, the second to the wicked.

(2) *The first resurrection is a thousand years prior to that of the wicked.* This is plainly stated in the Bible. It requires no *inference* to obtain it from the Word—no argument—no straining of Scripture—it is plainly stated. Af.

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ter the first resurrection, the Bible states there shall be the reign of Christ and his saints for a thousand years, and *then* the "rest of the dead," as distinguished from the saints raised, should be raised. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20 : 5). But we are told this is the *only* place where such a doctrine is taught. Well, is it not sufficient that God should state a truth once? Shall we require Him to state and re-state truth before we receive it? If God says it here, and *in plain words*, why not receive it? What is there so terrible in the thought of a first resurrection—a thousand years before the wicked? Does it take any joy from the Christian? Does it make men worse? By no means. It is a joy to the weary one of earth, stricken by the hand of death, in the person of his best friend. It leads men to seek unto it as was the case with Paul. It thrills the heart of the Christian as he contemplates the hour when with *all* the just he shall "come forth" at the call of his Lord, at his Second Advent. Let us receive the fact, then, as a revealed one—revealed for our comfort and our information. The dead in Christ shall rise first at the coming of Christ, and be forever with him. Joy and bliss shall be theirs, for "blessed and holy is he that hath part in the first resurrection."

CHARLOTTE ELIZABETH.

HER EXPERIENCE IN STUDYING PROPHECY.

I HAVE noticed in previous letters that I did not go with Mr. Howels on the subject of the Second Advent: I could not. In fact, I was a millenarian against my will. The three particulars on which I did not believe myself to be convinced were the vengeful disposition against the Lord's enemies preparatory to the thousand years of blessedness; the literal nature of the first, pre-millennial resurrection, and the personal reign. With regard to the first, I wished to believe that the Gospel would be universally victorious, subduing every heart, and bringing the whole world in peaceable submission to acknowledge the Lord as King. I had once, as before stated, been sartled by a reference to the sixty-third of Isaiah, and lulled to sleep again by the far-fetched comments of good Matthew Henry; and I confess I had taken up the missionary cause on the gratuitous assumption that we were to convert everybody, and could not agree to a less extensive triumph. Well, I did not choose to bring this to the test of Scripture, because I did not wish to be undeceived; but just after the Irish meeting, one was held in reference to the Jews, at which I was present; and forth stepped my valued friend, McNeil, whom I had not seen for a year, and with his Bible in his hand, preached the doctrine, to my infinite annoyance and conviction! He took up my precise objection without knowing it; he spoke of those who could not see that a part of God's *mercy* was his *judgment;* and with that glowing ardor, tempered with deep solemnity, that always gives him so much of the prophetic characteristic, if I may so speak, he read from the 136th Psalm: "To him that smote Egypt in their first-born; *for his* MERCY endureth forever: and slew famous kings, *for his* MERCY *endureth forever.*" This was a key-note of a strain that I deeply felt resounded through the whole Scripture, though I had refused to heed it; and then he turned to the 61st of Isaiah, and read the first and part of the second verse, as quoted by our blessed Lord in the 4th of St. John, to where he shut the book, saying, "This day is *this* Scripture fulfilled in your ears." But did the Scripture end here? No: the first advent fulfilled so much of it; and He who then proclaimed "the acceptable year of the Lord," should at his second coming proceed with that unfinished Scripture, "The day of vengeance of our God." And go on thence "To comfort all that mourn: to appoint unto them that mourn in Zion," and so the whole beautiful picture of Millennial gladness and glory on which Isaiah expatiates rose before me, as consequent upon that "day of vengeance," which Christ has not yet in person proclaimed. How angry I felt with that dauntless champion of God's whole truth, for trampling upon my darling prejudices! nevertheless he had done it; and thenceforth I opened my mind to drink in the pure, simple meaning of the literal promise.

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The first resurrection I considered to be a resurrection of the souls of the martyrs, whose spirits were to animate the happy race of believers during a thousand years. I confess some things puzzled me sorely in this interpretation: for instance, how could a soul be buried; and if not buried, how did it rise? Again, those souls were under an altar in heaven, waiting for the completion of their company by means of a new persecution on earth, and it seemed rather a heathenish doctrine to transmigrate them into other bodies; more especially as their own bodies would need them again. Besides, they were with Christ personally in heaven; and to be without Christ personally on earth, was by no means an additional privilege. I found the thing untenable, and resolved to consider it as wholly figurative; but if so, then the final judgment, described also in that chapter, might be figurative too. I would not look my own inferences in the face; so I wished to let the subject alone; but then a blessing was distinctly pronounced on such as should read or hear the words of that prophecy; and I did not like to lose a blessing.

Thus the matter stood; I had rigidly forborne to read any book, pro or con, or to be talked to about it. One day when the subject forced itself upon me, I resolved to strengthen myself against the modern view (as I wisely supposed it), by prayerfully reading again what I already so well knew—the 15th chapter of 1st Corinthians. I did so: and was suddenly struck by a recollection of the passage where the "saying" is written, "Death is swallowed up in victory." I turned to Isa. 25, read it, and found it unequivocally a description of the church's blessedness on earth—the Millennium—at the onset of which the saying is written which "shall come to pass," when Christ's people shall arise from the dead. But will not all rise then? I went over the apostle's description once more, and found no word of the resurrection unto condemnation. The corruptible then raised would put on incorruption; the weakness power; the mortal immortality; having borne the image of the earthly, they were to bear the image of the heavenly. I was quite overpowered: could I reply against God? The passage that I thought so formidable on my side failed me—"Afterwards they that are Christ's at his coming. *Then* cometh the end." . . . . From this starting-point I explored the Scriptures in reference to a literal resurrection of Christ's people, at a literal coming previous to the thousand years of Satan's binding and the peace of the church. I saw it clearly: I received it fully; and I hold it firmly at this day.

It has often struck me what efforts the enemy has made to stifle this doctrine. . . . But shall the abuse of a sublime truth by the great enemy lead us to reject it? As well may we blot out the ninety-first Psalm, because the devil quoted it, and for a truly devilish purpose. No: he knows that the shedding forth of greater light on this important branch of Christian knowledge is one of the signs of Christ's actual coming; a token that his own time is short; therefore he endeavors to stifle it; and ere long he will bring us false Christs, to deceive, if it were possible, the very elect. We have need to be found watching!

AS GOD WILL.

A HYMN BY JULIUS STURM.

PAIN'S furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow:
And yet I whisper: *As God will!*
And in his hottest fire hold still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so,
Into his own fair shape to beat it
With his great hammer, blow on blow:
And yet I whisper: *As God will!*
And at his heaviest blows hold still.

He takes my softened heart, and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow:
And yet I whisper: *As God will!*
And in his mighty hand hold still.

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Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me.
So I say trusting: *As God will!*
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all his heaviest blows are surely
Inflicted by a Master-hand:
So I say praising: AS GOD WILL!
And hope in him, and suffer still.

Editorial.

THE SUEZ CANAL.

It is known to most of our readers, that there has been in making, for some years past, an attempt to unite the waters of the Mediterranean and Red Seas, by means of an immense ship canal across the northern part of Egypt. It is now so far completed, that, since 1864, a daily boat has been run from Port Said to Suez; and a large barque, towed by a steamer, and conveying twenty to thirty passengers, has passed from sea to sea by means of it within a space of twenty-four hours. On the 5th of April last, it was to have been formally opened with appropriate ceremonies. An article in the London Times says, that about thirty of the principal Chambers of Commerce in the world, and four of the largest companies were represented on the occasion, which, it says, might have justified even a larger, a more magnificent, more public and universal gathering. The work was commenced in 1859, on a subscribed capital of some $40,000,000; and its final completion and opening to navigation for large vessels is promised for 1866,—that year so long and generally designated for so many wonders in Church and State. It is under the protection of Napoleon, and in the immediate direction of M. Ferdinand de Lesseps. It is undoubtedly one of the most stupendous works of modern times, and destined (if successful) to change things to an extent which can hardly be conceived. There is an English railroad, passing from Alexandria, through Cairo, to Suez, which has been in operation for years; but a French ship canal, severing Africa from Asia, and opening a direct way to India, at once realizes the dream of Ages, and throws open the door to commercial, political, and social results as vast as the achievement is surprising. It will rejuvenate some of the oldest of countries, alter materially the relations of the east and west of the Old World, establish the French power in Egypt, put France between England and India, change the balances of power in Europe, and add advantages and eclat to the Napoleonic schemes more potent than the arms of the first Napoleonic Emperor.

The importance of such a connection of these seas was observed from the remotest ages. Nor was this the first attempt to accomplish it. Almost before the days of authentic history, while Greece had lawgivers, and Rome had kings, Necho, the son of Psammetichus, and the conqueror of King Josiah, set about the formation of a navigable canal from the Pelusaic branch of the Nile to the head of the Gulf of Suez. Necho was a man of energy as well as enterprise, and he pushed the work with such zeal that a hundred and twenty thousand men are said to have perished in it before he desisted. And strange to say, he was induced to relinquish it in consequence of *a prophecy*, that when completed, it would yield nothing to him, but render all its profits to a stranger. Darius, perhaps thinking himself to be that stranger, undertook to finish the great work; but whether it ever was of any advantage to him, or any one else, history does not inform us. It has at any rate remained to our days of steam navigation and telegraphs to bring the great canal into shape for practical use; and the stranger to be more especially benefited is

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none other than the subtle and sagacious Louis Napoleon.

One of the most remarkable things in connection with this great work is its completion in entire independence of England, her government and her capitalists, who, of all others, are the most deeply affected by it. Though invited to place confidence in M. Lesseps, and though the best English engineers reported favorably on the scheme, the moneyed men of Britain declined to invest in it, apparently supposing that nothing effective would be accomplished without their concurrence. But in spite of all discouragements, and all the opposition from English diplomacy at Constantinople and in Egypt, the astute Democratic Emperor of the French has managed to have the work brought to a state of forwardness which now seems to insure a final success, which will flank Gibraltar, cut the British lines of communication in its rear, and give to Napoleon command of the situation, to control Eastern commerce, and to order peace or war at will. The hand that holds possession of a ship canal between the Mediterranean and Red Seas, must needs direct the destinies of Egypt, draw Palestine under its sway, compel the acquiescence of England, and is already far on the way to sustain a general dictatorship for the nations. And if that hand should be Louis Napoleon's, as it will be, he will thus have a mighty instrument to aid him in his ambition to encircle the globe with his power. And whatever may happen to the canal, whether it is ever completed or not, whether fleets or not a single keel pass through it, the Times admits that it has now already given the French a footing upon the most central and commanding point of the Old World. It has been found with regard to the famous Barrage of the Nile that, though its beneficent operation is not so certain or so well under control as was hoped, it can do a world of mischief on an emergency, and is, in fact, the stronghold, the key, the citadel of the Delta. In like manner, says this writer, he who occupies the position now established in the Isthmus, can at least maintain a force in the face of three opposing continents, and stop the road to India, as well as exert a moral force rendering his friendship a thing to be coveted even at a sacrifice.

A recent editorial, in the New York Herald, directs attention to the fact that the completion of this canal must insure the supremacy of France in the Mediterranean, having now two great naval arsenals on the coast of that Sea, in higher condition than any other European power, and is likely to have a third at Algiers, she will possess a preponderance of naval strength in that region with the advantage of sudden concentration of large fleets, impossible to be effected by her neighbors across the channel. By stationing her ships off or at Corfu, she would command the Straits of Otranto, and intercept all communication between the Adriatic and the Egyptian coast, while the British at Malta would have as much as they could do to guard the channels westward which extend over a breadth of three hundred and sixty miles from the African shore to the Straits of Messina. And should Italy become the ally of France—as in all probability she will—as soon as Rome is left to herself, a common rendezvous of the squadrons of the two nations in the Adriatic would insure the success of their joint operations.

It is certain that the opening of this canal will do much for several Italian ports, which cannot long remain under the Austrian government; that the French influence in Egypt is rapidly increasing, and is now dominant there; and that Sir Henry Bulwer finds his time and strength fully occupied at Constantinople in endeavoring to combat the hourly augmenting growth of French diplomacy and power over the East in general. It is also worthy of note that Linant Bey, an eminent engineer, a man of great ability, and the principal director of the public works of Egypt, is a Frenchman; and that the fortifications at Alexandria, and at the apex of the Delta, are the work of the French.

Another item of importance, in this connection, referred to by the Herald article is, that the French have also taken possession of a strong point just outside of the Straits of Babel Mandel, which has been, or is to be, strongly

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fortified, and which will countervail the British station at Aden. A line of French steamers and regular mail-packets also plies between Suez and some of the French possessions in the East Indies. And the French influence thus developing is already predominant throughout Asiatic and European Turkey, as well as in Egypt, as we have ourselves personally witnessed within the last year. There is hardly a point at which the French consuls have not more influence than the Pashas themselves. Large extents of fertile territory have also been purchased by the Suez Company, which are being profitably cultivated; towns and villages are everywhere springing up upon them; and everything is tending to arrange itself under French control and to the augmentation of French supremacy. The ideas of the first Napoleon are thus being realized; and, in the event of a rupture with England, the Pyramids may be again invoked to look on the victories of the soldiers of France; whilst French iron-clads are found equal to the task of maintaining themselves against their foe, though even another Nelson should arise to attempt another Aboukir.

On the supposition, then, that this canal will be completed in 1866, as promised; that the Atlantic cable will be successfully laid during this summer by the Great Eastern; that all nations and people in the world will then be in close telegraphic communication; that the Pope is divested of all temporal dominion, and lodged near the palace of the Tuilleries; that French monitors and iron-clads, now multiplying in secret, are found in all the great harbors of the seas; with England at war with the enemies of her colonies, and troubled with the deep-seated spirit of revolution at home; with the revolutionists of Italy, Germany, Greece, and Turkey putting forth their ideas of Democracy and Unity, and organizing for separate political life under the protection of France; with the Jews, in universal emancipation, accepting the Napoleons as their great deliverers; with Jerusalem, reviving under the combined influence of the superstitions of its ancient owners, the encouragements of a new-born commerce, and the protectorate of a power received as the subject of ancient promise; and with everything constituting the stabilities of society yielding to the revolutionary outburst of a wholly new order of things; what then will be the aspect of the world in relation to its predicted future? What then will people think of the warnings, derived from Scripture, which we have been giving them, and which they now so much despise and revile? Will men then continue to laugh at the idea of Napoleon, peradventure, being the personal Antichrist, and go on preaching the fable of a Millennium of universal liberty and peace, wrought by the ordinary agencies of so-called human progress? Alas, for the blindness that is upon the eyes of a rationalized and secularized church! Alas, for the delusions with which many good people are bewitched! Happy those who are not left unawakened till then! Happy those whose eyes are open to behold the signs of the times, and to make ready for what is at hand! God's plans are ripening fast. The great mysteries of his providence will soon be finally unfolded. His word is fulfilling with wonderful rapidity and literalness. And woe be to the one who does not speedily secure a sure footing upon God's immutable promises by a genuine penitence and a true faith in Christ Jesus.

"Acquaint thyself quickly, O sinner, with God,
And He shall be with thee, when fears are abroad:
Thy safeguard in dangers that threaten thy path;
Thy joy in the valley and shadow of death."

IMPROVEMENTS IN PALESTINE.

Much is going the rounds of the Press on this subject. The expressions used, we fear, have also conveyed to many minds much more exalted ideas than the facts will warrant. We have recently read, and have had sent us for republication, accounts of the rebuilding of Jerusalem, the widening and beautifying of its streets, of a railroad to be built from Jaffa to Damascus, *via* Jerusalem, with branches to Bethlehem, Hebron, Nazareth, &c., of carriages driven by steam to be put upon the new French road (the only proper *road* in all Syria) from Beirout to Damascus, of great waterworks to be put up at Dog River to supply Beirout, of a harbor to be constructed at Jaffa at a cost of

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$1,500,000, and of the establishment of great cotton factories, universities of learning, and printing-presses at various points, of the knitting together of all sections of Syria by lines of telegraph, &c. &c. All this looks large upon paper, and is well fitted to entertain those whose eyes are towards that country, as well for its accomplished past as its predicted future; but there is not one item in all this parade but must be taken with great allowance, if people have any wish to get at the truth. We left Palestine but a few months ago, having made a complete tour of the land, and spent days and weeks in its principal cities; we, therefore, profess to have a little acquaintance with the facts.

There are, indeed, some new buildings being erected in Jerusalem; among others, one by Louis Napoleon, on the site of the old church of St. Ann, near St. Stephen's Gate. And it may be, that some rickety incumbrances of the cramped, narrow and filthy streets have recently been torn away by the Pasha's order. Outside the walls, westward, the Russians have also erected some fine substantial buildings, for the accommodation of their monks, schools, and pilgrims. But, as to any general renovation of the holy city, there are no signs. Permits and promises from the Pasha are easily enough obtained; but neither Mahomedan, Jewish, or Christian enterprise and energy are vigorous enough there as yet to warrant any such assertions or hopes as those of a general renewal of that nest of discomfort, poverty, and dilapidation.

As to the proposed railroad, there were two applications for a Firman from Constantinople for it; the one by an English company, the other by a certain Dr. Zimpel. We are not sure, whether either, neither or both of these applications have been granted; or, if granted, that there is any reliable prospect of having either of the proposed plans soon carried into effect. As to Dr. Zimpel, Dr. Barclay says, "This very learned, excellent, and benevolent brother, albeit somewhat eccentric, whom I had the happiness of baptizing in the Jordan about twelve years ago, has been spending many months and much money, too, endeavoring to procure a concession from the Sultan for this purpose." Some say he has succeeded in securing the Firman. But a much more vital element of the scheme needs yet to be secured; to wit, some five or six millions of dollars, according to his own estimate. And as Jaffa is without a harbor, and Jerusalem almost destitute of trade, we anticipate some delay in the execution of these proposals.

A telegraph has, indeed, been established from Beirout to Nablûs and Jaffa, and also between Beirout and Damascus. In some sections, also, cotton has been planted and grown, but the product has been small, and the means of manufacturing it into forms for use are of a very limited and primitive sort. Waterworks and steam-carriages are mere fancies as yet in that country. Damascus has been watered from time immemorial by the natural flow of the "Abana" through it, but it will be after this when the waters of Lycus flow in the streets of Beirout, or when newspapers are distributed in the villages of Palestine. The Sultan, who refuses to allow wharves and landings to be built in Constantinople, though at no expense to him, is hardly the man to encourage the building of costly harbors and breakwaters for the benefit of his refractory Arabs.

But a still greater hindrance to improvements in Palestine, is the jealousy between the great European powers. Whoever holds Syria, including Palestine and Egypt, must inevitably control the East. Hence, one power looks upon the movements of the other, in that region, with suspicion, and plies itself to defeat every scheme of which it has not the control. The Church of the Holy Sepulchre, for example, is now almost roofless, but it cannot be repaired, because one party will not allow the other to do it, lest a claim should be set up of having more right to it than the rest. A country which requires a Congress of nations to repair a church-roof, is not in a condition very rapidly to improve. There must come revolutions first. Let France, however, have the control or dictatorship, and more than what are now but dreams, will be speedily made realities; but only then. Meanwhile, the city of David, and Solomon, and the Temple, even the City of the Great King, continues to mourn under the foot of the alien.

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The Prophetic Times.

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Special Contributions.

BEIROUT, LYCUS, AND LEBANON.

NOTES OF TRAVEL.

BY J. A. SEISS, D.D.

BEIROUT (perhaps the *Berothi* of Samuel, or the *Berothah* of Ezekiel, or both) afforded us a delightful introduction to the lands of the Bible. Its name may be traceable to the ancient wells (*Beeroth*) which may still be seen in this place. It is a goodly little city, full of life and industry. Its situation is beautiful, next to Constantinople. "The deep Bay of St. George sweeping around the base of the hills; the mountains of Metn and the Kesrawan on the east and northeast, rugged, steep, and lofty, shaded with pine forests, and dotted with villages, churches, and convents; the wild gorge of the Dog River, with snowy Sunîn behind and above; the sandy ridge of Brumanah and Deir el Kulâh, with the deep ravine of Nahr Beirout; the hills of El Ghŭrb, bold and bright against the southern sky, from Aleih to Abeîh, with hamlets and factories and orchards peeping over the smiling suburbs; and the city itself, with white houses seated seaward on overhanging cliffs, or grouped on shadowy terraces and commanding hilltops, or stowed away along retiring glens, half revealed, now quite concealed by crowding mulberry and parasol China trees, and waving festoons of vines, and cunning creepers of many colors; with the glorious Mediterranean all around, and ships and boats of various nations and picturesque patterns sailing or at rest;" all combine to form a picture, concerning which, Dr. Thompson, whose words we quote, adds, "you will travel far ere you find a prospect of equal variety, beauty, and magnificence." It is altogether the most pleasant city in all Syria.

We had five days of experience and observation in and around this city, and each day increased our satisfaction and pleasure. Our consul, Mr. Johnston, we found everything to be desired, and made a most agreeable acquaintance in Dr. Thompson, the accomplished author of "The Land and the Book," who very cheerfully volunteered much valuable information and advice.

It is said that the population of Beirout has been doubled within the last fifteen or twenty years, having received great accessions since the late massacres in that country, which drove multitudes of Christians thither for shelter. It has now about 50,000 inhabitants; one-third Mahometans, the rest Christians, Jews, and strangers from various nations. Like all Eastern cities, the streets are narrow, gloomy, crooked, and full of disagreeableness. The enormous cactuses and prickly pears which line its lanes and suburbs, as well as the impudent sparrows, infesting the windows and verandas of the houses, were subjects of great curiosity to us. The buildings are principally of stone, mostly with flat roofs, on which the inhabitants spend their summer evenings, and often their summer nights. The views from some of these housetops is charmingly magnificent; and the breezes, direct from the sea, there pour over one like renewing balm from heaven.

The history of Beirout does not extend to a very remote antiquity. Its greatest fame connects with our era. When Titus returned from the destruction of Jerusalem, he here cele-

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brated his father's birth-day with games and gladiatorial exhibitions, in which many of the captive Jews perished. It was greatly ornamented and adorned by the elder Agrippa, who built theatres, baths, and porticos, remnants of which may still be traced. But its chief celebrity was in its schools of learning. Law, philosophy, and languages were here cultivated to a degree which rendered the place universally famous. Hither Gregory Thaumaturgus came to complete his study of civil law, and Appion the Martyr to perfect his knowledge of Greek literature. It was destroyed by an earthquake in the middle of the sixth century, and soon afterwards overrun with the desolating tornado of Mahometan conquest. From the thirteenth to the seventeenth centuries, it was but little more than a wretched village. It was then rebuilt by the Druse prince, Fakhar ed-Dtn, who made it the seat of his government. It is now a place of some commercial importance, full of enterprise and promise. The French have recently completed a splendid macadamized road, connecting it with Damascus. Its principal trade is in raw silks and silken fabrics. Its people are of a good class, and there are numerous schools of the most enlightened and prosperous kind, under the direction of Christian men and women.

One of our most interesting excursions from Beirout was made, on the 5th of November, to the Nahr el-Kelb, or Dog River. We were accompanied by Consul Johnston, and an intelligent young Jew from Denmark. We had a warm ride of about six miles up the sandy shore of the Bay of St. George, and by the spot where that noted saint, ready to sell his soul for a cake, and afterwards torn to pieces for his crimes and tyrannies, is said to have killed the dragon.

The Nahr el-Kelb is the *Lycus flumen* of the old geographers, the Greek *Wolf* having given place to the Arab *Dog*. The origin of the name is hid by the mists of tradition. The bright little river dashes along through a glen which opens into the very heart of the mountain. Its banks are fringed below with dark shrubs, and crowned above with gray crags, on which is perched a Marionite convent. An old aqueduct, partly hewn in the cliff, and partly supported on tall arches, skirts the base of the northern hill, garlanded with creeping plants that have wound themselves among long stalactites pendant from the arches. So Porter describes it, and so we found it.

We reached this river by clambering over the narrow rocky pass hewn in the side of the mountain between Lebanon and the sea, the only open way from Asia Minor to Lower Syria. This pass is a sort of *neck of histories*, stretching through thousands of years, lined with tablets and inscriptions, put there by different hands, of different nationalities, in different languages, and in widely separated ages. Here Phœnician, Egyptian, Persian, Babylonian, Greek, Roman, Frank, Turk, and Arab have marched their proud armies over a space at places less than six feet wide. Here are records graven upon the rocks, from Rameses and Sennacherib to Napoleon III. Here are the wasting traces of powers before which the world many a time trembled, but of which little else remains to testify of their deeds. Were speech and recollection given them, what stories could these bald rocks tell!

Herodotus speaks of *stelæ* and *figures* left by Sesostris as monuments of his exploits in his expeditions to Asia Minor, which occurred three hundred years before David. We know from the Scriptures that at least five Assyrian monarchs either invaded this country or passed through it on their way to Egypt. Pul, supposed to be the same who reigned in Nineveh at the time of Jonah's missionary visit (2 Kings 15 : 19); Tiglath-Pileser, who took captive so many of the Jewish people (2 Kings 15 : 29); Shalmaneser, who twice invaded Palestine, and besieged and took Samaria (2 Kings 17 : 3–6; 18 : 9–11); Sargon, at least Tartan his general (Is. 20 : 1); and Sennacherib, who "came up against all the fenced cities of Judah, and took them," and was so miraculously discomfited in a second invasion (2 Kings 18 : 13–17), are the names by which the sacred records designate them. And these memorials at Nahr el-Kelb are what these and other monarchs in succession caused to be made in commemoration of their expeditions in which they passed this difficult point. The tablet of

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Sennacherib has been identified side by side with an inscription of Rameses the Great, the Sesostris of Herodotus, king of Egypt, next after him who made Joseph governor of all his house. What centuries are thus commemorated at this place—what crimes—what conquests—what tyrannies—what histories before the historic eras! There are nine tablets in all, some of which have displaced others of an earlier date. Three are regarded as Egyptian, and six as Assyrian. And to these has been added one of recent date, inscribed with the name of Napoleon III, in commemoration of his military expedition to quell the massacres in the Lebanon regions. These tablets thus connect the world's first monarchs with its last, and tell of conquests and conquerors dating through thirty centuries.

It was a pleasant hour which we spent in the cool shade on the margin of the pure Nahr el-Kelb, refreshing ourselves with tea and instructive conversation, whilst the histories of remote ages looked down upon us from the gray rocks, and the living waters, fresh from Lebanon, and foaming in the sea, regaled our eyes with their beauties, and our ears with their blended songs. Here we also met Mr. and Mrs. Mott, pilgrims from London, encamped on their return from a visit to the cedars. Not a little did they add to the satisfactoriness of this excursion. We found them to be strong and earnest Millenarians, and the more confirmed in these views by their long and extensive explorations of the holy lands. Mrs. Mott has published an interesting volume of notes of her travels in those regions. She is fully persuaded, with so many others, that Palestine belongs to the children of Israel, and that the time is near when they will be regathered to possess it under the dominion of Him who is yet to sit and reign upon the throne of His Father David, and to establish it with justice and with judgment for all the ages. We found Mr. Johnston also deeply interested in these prophetic subjects, as well as an intelligent young gentleman by the name of Moore, who spent some days with us at Beirout, and had lived for some years at Jerusalem.

Having completed all our arrangements for the tour that was before us, we bade adieu to Beirout on the bright morning of November 7th, and began our ascent for the crossing of Mount Lebanon. We took our hotel with us, and what we might need in the line of servants, horses, mules, and accommodations for a month's wandering about among the mountains and plains of Syria and Palestine. Our entire establishment consisted of three travellers, two tents, eleven horses and mules, two muleteers, a cook, a tent servant, and a dragoman. The company was not very homogeneous. Jews and Gentiles, Christians and Mahometans, Protestants and Catholics, whites and blacks, Americans, Europeans, Asiatics, and Africans, all had their representatives in it. But it was harmonious with all, and worked to our entire satisfaction. Our dragoman, *Nejim Bocharti*, proved to be one of the very best of his class, and all under him kept punctually to their places and duties, except our ebony Abyssinian, who deserted us clandestinely between two days.

As we ascended the sides of Lebanon by the splendid French road, there was an aspect of barrenness on the country, which the drought of summer had disrobed of nearly all that greenness, which is said to be so inviting there in spring-time. The broken gray rocks were everywhere hung with terraces, on which the husbandmen were busy ploughing, digging, and putting in their seeds for next year's crops. Here and there stood stripped mulberry groves, with which the region abounds, also fig-orchards, olive-gardens, and little congregations of tall, slender pines. The views toward the sea were frequently charming, and sometimes glorious. We stopped for lunch near the summit, thousands of feet above Beirout, overlooking an immense area of olive-trees in the valley towards Sidon, also the outspread Bay of St. George, and hundreds of miles of the blue expanse of the Mediterranean. For two-thirds of the way, the city from which we started, with its white houses peeping out among the cactuses and trees, was ever coming into view. It seemed almost impossible to lose sight of it, notwithstanding the broken and irregular formation of the mountains. It ap-

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peared to follow us; for it is hard to form an idea of distance in the clear atmosphere of Syria. We passed numerous little villages, dotting the hillsides in every direction, but generally stationed at the heads of the deep gorge-like valleys, as if to protect the mountain from being any further rent.

As we began to descend towards Damascus, the view to the eastward was particularly enchanting. The sun was sinking in the west, tinging everything with purple and gold. Sublime over the rest of the mountains appeared Mount Hermon, as if just come forth to bathe himself in those glorious mellow rays. The beautiful plain of Bukha, "the valley of Lebanon," lined with the meandering Leontes or Litany, and chequered with its rich and variously tinted fields, stretched out in quiet attractiveness at our feet. The half-moon displayed its silver sheen in the sky over Damascus. And the evening came on with everything to impart romantic interest to our first night in tent, pitched at Zahkleh, close to the noisy waters, as they came rushing in joyous purity from the snow-capped hills. We had spent nine hours in the saddle, and dinner and rest in our snug but novel home were quite as welcome as the visions of the day had been beautiful.

THE COMING MAN.

In the prophetic Scriptures (as indeed in all the Scriptures) there is wrapped up a manifoldness; and there has ever been a gradual and progressive and increasingly clear unfolding thereof—a fulfilment continually going forward, foreshadowing and typical. Thus even in the Apostles' days there were many Antichrists, but not THE Antichrist. So now, in our day, there are several Antichrists,—very distinct foreshadowings of the Beast; so distinct and marked as to be almost startling, and, I think, clearly showing that the coming of the Beast himself is imminent.

In Rev. 13: 18, it is said, "Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is 666." Whilst this will be true in a strict sense of the Beast;—in the foreshadowing fulfilments the number may be that of men, systems, practices, or beliefs, as so many different phases of that which will be concentrated in the antitype.

The present emperor of France is a very distinct foreshadowing Antichrist. The "ten Kings" will give their power and authority unto the beast; and together they shall destroy the Papacy. Louis Napoleon is now virtually the arbiter of continental Europe; and by taking the Pope under his protection, he has undermined Papal influence throughout Europe. Louis Napoleon is also the ruler of the most atheistic people in Europe; and the subjects of the Beast must be atheists in profession *or die.* Thus *Atheos* contains the number 666. The following variations of Louis Napoleon's name also express in Hebrew, Greek, or Latin numerals, the fatal number 666: Ludovicus; Louis Napoleon in Greek characters; Napoleonti (the mark of dedication inscribed upon the subjects of the Beast—in the dative); L. N. Kalonmeros (the original family name of the Buonapartes; and Kalonmeros is Buonaparte turned into Greek); and lastly, the three words Louis Napoleon Buonaparte, in Hebrew, amount to 666. From these remarkable facts many have too hastily concluded that Louis Napoleon is the veritable Beast of the Apocalypse, on account of not apprehending the germinal character of the prophetic scriptures.

So also the Church of Rome and its practices, and the Pope, are foreshadowings of the Beast. Thus Sathor (mystery), Romiith (the Romish Church), and Lateinos (the same) express in numerals 666. So also does the inscription now chiselled upon the Pope's palace —"Vicarius Dei generalis in terris" (God's universal Vicar in the earth) express in numerals 666. So also "Vicarius filii Dei" is 666. The trifling sumptuary regulations of the Romish Church, and the prohibition of marriage to the clergy, also clearly foreshadow the stringent sumptuary regulations of the Beast and the prohibition of marriage to *all* of his subjects. From these facts many (like Dr. Cumming) have hastily concluded that the Pope is the man of sin, or the Antichrist.

The Spiritualist system is also a foreshadow-

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ing of the Beast—in its sumptuary recommendations, its discouragement to marriage, and in its avowed creed. As I said before, *Atheos* is 666; and I should not be surprised if something else or somebody in that system counts 666.

Thus have we three contemporary distinct foreshadowings of the Apocalyptic Beast.

The foregoing calculations of Hebrew, Greek, and Latin numerals I have written on the authority of scholars; and I suppose they will be found correct. Many of them are from The Prophetic Times. L. W. W.

THE AGES.

MR. EDITOR: My attention has been recalled to this subject by the essay which we had the pleasure of hearing in a recent synodical meeting, and also by the reference to it in a certain religious periodical. You doubtless recollect my articles on this subject, which, on account of their latitude and longitude, you rejected. I do not give you an epitome of the old, or, perhaps, the old error might again appear, and I promise to try to be brief. Hence I do not even give you a summary of the great subject, though it is one which I carefully studied about twenty years ago, and has been the theme of many long articles.

Every reader of the original must be aware of the very frequent use of *aion* and *aiones* in the Bible. What is the meaning of *aion?* Our worthy essayist, and most of the school to which he belongs, says it means *dispensation.* Our translators seem to have been unable to conjecture its true meaning, and hence the vast number of ways in which they have rendered it.

In answering this question, I have no hesitancy in saying that *it does not mean dispensation.* I will let one passage suffice to prove the inaccuracy of the interpretation, 2 Cor. 4: 4, "In whom the god of this world [*aionos*] hath blinded the eyes of them which believe not." Suppose we render it "the god of this dispensation," and the query at once rises, Was not Satan as really the god of previous dispensations as of this? Was he not as really the god of the antediluvian unbelievers as of those in the days of Saul? Neither does it ever mean *world.* The very best translation in my possession never so renders it. For my own satisfaction, I have just examined the above passage in ten different translations, and every one of them renders it *age.* Our great commentator admits that there are only two passages where it necessarily means *world,* viz., Heb. 1: 2, and 11: 3. In each of these passages it seems to me that it necessarily does not mean world. So I might say of many other translations of the word, that they are incorrect; but I shall inquire, What does the word mean? AGE. In any classical work, I believe, no one would ever think of rendering it anything except *age.* The very best, and the very oldest translations of the Bible, which it has been my privilege to examine, almost invariably render it age. What then are we to understand by it, and when does this *age* terminate? The ages are God's grand divisions of eternity. Hence the oft repeated expression "for the ages," means for all ages, or all eternity. See in the original, Rom. 1: 25; 9: 5; 11: 36; 16: 27; 2 Cor. 11: 31 et al. So, also, the ages of the ages is used for all eternity. See in the original, Gal. 1: 5; Phil. 4: 20; 1 Tim. 1: 17 et al. So, also, we read of the coming ages, Eph. 2: 7.

The present age is the most frequently referred to in the Bible, and is termed *this age,* Matt. 13: 20; Mark 10: 30; see 16: 8; 20: 34 et al. It is also termed the now age [*nun aion*], 1 Tim. 6: 17; 2 Tim. 4: 10 et al. Since the commencement of the present age is expressed by *ek ton aionos,* John 9: 32, and *ap' aionos,* Acts 3: 21 et al. We also read of the end of this age, or the consummation of this age, Matt. 13: 39, 40, 49 et al. The word is also used in such a way as must necessarily imply forever or never, John 11: 26; 13: 8; 1 Cor. 8: 13 et al. As this is the age in which Satan has prevailed, and great evils prevail, and as it is the only age of which this can be said, it is called "*this evil age,*" Gal. 1: 4, and Satan is called its god, 2 Cor. 4: 4 So many other passages speak of it as the age in which evil prevails. As the next age—the eighth—is the great age in comparison of all the past,

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it is emphatically called "the age of the ages," Eph. 3 : 21. And so I might go on, but I fear I will weary the reader with dry figures.

When I write of *the ages*, it is very hard for me to keep out of geology. Indeed, they give me the great key to the first chapter of Genesis. Thus, when Paul says, "By whom also he made *the ages*," Heb. 1 : 2. I understand all that was made during the six creative or demiurgic days. So, also, when he says, "By faith we understand that *the ages* were framed by the word of God," Heb. 11 : 3. This age commenced shortly after the creation of man, and closes with the Millennium, or shortly after. Its duration is seven thousand years, and therefore each of the rest is of the same definite length. When this evil age shall have closed, God will recommence his great work of creation from which he has rested since the close of the sixth day, Rev. 21 : 5 et al. Previous to that will be the times of restitution, during which all that the holy prophets say will be restored shall be. All the holy prophets have spoken of the restitution, and many of them have written of it, Acts 3 : 19–21. The restitution lay very near the heart of every holy prophet; and hence it was with them the theme of themes.

But what is the restitution? Scott says of the original word *apokotastasis*, that it means the restoring of a thing to the state from which it has fallen. Then everything which holy prophets say will be restored shall be restored to that state from which they have fallen. This age commences with the fall, and ends with the restitution,—the rise. The restitution will not be instantaneous, for Peter speaks of *times* of restitution. Its duration will, doubtless, be during the whole time of the Millennium, or from the first binding of Satan until the final exit of everything which offends into the bottomless pit.

What will be restored? All that the holy prophets say will be, nothing more. It will prove interesting and profitable for you, reader, to search all the records of the holy prophets, and see what they say will be restored. You need not fear any danger from searching them. In brief, we may say everything which has suffered from the fall, except Christ-rejecting men, will be restored.

Various prophets tell us the earth will be restored. Hence we are told, Rev. 22 : 3, "And there shall be no more curse." Perhaps, Isaiah has said more than any other prophet respecting the earth's restitution. A part of the human family will be restored. Hence we read, Rev. 5 : 9, 10, "And hast made us unto our God kings and priests; and we shall reign on the earth." See Ps. 37 : 9, 11, 22, 27, 29, 34; Matt. 5 : 5 et al. The tree of life, or of the lives, will be restored, Rev. 22 : 2. Hence among all the generations of that age there will be no death, sorrow, crying, nor pain, Rev. 21 : 4. The kingdom of the heavens will be restored, or, more properly, earth will be restored to the great brotherhood of the heavens, and be again a loyal province of God's great kingdom; and hence his will will be done on earth as it is done in the heavens. Everything which mars the harmony of the great brotherhood of intelligences in God's great family will be removed. Hence as there is only one great Father in the heavens, so there will be one united, harmonious brotherhood among his children.

J. B.

THEY WHO LOVE.

BY SARAH J. C. WHITTLESEY.

THEY who love shall meet again,
Where the white clouds wander,
O'er the radiant azure plain,
Arching smoothly yonder;
Where erratic meteors red
Wade the night-seas overhead.

Down upon the ocean-rim,
With the loved we've parted,
Watching o'er the waters dim,
Wild and weeping-hearted;
Yearning for the light of eyes
Caught from earth to Paradise.

O'er the golden drops of light,
From the Angels' soft wings shaken,
Sparkling through the purple night,
On the farther shore we'll waken;
And beyond life's stormy main,
They who love shall meet again.

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Selections.

THE NEW DISPENSATION.

The Scriptures indicate that great and momentous changes are to take place in God's administration over the world at the commencement of Christ's millennial reign, when all people, nations, and languages are to become obedient to his sceptre. They everywhere represent, in the most specific and emphatic manner, that the days that are immediately to precede that epoch are to be the last days of the present dispensation during which Satan, the prince of the power of the air, exerts a predominating sway over men; the great systems of idol-worship and false Christianity prevail; the evil continue mixed with the good, like tares with wheat; and the malign principles and passions of the wicked are left to work out their character and fruits, and show that men are in reality in that alienation from God, and need of a gratuitous salvation, which Christ's intervention represents, and makes the ground of his redemptive work. They expressly represent, also, that the former things—sorrow, pain, crying, and death—are then to pass away, and all things are to be made new; and specify among the former things that are thus to pass—the reign of the apostate and persecuting powers of Christendom, the systems of idolatry and other false worships, the tempting agency and presence of Satan, ignorance, and delusion; and they indicate also a number of the new things that are then to take place, such as the personal coming and reign of Christ in glory, the resurrection of the holy dead, and reign with him, the restoration of Israel, the communication to all nations and individuals of the knowledge of Christ, their universal conversion, and the discontinuance of wars, violence, and evils of every form,—which show that the administration that is then to be instituted, will differ very widely from the present, and may justly be denominated a new dispensation.

What, however, is meant by its being a new dispensation? Not, as disbelievers in Christ's reign often represent, that a new method of redemption is then to be instituted, or a new method of delivering men from sin. No statement could be more mistaken. The object of the new administration is not to supersede the work of Christ by some other method of atonement or justification, but to apply his redemption on a vastly greater scale; to extend its blessings to the whole population of the globe. Its aim is to give efficacy to the means of exempting men from temptation; enlightening, convincing, and renewing them; transforming them to wisdom and righteousness; and elevating them in every excellence, in a measure altogether transcending what the church has yet seen, and commensurate with the necessities of all the nations and individuals of the race;—not to set aside those means and influences, and reform and purify them by other instruments and agencies. Christ will then be the expiation, righteousness, and Redeemer of his people, and in a far higher sense to their thoughts and affections than he has hitherto been; the Spirit will still be the sole renewer and sanctifier of the redeemed, and far more consciously to them, and with far more resplendent displays of his power, wisdom, and love than now; and the Gospel will still be the glad news of salvation, and its truths the great instrument, in the influences of the Spirit, of convincing, enlightening, and purifying the heart, and kindling it with the holy affections which are the fruits of his agency. But it will be a new dispensation, because, on the one hand, of the perfect exemption which the race are then to enjoy from the tempting arts of Satan, and of cruel and wicked men; and on the other, of the presence of Christ, new and higher means of instruction and impression, and the immeasurably more copious and efficacious influences of the renewing and sanctifying Spirit, by which those means are to be applied to the illumination and transformation of men. In these relations, it will be far more emphatically a new dispensation than either the Mosaic or Chris-

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tian was in regard to that which preceded it. Its peculiarities will be much more numerous and important; its influences will be far more extensive. The Mosaic dispensation was confined in its design and effect almost exclusively to the Hebrews. The Christian has, in fact, been confined almost absolutely to the nations living within the limits of the ancient Roman empire, and those that have intermixed with or sprung from them. On the vast population of Central and Southern Africa, of Eastern and Northern Asia, of the islands of the Indian and Pacific Oceans, and the numerous aboriginal tribes of this continent, scarce a ray of its light has ever fallen. The new dispensation is to pour its effulgence on every part of the globe; is to exert its life-giving power in every human breast.

That the most important changes are to be introduced in the administration of the world, at the time when it is thus to become the scene of Christ's kingdom, in contradistinction from the kingdom of Satan and of apostate and hostile men, is taught in a great number of passages. Thus it is shown in Daniel 7 : 9–27, that at the time that the nations of the earth are to become the subjects of Christ's sceptre, he is to come in the clouds of heaven, and be invested with the dominion of the world, the powers denoted by the beast of ten horns are to be arraigned and destroyed; and the saints of the Most High, whom the little horn had prevailed against and worn out, by persecution and martyrdom, are to take the kingdom, and reign with him forever and ever.

The institution of the rule on which Christ is to enter at his investiture with the dominion of the earth, here foreshown, is not to commence anterior to the destruction of the hostile powers denoted by the wild beast; for the eleventh horn, which made war with the saints, is to prevail against them until the Ancient of days comes, and judgment, that is, judicial authority, is given to the saints of the Most High, and the time arrives that they are to possess the kingdom. The reign of Christ and the reign of the beast are not to be contemporaneous; but the reign of Christ is to follow that of the beast, and to commence when his career ends. In like manner, the conversion of the nations to Christ's rule is not to precede his coming in the clouds of heaven and investiture with the dominion of the world. Why should he be invested with the sceptre of the earth ages after it has been his kingdom, and yielded to his sway? But he is to receive the earth as his kingdom, and be invested with authority over it as the Son of Man, in order that all people, nations, and tongues *may* serve him. Their obedience is to be the consequence and work of his sway; not his dominion and sway the consequence of their conversion and obedience.

Here is then a clear and indubitable revelation that, at the time that all nations are to become subjects to Christ, he is to institute a kingdom on the earth that is to be unlike any that previously existed, and enter on an administration that, in form and efficiency, will differ very essentially from any that preceded it. It will be ushered in by the destruction of the powers denoted by the wild beast, and by his coming in the clouds of heaven, receiving the earth as his kingdom, and causing all its people and nations to submit to his sceptre; and it will be marked by his personal reign over them, by the reign with him of the saints of the Most High who had been persecuted and slain during the power of the beast; by the conversion and obedience to him of all nations and tongues; and by a continuance forever; and these and other great measures revealed in other prophecies, which are to be adapted at the same period, are emphatically to constitute his administration a new and peculiar one.

It is to be new and peculiar, because Christ is to reign over the nations in person. As the earth is then to be his kingdom, he is to be its King, in place of the usurping, slaughtering, and oppressing rulers symbolized by the four wild beasts; and he is to reign here and visibly, not as he now does in a distant part of the universe beyond the sphere of our sight. Why should he be constituted the king of the earth, and be exhibited as entering on a new and eternal reign over it, if he is then to be no more its king than he was before, and reign over it in no different form? If he is not then in fact on the earth any more than he now is, and does

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not reign over it in person and visibly any more than he now does, how will he any more be its king, to the exclusion of all others, than he is now? If earthly monarchs are then to reign over the nations, and as absolutely as they do now, though more wisely, why will they not be the kings of the earth, in contradistinction from Christ, enthroned in a different and distant world, as much as the present monarchs of the earth are?

It will be a new and peculiar administration, because there will then be no conspiring and bloody monarchs, not only in the ten kingdoms ruled by the beast, but, as we learn from other prophecies, in no part of the world, Isaiah 2: 4–18, who will employ themselves in making war on their fellow-men, slaughtering them, crushing them with oppression, and enticing or forcing them to apostatize from God, and pay their homage to idols and false deities. The universal abolition of other worships is indeed implied in the subjection of all nations to Christ. The false religions that have prevailed in the world for four thousand years, have been mainly instituted, sustained, and propagated by the arbitrary and cruel rulers of the nations. Their priests have been the instruments of those monarchs, and their bloody and profligate rites the means of augmenting their power, and keeping the people in submission to their will. The idolatries of Babylonia, Persia, Greece, and Rome were all instituted and fostered by the governments, and owed to them their authority and perpetuation from age to age. What a stupendous change in the condition of the race will the extinction of all those false religions form; and their extinction by the personal presence of the Son of Man in the glories of his deity, as the Creator and Redeemer of men, and the only proper object of their homage! How infinite the influences that are to spring from it!

It will be a new and peculiar administration, because the saints of the Most High are to take the kingdom along with Christ, and reign with him forever and ever. The saints who are thus to receive judicial authority, and to possess the kingdom, are not saints in the natural life, but those are at Christ's coming to be raised from the dead, and exalted to thrones, and reign with him, as is foreshown in the vision of the first resurrection, Rev. 20: 4–6. This is seen from the consideration, that they are the identical saints on whom the eleventh horn of the beast made war, prevailed over, and wore out by persecution and slaughter during the long period of its reign symbolized by a time, times, and the dividing of a time, or twelve hundred and sixty years. That they are not the saints in the natural body, is seen also from the consideration that all the nations, that is, all in the natural life, are to be their subjects. If they are saints in the natural life, as all in this life are to be saints, there would be no subjects over whom they could reign. They are to be risen and glorified saints, therefore, as is foreshown, Rev. 20: 4–6, who are then to be invested with kingly authority, and given to reign with Christ. And that will be a measure that has no parallel in the present administration of the world, and will be fraught undoubtedly with immense and propitious influences.

It will be a new and peculiar administration, because all people, nations, and tongues will be obedient to Christ. There not only will not be any tyrannical and bloody monarchs, any apostate and persecuting church, nor any false religions; but there will not be any irreligious and demoralized communities, any deceitful and deluding teachers, nor any wicked families nor individuals. All people, nations, and tongues are to serve the Son of Man, and all dominions under the whole heaven be obedient to his sceptre. What a stupendous change! Every false belief swept from existence! Every selfish and ferocious passion hushed in eternal silence! Every breast swayed by rectitude, wisdom, and love, and seeking to promote the intelligence, purity, virtue, and happiness of all others, and finding a lofty and perfect bliss in Christ and his kingdom!—*Theol. Rev.*

LUTHER ON THINGS TO COME.

From Muerer's "Life of Luther," pp. 572–574.

Once, as his little dog was begging before the table, some one proposed the question, whether there would also be irrational animals

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in yonder world, as there are in this? "Assuredly," said he, "for the new Heaven and earth will not be desolate and waste, but filled with beautiful creatures. The redeemed from among men will be adorned with true and perfect wisdom, righteousness, splendor and glory of the Lord Christ, which as yet no eye hath seen, nor ear heard, and no heart conceived."

In the year 1541, when, during a very beautiful spring, everything flourished and bloomed, Luther said to Justus Jonas, "If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful when the world and the old state of things will be entirely renovated, and an eternal spring begin, which will be and continue forever."

The computation of those who confidently fixed the year and the day of the final judgment being once referred to, he said, "No, verily, the text is too plain in Matthew 24: Concerning the day and the hour knoweth no man, no, not the angels in heaven, but alone my Father; therefore neither I, nor any man, nor angel, can fix the day or the hour. I believe, nevertheless, that all the signs which are to precede the last day have already happened. The Gospel is preached throughout the world; the child of perdition is revealed, and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on earth, and Christ may come when he may, he will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity, verily being as prevalent now as they were at the times of Noah; wherefore I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the Papacy, should yet be crushed and destroyed previously, in a temporal respect, too, and that particular and supernatural darkness should perhaps be witnessed in the sun and moon, as was the case at the death of Christ, and that the Gospel should, previously to the last day, be banished from all the churches, schools, and pulpits, and be found only with pious heads of families, within their four walls, as it was at the times of Elijah, and as it verily almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing His summons in heaven, and the angels are preparing for the journey, and because during these six hundred years all the great and marvellous events of which Elijah prophesied have occurred in the spring and about Easter, I trust Christ will also appear about Easter, and cause His voice and thunder to be heard in a morning tempest, and then with one stroke, confounding the heavens and the earth, in a moment of time transform the living, raise the dead, create a new heaven and earth, hold His judgment in the clouds, wholly fulfil the Scriptures, together with His last: *It is finished;* THIS WE AWAIT."

Editorial.

THE ADVENT DOCTRINE.

ITS UNPOPULARITY ACCOUNTED FOR.

WE do not propose, in this article, to present the Scripture proofs for the doctrine advocated in these pages; but, by God's help, to examine it in its relations to the whole scheme of Christian doctrine. We shall find that it is not only essential to that scheme, but that the prevalent opposition to it is due to the same causes that lead the mass of men to reject the Gospel of the grace of God.

The scheme of Christian doctrine revealed in the Scriptures may be regarded in two aspects: 1st, in its relations to the individual man; and 2dly, to man in the aggregate, to communities, and to race.

Let us examine, first, its testimony as to the individual, his condition by nature, and the only way he can be saved. All orthodox Christians agree that it represents his natural condition as one of utter depravity and ruin. And what way of salvation does it propose? Here,

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again, all agree that the curse of our sins has been borne by Jesus, who, by the one perfect offering of himself, hath forever put away sin. But there is another feature in this divine scheme which is not so clearly and universally recognized. It is, that the same grace that puts me into the place of the cross, with Christ, so that his death avails for me, puts me also into the place of crucifixion to the world. Dead with Christ, I am expected also to be risen with him into newness of life. And here comes out the meaning of the great cardinal fact of Christ's resurrection. In his death as our substitution, the old, corrupt form of humanity was condemned, put to death, and set aside. At his resurrection, a new, pure, imperishable type was produced. And all believers in Him are made partakers of this new life of which He is the Head and Fount.

The plan of redemption, then, as applied to the believer, involves,

1st, The condemnation of his human nature as utterly worthless and depraved;

2d, Its virtual death in the person of Jesus, our substitute;

3d, Its new creation, in the power of his resurrection.

It is important to observe in this connection the true doctrine of sanctification.

This divine scheme does not propose to sanctify the old man, the flesh. On the other hand, it proceeds upon the fact that the thing is impossible. It does not put new wine into old bottles, or sew new cloth into an old and worn-out garment. It repudiates the old nature, and furnishes a new. He who does not perceive this fails to apprehend the meaning of Christ's resurrection, or to come into proper sympathy with it, as implying his own virtual crucifixion and resurrection with Him. Hence, many believers regard sanctification as a gradual improvement of the flesh, and spend their lives in a weary, fruitless effort to effect it. Flesh remains flesh to the end. It will never be anything else than the same corrupt thing it was at birth. Its proper end is the grave. Sanctification is the developing into conscious strength and control the new and pure and perfect life we receive from Christ; and its proper end is the resurrection of the body.

The divine scheme of salvation then proceeds, from the first, upon the repudiation of the present form of humanity, derived from Adam, as worthless, and proposes to regenerate and resurrect it in a new form of life of which the second Adam is the source. It is from a failure to perceive clearly these cardinal features, that in our modern Christianity, the doctrine of the resurrection is partly set aside. Many seem content to regard the resurrection of Jesus as simply God's testimony and seal to his atoning work. And for themselves, their hope is not resurrection, but death, and an ideal Heaven to which it introduces them. After their entrance there, they hardly see the use or meaning of a subsequent resurrection of the body. And hence, of course, such Christians can have little real love for that blessed hope, even the glorious appearing of the great God, and our Saviour, Jesus Christ.

2. What the Scriptures testify as to every man, they repeat in reference to the men organized in great communities, and to the race. As salvation is not possible to the individual without the setting aside of nature, and a new creation from above, so does the promised "regeneration" of society involve the repudiation of all human systems, and the revelation of the divine.

The Bible throughout directs our faith and hope to a coming restitution of all things. As there is salvation for the individual through Christ, so is there redemption for the race. The Word of God teaches that his purpose of redemption comprehends all human relations, and even the physical system to which they belong. We are right, therefore, in looking for a time when not only man, but all human systems, social, governmental, will be perfect. The kingdoms of this world are to become the kingdoms of Christ and of his saints. A commonwealth, whose metropolis is the eternal city of the heavens, is to rule and possess all things. All Christians agree in these general statements. But all do not perceive that the divine plan necessitates the repudiation of all existing systems, because, like the individuals

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that design and compose them, they are corrupt and worthless, and the revelation of a new system from above. Christians hug the vain delusion of a possible regeneration of society, and of the human fabric through the improvement of existing forms, thus belying the testimony of God concerning them, and emasculating the Church's hope of that divine system He has promised to reveal at the coming of our Lord Jesus Christ with all his saints.

Even as far back as Abraham, God's plan seems to have been better understood than now. He evidently did not expect the promises to be fulfilled to him until after resurrection. He looked for that city which is to come, and that divine commonwealth of the future in which the saints of God, the dead and the living, should be gathered to enjoy the blessing of that happy time of restitution of which God hath spoken by the mouth of all his prophets since the world began.

Hence he confessed himself a stranger and a pilgrim here, his citizenship in heaven. But most Christians, nowadays, look for a millennium on the earth before resurrection.

It does not enter into the plan of this essay to explain the relation of the resurrected saints to the restored earth. For this we refer to an article in the April number on the "World to Come." We wish now to bring out the truth, that those who look for a millennium on the earth, before the coming of Christ and the resurrection of the saints, fail to perceive a most vital point of Christian doctrine, viz., that redemption is not possible for man, or for the race, except by a previous repudiation and new creation. "As the body is dead because of sin," so are all existing systems of society incapable and worthless. They cannot be carried over into the new order of things to come. As individuals cannot be saved without regeneration, no more can the world be saved without resurrection. There must be a new and holy nation "manifested," of men created anew in Christ Jesus, a new type of humanity prepared to administer the authority and blessings of the new kingdom. Any other doctrine than this proceeds upon a false conception of what man is by nature, and all the organizations of men, the states and empires of this world. The depravity of the individual must inhere in the mass. And if the old nature of the man must be set aside and put into the place of death, so must all the commercial, social, and even ecclesiastical fabrics of man's devising be shaken down, to make room for that kingdom which cannot be moved. But it is asked if the majority of those that compose a state become regenerated, or if Christians be raised to its posts of authority and influence, will not the improvement for which we hope be at least begun? We reply, the Christian scheme is not to improve, but to reject the old and create the new.

The individual believer is taught that his old nature is to be kept in the place of crucifixion, and to earnestly look and patiently wait for the time of deliverance from it, when Christ shall appear, and he shall be like Him. So are we taught that all systems erected on the platform of this present evil world partake of its evil, that their proper end is destruction, that our hope for the world is not to be realized in this way, but in the manifestations of a celestial polity, a city which hath foundations, whose builder and maker is God. The divine plan, as revealed even to the patriarchs, for the world's redemption, turns upon resurrection. The preaching of Christ raised from the dead by the apostles had this meaning. And for Christians now to virtually set aside the testimony, by looking for a golden age on the earth, before the coming of Christ to raise the just, looking to present systems as adequate thereto, is a grievous departure from the faith once delivered to the saints.

And here we see why the doctrine of the resurrection and the second coming of Christ is displaced, in modern preaching, from the prominence given it in apostolic times. Another hope, a false hope, a delusion of the wicked one, has been substituted,—a hope that makes the Church and the Christian more content with this world, and less earnest for that to come. And we need not wonder that the doctrine of the new birth is so universally despised or ignored. If society is to be sacred without God's plan of resurrection, why not the individual without regeneration?

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If this world can be improved into a millennium, why may not the natural man be cultured and made fit for heaven?

And hence the almost universal sentiment, but feebly rebuked by the Church, that if a man is good by nature, and acts his part well in society, he is safe enough for the future.

Surely a reformer, a good citizen, who does much for the improvement of his fellow-men, needs no other passport to heaven. If the Church knew and looked for the only way in which this longed-for improvement is possible, if she knew the meaning and the power of Christ's death and resurrection, if she would turn away from idols and vain ideals to serve the living God, and to wait for his Son from heaven, her testimony for the great cardinal facts and doctrines of his word would not be so confused and so easily set aside.

We discover then here the great reason why the doctrine of Christ's second coming is so unpopular. It is unpopular with the world for precisely the same reasons that the Gospel of the grace of God is not popular. We have seen that this Gospel condemns man, and makes him entirely dependent on God. It humbles nature and self in the dust. The natural man does not like this. He hates it, and will hate it to the end, unless God gives him a new heart. So does the world hate a doctrine which proclaims the worthlessness of all human systems, which declares that all its proud fabrics are built on a rotten foundation, and must totter to their fall. The hardest thing for man to learn is to give up all self esteem and self trust, to be saved as a pure act of grace. So it is impossible for the world to give up admiring its own schemes, and boasting of its own achievements, and confiding in its own resources. The god of this world will not suffer this until he is "bound," nor will the world be convinced until the destructive judgments of that day in which every one that is proud and lofty shall be humbled, and the Lord alone exalted. But why is this doctrine so generally rejected by the professing Church? The only reply to this is, because in these last times she is in awful alliance with the world. She is developed, in the first place, in great ecclesiastical systems, which are, more or less, connected with the State, and whose prosperity and perpetuity are partly, at least, identified with it. And then, again, the pride which is native in every human breast, is constantly appealed to and gratified in the endeavor to build up these systems, and to accomplish through them the promised reformation.

Even Christians cannot readily receive a testimony which requires that all their systems be also set aside. They admire their own great fabrics as do the world, and are led to acquiesce in the same delusion that the Lord can accomplish his work through them without coming to erect, on their ruins, his own holier temple. Not only all the great empires of the world, but that great spiritual confederation, styled in the prophetic Scriptures Babylon, and all those church systems that partake of her spirit, and mark out the earth for their inheritance, attempting to realize the kingdom of Christ on earth, without waiting for his appearing, shall be thrown down. Hence, of all churches, that of Rome has been most persistent and bitter in opposing the true doctrine of that blessed hope.

In brief, it may be laid down as a general principle that the more worldly a church or a Christian, the less inclined to this doctrine. It is a protest against the world, against human nature in its present depraved form, against society, governments, and, for the most part, churches, as at present constituted. It proclaims the necessity and gives the promise of something better. Of course, the more one finds the present system of things congenial to his tastes, the more he suffers it to become the theatre for his covetousness or ambition, the less he desires the coming of another. We repeat, then, this doctrine is unpopular for precisely the same reasons that the doctrines of grace are unpopular. It condemns man, his vain theories, and self-sufficient efforts, and imposing systems. The preaching of the coming of the Lord is a constant protest against them. It proclaims their insufficiency and inherent weakness. It declares that they are built upon the sand, that the finger of God has already inscribed them for destruction. It pronounces all the world's apparent success in self-aggran-

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dizement, temporary and unreal, needful discipline indeed, but destined to end in failure, that so it may be prepared to receive and rejoice in that salvation to be revealed when the desire of all nations shall come.

It follows, from what has been said, that there is a wide, if not an essential difference in the faith of Christians, as they stand related to this doctrine. One's view of it modifies his whole conception of the Christian scheme. It is usual for Christians who reject this doctrine to tolerate it in their brethren as a harmless conceit. But, if true, it is vital. If we are right, they are fearfully wrong. Their entire conception of the doctrine of Christ, of the present relation of the Church to the world, is vitiated. If this doctrine be true, to deny it, is to be led astray by the error of the wicked. We cannot, therefore, have the charity for their views they profess for ours. The two systems diverge at the very first principles of Christian doctrine. The individual is but the microcosm of the race. If the gradual improvement theory be correct, it can be applied to one as well as the other. If the promised "regeneration" of society and of the race can be accomplished before the resurrection of the just, then why may not the individual be regenerated without partaking of Christ's risen life? If it be the divine method to leaven all existing forms, without the revelation of a new, then is the sanctification of the individual not a casting off, a crucifixion of the old man, and a creation of the new, but its gradual improvement. The truth of God as to this matter is, that as the Christian is to count himself "dead" in the old life, his new life hidden with Christ in God, and to be manifested at His appearing, so must he regard all the outward forms the world takes on its states and empires, as put into the place of death in Christ's death, to be thrown off as effete and worthless at His appearing, and that this event is its only true hope. For the Christian to be diverted from this hope by the world's vain theories of progress and reform, is to miss the meaning of God's testimony as to the world's condition and capabilities, and as to His one and only method of salvation.

L. C. B.

THE WANE OF FAITH.

A SYMPTOM OF COMING JUDGMENT.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8.

We feel very sure, that, if Christ were to come now, he would find the system of Christian doctrine, as popularly held and taught, most sadly out of joint, and so confused and indefinite as to be almost without one positive feature. There are many who believe, and believe the truth, and contend earnestly for it. But the common so-called Christian mind is full of darkness, incertitude, and misgivings. This no careful observer can doubt. What was once settled as fundamental orthodoxy has, in various particulars, become strangely disturbed. The old ways of thinking no longer fit or satisfy or command unfaltering consent. Says a prominent Unitarian doctor, "Compare the sacred literature of our day—the published sermons of all denominations, the religious newspapers of all the sects—with the Bodies of Divinity, the articles of faith, the catechisms and creeds, of fifty, a hundred, and five hundred years back. Notice the contradictions, the inconsistencies, the vacillations, of theological opinion, in all statements of our time,—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion! Examine the children of the Sunday-schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question the professed teachers of religion, and notice how slowly, how guardedly, how vaguely, they answer direct inquiries."

It would seem as if nobody knew any more what to believe, and as if those who profess to believe are too unsettled and uncertain to avow anything with confidence. There has been an almost universal loosening of old moorings, a breaking away from the firm fastenings of other days, and a drifting no one can tell whither.

In a recent London book, on "The Religious Tendencies of the Age," it is said, "The edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of Christianity are

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veiled and passed over. If we examine the religious tone of our popular authors, or if we observe the general feeling of society, we shall find that an eclectic system, consisting of the more attractive doctrines of Christianity combined with the latitudinarian philosophies, is everywhere the predominant belief."

In an article of the *Westminster Review*, for October, 1860, there is this startling statement, and the more startling for having so much truth for its basis: "The Newspaper, the Review, the tale by every fireside, is written almost exclusively by men who have long ceased to believe. So, also, the school-book, the text-book, the manuals for the study of youth and manhood, the whole mental food of the day; science, history, morals, and politics; poetry, fiction, and essay; the very lesson of the school, the very sermon of the pulpit. And all this is done beneath a solemn or cynical hypocrisy. How long shall this last?"

The editor of one of the leading journals of the Episcopal Church recently made the following observations in an article on Passion Week and Easter:

"It is the sad truth, that the precision of doctrine is departing greatly from our modern Christianity. In the infancy of the various sects, their standards were as clear as our own on the essential verities of the Faith. They took that clearness with them, as a treasure, from the Church they left. Indeed, in many cases, the standards, the *books* and *confessions*, retain that clearness very greatly yet. But, as time passed, this clearness and precision faded away from the actual living teaching. It may remain in the *standards;* but it is not found in the *pulpits*. The 'Confessions,' the 'Creeds,' the 'Catechisms,' the 'Platforms,' the 'Disciplines,' teach one thing; the pulpits teach quite another. Presbyterianism in the pulpit is not Presbyterianism in 'the Confession of Faith.' Methodism in the pulpit is not the Methodism of 'the Discipline.' Congregationalism, alive and talking, is not the Congregationalism of 'the Platform.'

"The doctrine of the ATONEMENT, the very centre and heart of the Faith, has lost its hold, beyond anything we dream, on our 'common Christianity.' We do not speak only of the fifteen hundred or more 'Churches,' of Puritan origin, 'Congregational' in name still, where the doctrine and the fact are, in so many words, *denied*. Sad as that may be, it is not the saddest. The terrible Puritan apostasy is a visible evil; but it only indicates an evil vastly greater, which is gradually working to the light.

"In pulpits still accounted 'orthodox' the doctrine has lost its reality. The precision of statement is gone. In some vague way there may have been what one might call an atonement. But the clear fact that the LORD JESUS CHRIST died *instead* of men, bore their penalty and their shame, paid their debt and cancelled their account, the guiltless for the guilty; that he stood in man's place, a real vicarious sacrifice, satisfying divine justice; that this clear fact has faded, or is fading, into metaphor and figure and vagueness, no man acquainted with the general drift of sectarianism can deny.

"And the other fact and doctrine that conclude and sign and seal the atonement, these follow into the same vagueness. The Congregational paper of Illinois has been writing systematically against the resurrection and the general judgment for months past, and we have heard no word of warning or of protest. It has declared that there is no resurrection of the flesh, in so many words: that the soul's going to heaven, immediately after death, is all there is. The body is not needed at all.

"And this is not the only case. Evidently the mass who have accepted the folly and blasphemy of 'Spiritualism,' could have done so only because they had never been trained in any belief in the resurrection. The common teaching about the state after death, that the good go at once to heaven and the bad at once to hell, has made the resurrection superfluous and led to the denial of its existence. Why bring a saint of ten thousand years' standing out of heaven, or a sinner, of as many, out of hell, to go through the farce of a judgment, or receive the useless clog of a body? In truth, we question seriously whether the mass of the members of the so-called 'Evangelical Churches' are not utter unbelievers in that article of the creed, '*I believe in the resurrection of the body.*'"

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Another of our exchanges remarks, "It is very evident that there is about the same evidence that the theological world is ready to break up in confusion, as there is of political revolutions. Old and established points of doctrine are surrounded by doubters and opposers, and but few defenders. Reason is substituted for revelation, and infidelity for faith. Skeptics are multiplying all about us and growing bolder every day, while professed Christians are sleeping and slumbering in the midst of these great perils. A great change is at hand."

As a further illustration of the condition of the public mind on the great items of the faith, we may also refer to a particular in the proceedings of the late Congress of the United States. Some Christians, troubled with regard to the atheistic character of the Constitution, had sent in their earnest appeals to have such changes made as would unequivocally acknowledge the existence and sovereignty of Almighty God. The petition on the subject was referred to the Committee on the Judiciary, consisting of Lyman Trumbull, of Illinois, Lafayette Foster, of Connecticut, J. C. Ten Eyck, of New Jersey, Ira Harris, of New York, J. M. Howard, of Michigan, and L. W. Powell, of Kentucky; who were to consider the subject and report upon it. It was hardly to be supposed that so simple a request with respect to so elementary and vital a doctrine would have remained without some sort of response to meet the feelings of the petitioners. The governments of ancient Rome, of Egypt, and of even the barbarous tribes of Germany, had woven into them some distinct acknowledgment of an all-powerful hand. Socrates bowed in his theology to some divine logos, and moved the recognition of Deity in the civil policy of Greece. Mahomet saw the eminent propriety of officially recognizing some overruling power. Yet, in the Senate of a country priding itself in its enlightenment, its civilization, its advancement in everything praiseworthy, its Christianity, and its mission to convert and regenerate the world, Mr. Trumbull, on behalf of himself and the other members of the committee, asked to be discharged from the further consideration of a petition for the recognition of a Supreme Being in the Constitution of the United States. The request was, we believe, granted, and the petition cast under the table! So much for the civilization, the morality, and *the faith* of a land which, while drenched in blood, helpless in the hands of Deity, yet would, through his appointed officers, refuse in its agony even to acknowledge definitively an Almighty Power, or to accept into its fundamental law the doctrine of the existence and supreme authority of God. On what are people building their hopes?

And how is it with regard to the personal return and reign of the Lord Jesus? How many sneer at the very idea, and laugh at the people who believe it! Though the Scriptures everywhere point us to Christ's coming again as our great hope, the poor, faint-hearted Christianity of our day can hardly bear to think of it. Many professed Christians would rather that Christ might never come. In the days of Christianity's pristine vigor, the anxious inquiry of disciples was: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom to Israel?" Then Christians wrote to each other about citizenship in heaven, whence they looked for the Saviour; and comforted one another with the assurance that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then they lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of his nearing Epiphany. Then the prayer: "*Thy kingdom come*," had a depth of meaning and lively anticipation which now is well-nigh lost. Then "the appearance of Jesus Christ" had power over the soul which made men "rejoice with joy unspeakable and full of glory." Then the most earnest and constant call of apostles and their followers was: "COME, LORD JESUS; COME QUICKLY. EVEN SO. AMEN." Is it so now? And does not the manifest change argue a great wane of faith? Can we regard ourselves as upon the apostolic foundation, when we no longer join with heart and soul in apostolic prayer? Conceal and dispute it as we may, it is a fact, that the faith of the Church is awfully beclouded, enfeebled, and uncertain. Judgment cometh.

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Special Contributions.

THE EAGLES.

WHAT are the New Testament eagles? The inquiry respecting their nature is of importance, and deserves close attention; for they are spoken of by the Lord Jesus himself, in connection with the close of the dispensation, or *aion* (αἰων). It is when he is discoursing of his coming, that he mentions the eagles. They are referred to in two passages.

The first is Matt. 24: 28, "Wheresoever the carcass is, there will the eagles be gathered together." The other is Luke 17: 37, "Wheresoever the body is, thither will the eagles be gathered together." In the former passage the eagles are mentioned in connection with the *parousia* (coming); in the latter the context points out that strange and sudden translation, wherein one is taken and the other left.

With regard to the common view, which makes the eagles to prey on a carcass, it may suffice to say that it cannot be sustained, inasmuch as eagles are not carrion birds. The Greek name for vulture is γυψ, gyps.*

In all probability the eagles represent saints; those believers who shall be counted worthy to escape the "great tribulation," by having part in the Enoch translation; by being caught up into the *cloud-pavilion*, when the Lord shall have arisen and come forth out of his place in heaven, to punish the inhabitants of the earth, *before* his visible revelation to the world. In other words, they are the wise virgins; identical with, or a part of, the "144,000," and with the "man-child" caught up to the throne of God. These are they who are taken, when others are left behind.

That this "taking" will have a *twofold* fulfilment is indicated by the different expressions used by our Lord with reference to the eagles, in Matt. 24 and Luke 17. In Matthew they are probably the "Philadelphian" saints —the ready ones who have kept the injunction respecting patiently waiting and looking for the coming of Jesus. And in this passage, the corrupt ecclesiastical systems esta-

* It is supposed by popular commentators that the gathering of the Roman armies against Jerusalem is indicated by the reference our Lord makes to the eagles; as though he would say, "*This* carcass is not to be destroyed by common carrion birds, but by eagles." As regards Matthew's narrative, such an explanation may be accepted as the minor and primary fulfilment of the words; but in Luke's Gospel the context totally precludes such an allusion; since the eagles are there mentioned in connection with the taking of one and leaving of another in one particular night; and history is silent respecting anything of the sort having occurred at the siege by Titus. As soon as Jerusalem was compassed by the armies of Cestius Gallus, all the Christians fled to Pella, immediately on his withdrawal; and as for those who remained, none were thus "taken," but all were involved in a common ruin, except the miserable remnant of 97,000 prisoners who were taken to Rome to follow the conqueror's triumphal car. From Luke 17, it is abundantly manifest that there is a *translation* to some place, and that this translation is sudden, and happens in a certain night, and this is entirely incompatible with the supposed identity of the eagles mentioned by our Lord, and those in the Roman standards, and puts the matter at rest as regards the chief incident—whatever allusion to the Roman eagles may be included in the narrative of Matthew.

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blished by the harlot and *her daughters* are spoken of as *the ptoma* (πτωμα), the "carcass." What an awful thought that the loving Saviour should, in accordance with the exact truth, thus designate the outward church! How fearfully concise and suggestive the term! It reminds us that institutions and ordinances may be perfectly orthodox, whilst the church is corrupt; though bearing as close a resemblance in outward form to the elect bride as a corpse does to a living body. Yet, how can the two be confounded? The breath of life is wanting in the inanimate body, and the odor of corruption is perceptible.*

The eagles of the 17th of Luke, on the other hand, are, perhaps, the great body of all other

* How greatly has the coming kingdom been overlooked and hated by the modern churches, not excepting those that are evangelical! This kingdom which (in the septenary chiliads, at least), is the *grand climax of redemption*, has not only been overlooked and put into the background, but is continually denied; and even bitterly reviled, as "carnal," "visionary," unscriptural, and fabulous. "This is the heir; come, let us kill him." And remember that this kingdom, of which he so often spake, is as dear to Jesus as the apple of his eye. For, not until the kingdom comes, will he begin to make such a gathering of the travail of his soul as shall commence to satisfy him. At present, as has been the case ever since the fall, and not less since the great sacrifice on Calvary, evil vastly predominates in the world. The great modern evangelizing agencies, giving by means of the increased facilities of the press, a final and, as it were, irresistible testimony to the world, are met by equally extraordinary means and efforts on the part of the adversary, who, in his turn, works the enginery of the printed page to its utmost extent. Orthodoxy, equally with Popery, has denied the ancient and true hope of the church and of the world, and presumptuously endeavors to substitute better methods. Evangelical agencies are relied upon for the regeneration of the world; but, while they have been blessed to thousands, how impotent to effect the desired object have they proved! The world, and the growing youth, are waxing worse instead of better. Meantime the *Spirit* and the *Word* teach us to pray, "*Come*, Lord *Jesus!*" and to plead, "How long, Lord?" But what motto do we find in the official organ of one of the leading, and one of the best, societies of our churches? Just this: "An evangelical ministry, an active church, and a sanctified press, the hope of the world." If the light that is in them be darkness, how great is that darkness! We mean not an iota less of love for these heralds of the cross, and such sentiments may be, and will be, considered by some, who take all their opinions, ex cathedra, as bold; but the truth remains the same. *Tekel* is written on all human instrumentality, as far as the regeneration of the entire race is concerned; and the Lord will not give his glory to another, not even to the churches; and still less to a dead Laodicean orthodoxy, whose chief characteristic is commingling and fraternizing with the world, and in which converted souls are in so vast a minority, that it is impossible for them to give tone to it.

What Dr. Cotton Mather, the most learned minister of his day in New England, who died in 1728—the same year in which Dr. Whitby, the *originator* of the modern theory of the world's *conversion*, died—says, is still more true now than it was then.

"Lord, who believeth our report? For, when the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church as it were a dead carcass, miserably putrified with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable, "The Bridegroom cometh!" But that clamor, "The Bridegroom cometh," repeated, even a thousand times for the waking of but one soul among ten thousand, will effect hardly anything. The cry is made hardly otherwise than as in the ears of the *dead*, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or in sport, and as a man in the falling sickness, seized with, I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled."

A similar testimony occurs in a sermon preached before the United Presbyterian Synod of Illinois, August 28, 1861, from the text, "Can ye not dis-

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believers, not caught up in the first stage of the First Resurrection, at the time of the *parousia*,—those who were left behind, to pass through the "great tribulation." But, inasmuch as, when he is revealed, the Lord Jesus comes with *all* his saints, this second class, too, whether dead or living—these later Elijah hosts—will, at a subsequent period, necessarily have been also removed from the earth; probably a few days only before Messiah's visible appearing. They are then taken up through the aerial spaces to where the *soma* (σωμα) of Luke 17:37 is; that is, the church, which is the true body of Christ. For, at that time, as regards its bulk, it will be in the pavilion-cloud with Jesus, whilst the vials of wrath are being poured out on the earth. This use of the word "body" is not uncommon in Holy Writ. Thus, in Romans 12, it is written that there are many members, and one body (σωμα) in Christ, and in 1 Corinthians 6, that our bodies are the members of Christ. In Ephesians, it is said that there is one body, and one spirit, even as we are called in one hope of our calling.

Ordinary readers of the New Testament are not aware of the marked distinction which it everywhere makes between the "*parousia*" and the "*epiphany*" of our Lord. The reason is, because there is no difference made between them in the common English translation; both words being rendered by "coming." "*Parousia*" signifies personal presence, whether apparent or unknown. "*Epiphany*" signifies a personal appearing *manifest to all*, and generally connected with glorious effulgence.

When the iniquity of the earth is almost ripe, Jesus will come into the regions of space in the neighborhood of our earth. As it is here that Satan and his demons dwell (Eph. 6:12), a conflict ensues. Satan is cast out, and then confined to the earth, Rev. 12. This is followed by the full development of the mundane system of iniquity (hitherto "let" or restrained), culminating in the appearance of the Man of Sin, that is, Antichrist, and in the "great tribulation," which will continue for three and a half years. Those who are *expecting* Jesus (and none others *can* watch), will be delivered from these tremendous evils, by being translated into his presence; where each one will be *rewarded* exactly according to his works. Their natural bodies will be changed into spiritual bodies, in a moment, in the twinkling of an eye, and they will be endowed with all the glorious properties that belong to and distinguish the body of Jesus himself; one of which is an inconceivably rapid power of locomotion, and freedom from the control of gravitation's laws, as exemplified in the scripture narrative of the journeys of angelic visitants (Dan. 9:21, 23), and the appearances of the Lord, after his resurrection. During all this time the Lord Jesus and his heavenly hosts will be *invisible* to the dwellers on the earth, and the world at large will know nothing of his presence. The extraordinary disappearance of the wise virgins will cause but a ripple in the current news of the day; on the other hand, however, all true disciples left behind will become wide awake, never more to slumber.

Now, when meditating upon these stupendous events, it is worthy of the most solemn attention how our Lord declares that there will be an exact parallel between this period and the time of Noah.

Noah warned the world in the plainest and most repeated manner of the all-important

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cern the signs of the times?" Matt. 16:3, in which the speaker says:

"The last days, and therefore the days immediately preceding the advent, will be noted for great laxity of morals in the church of God. See 2 Tim. 3:1, 5. This is a sad picture, yet since the apostle tells us that the persons spoken of have a form of godliness, we must look for its original in the church of God; nor need we look long to find it in our own day. Is it not very largely true, that there is now scarcely any such thing as discipline known in the church? What enormity can the imagination paint which some one or more of the churches does not tenderly cover over with the mantle of religion? Besides, it is an age distinguished for selfishness, pride, insubordination, and formality. No part of the church can plead not guilty to these charges. Is it harsh, then, is it uncharitable, to say that the apostle describes, in the above language, the church of our own times, and that consequently we are living in the time closely trenching upon the coming of Jesus Christ?"

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event that was about to transpire. Very probably he also indicated the time (at least as occasion seemed to warrant his doing so), inasmuch as it had been revealed to him by God.

And what do we find now? Is not a cry going out into all Christendom: "The Bridegroom cometh?" It is true that, owing to the minor difficulties of chronology, we do not yet know the exact time. It was written: "Ye know not when the time is." But it is just as true that we do know that the coming of the Lord is imminent—just about to take place; for it is written again: "Know that the kingdom of God is nigh at hand; ye see and know it of your own selves; know that he is nigh, even at the doors." "Ye hypocrites, can ye not discern the signs of the times?" And when once the seventieth week of Daniel shall have commenced, with the making of Antichrist's covenant, the "wise" (the *Maskilim*—those who "pay diligent attention"—) will understand the precise dates. It is not said that no man shall know of that day, but only (then) that no man knoweth. So it was also said "Of that day the Son knoweth not." But he knoweth now, else he could not, at a subsequent period, have signified it to John; and it would involve an absurdity to suppose that he will not know when he himself is about to appear. So, also, in the time of the end, the wise, the *Maskilim*, shall understand, just as Noah did.

Look again at the parallel, and remember that Jesus says, it will be exact. As it was then, so it shall be. What else then transpired? We read that *Noah was shut into the ark by God himself seven days before the flood came.* Of necessity, intercourse then ceases between him and those he had warned. But yet, up to that very day everything still held its accustomed course in nature and the world. Precisely in the same way the expecting saints will be removed, *in advance of* the fearful judgments, into the darkly embosomed pavilion-cloud mentioned in 2 Sam. 22 : 12; Ps. 18 : 11; Ps. 97 : 2, and especially in Ps. 27 : 5; Ps. 31 : 20; but above all in Is. 26 : 20, 21. Compare Micah 1 : 3. When the wise virgins shall have entered in, then, too, the door will be shut, and entrance denied.

And in this connection we are reminded how very often it is objected by the careless, and even by true disciples not yet familiar with the great things revealed concerning Messiah's approaching kingdom, that Christ's coming is not yet so near as some declare, seeing that the great signs in the heavenly bodies, foretold by our Lord, have not yet appeared. There would be force in this reasoning, were there only one coming, or only one stage in the coming, mentioned in the Scriptures. "They knew not, until the day that Noe entered in." Up to that day only the *general* warning was vouchsafed; but then the surprising procession of the beasts in pairs, and the shutting of the door on all, indicated to all but irretrievably hardened mockers the immediate propinquity of the deluge-overthrow and ruin. So, likewise, in our day, the powers of heaven will not be shaken, nor will any miraculous events take place, until the ready saints shall have been shut up in the pavilion-cloud. Only thus can the parallel hold good.

Thus the seeming contradictions in the statements of the Scriptures regarding the advent are completely reconciled. We read: "They shall see the Son of Man coming in the clouds; every eye shall see him." This is at the *epiphany*, the *visible* manifestation, when he shall come, with *all* his saints. But again we read: "Behold, I come as a thief; as a snare shall it" (that day) "come." The *parousia*, viz., the visible presence of the Lord in the aerial regions, is unannounced, silent, undiscovered, taking away something, and then lost to view. It is thus the thief disappears; his visit is discovered solely by the loss incurred. So, at the *parousia*, the Lord comes, silently, invisibly, into our aerial spaces, and takes away those few believing, faithful saints who have kept "the injunction of the patient waiting," and who are "waiting for the Son of God from heaven"—the *expecting*, 144,000 redeemed away from the earth, the first fruits unto God and the Lamb, following the Lamb whithersoever he goeth. Oh, exalted privilege! Greatest among blessings! Far more to be desired than rubies!

E. E. R.

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Selections.

FOR WHAT SHALL WE PRAY?

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 TIM. 4 : 3.

NOTHING can be more truly pitiful than to observe the nervous and childish agitation with which the "religious world" hurries here and there, to evade, explain away, or render unnecessary the Personal Presence of the Son of God. "The world is improving every day," says some popular preacher. "Missions and societies will soon convert the world," says another. "The idea of the Son of Man coming to Reign upon earth is carnal and sinful," says a third. It is most painful to observe the inveterate malice of the heart, thus concealed under the mask of spirituality, or hid under the language of piety, like a serpent under flowers. But, in spite of all this, the Lord "shall REIGN in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 24 : 23.)

In former times there was a certain body of men who were famous for long prayers, but, strange to say, when the Highest Authority pronounced its judgment upon these men, it was anything but a judgment of approbation. "Blessed be ye, Scribes and Pharisees, for your long prayers," said the Jewish people. "Woe unto you, Scribes and Pharisees, hypocrites!" said the King of the Jews. These men of long prayers were afterwards the foremost in the Crucifixion of the Son of God, and were always foremost in covetousness. Far be it from us to compare the modern Protestants with the ancient Pharisees, yet, in spite of ourselves, we cannot but observe a most unfortunate resemblance. The Pharisees were notorious for "covetousness," and their desire for the "chief seats in the Synagogues;" and modern Christians are notorious for their love of money and the approbation of men. But, above all, the Pharisees were accomplices in the master crime of the world,—the Crucifixion of the Son of God. "Well!" you will say, "there the parallel fails between the Pharisee and the Protestant. We have never crucified Christ, and we abhor those who did crucify him." Do not be too hasty in repelling the accusation: though you have not crucified Christ, you have condemned him to PERPETUAL EXILE. Whatever difference exists between a sentence of death and a sentence of perpetual exile, just so much, and no more, exists between you and the ancient Pharisees. The Lord has promised to come again, and to "be King over all the Earth," and YOU have *spiritualized* and trodden underfoot that magnificent promise; and have ridiculed and treated with contempt all who ventured to revive it. The Saviour, with his own blood, has purchased a kingdom, and has promised to "restore ALL things," and you have cut down his Empire to the fragment of an idea. The Pharisees killed the Son of God, and you have built his sepulchre. The Pharisees put him to death, and you have buried him for a thousand years. The Pharisees crucified the Lord—not for the mere pleasure of killing him, but—because they hated his presence, his interference, and his government. He claimed to be their King, and they put him to death that they might escape from his dominion. This is precisely the temper of modern Christendom. It has no personal enmity to Christ; it has no direct wish to persecute or slay him; but it hates his presence, it dreads his interference; and as for his kingly government, the very thought is insupportable. "What! must we give up those smooth and comfortable sermons—those cautious preachers who never tell us of the threatening judgments, nor torment us with the Prophecies concerning the Second Advent—must we give them up for the awful presence of the 'King of kings?' We who have done so much to reform our corrupt government; who have distributed, and taken 'bribes' in voting in our men for Parliament, and can cover the 'multitude of sins' under the cloak of 'disseminating the Gospel,' increasing the funds for our col-

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leges, and improving society in general—must we renounce this system of adaptation; must we break down this finely-adjusted balance, to welcome the Advent of the Lord from heaven,—to submit to the sanctity of HIS government, and the purity of his laws? No! We will have Christ to SAVE us as much as you please, for salvation is comfortable; but not to GOVERN us, for his government is uncomfortable. We will allow him at a distance to give us *spiritual* directions; but nearer home we prefer our own government, our own ministers, and the principles we have already *put* in operation. We can certainly improve, 'evangelize' and govern the world quite as well without the personal presence of the Lord."

Oh, "Scribes and Pharisees, hypocrites!" What, if the world should be evangelized through your instrumentality, and could be brought to the same standard with that of your ministers, what an unsanctified world of bickering and strife would you have! Are not your ministers, of the different "sects," as much at variance with each other as the nations of the earth? Many of them have never been "born again," and preach not through desire of saving souls, but because it is a profitable business. Alas! instead of your ministers being the instruments in the world's conversion, the world is fast converting them to its own follies and fashions!

Our "long prayers" are, therefore, little better than those of the Scribes and Pharisees; the difference in our favor is miserably small. In spite of all we can do, the state of things, both at home and abroad, becomes every day still more alarming.

For what, then, should we pray? We see Philanthropists, Philosophers, men of "progress," running to and fro with furious haste, worrying mankind with every invention of every addled brain, to force happiness upon them; and we see all their efforts come to nothing! We see the world growing more wicked and wretched every day — ripening for its Last Apostacy! We see the ministers of the Gospel departing from the Primitive doctrines of Christianity — *spiritualizing* the Scriptures into empty dreams, and denying the future Reign of the Son of God upon earth! We see "Spiritualism" (a sign of the "Last Times," 1 Tim. 4:1), with its twenty millions of votaries, spreading far and wide the "*doctrines of Devils*," (*didaskaliais daimonion*, "teachings of Demons,") denying the inspiration of the Bible, and bidding defiance to all law. "For they are the Spirits of Demons, doing signs to go out to the kings of the earth and of the whole habitable globe, to gather them to the BATTLE OF THAT GREAT DAY of God Almighty." (Lit. trans., Rev. 16:14.) We see Christendom diseased, and, to effect its cure, trying every imaginable thing but the sole remedy—the Personal Presence and Reign of the King of Glory—the world's first, and *last*, and ONLY remedy, and yet the only remedy that is thrown aside. You hear a great lament about the sad state of affairs, but you never hear of the sovereign remedy. You may pray against the vices of the day, but you must not breathe a word as to the universal remedy. The personal reign of the Son of God is a proscribed subject, and is banished from our prayers as if it were equivalent to the "Reign of Terror." Yet, so long as the personal reign is omitted in our prayers, just so long is God dishonored. We resemble a sick man praying for health, yet refusing the only remedy for his disease. Every invention of man is joyfully adopted, but the grand scheme of Divine Wisdom is contemptuously passed by.

But from the hand of God the world's deliverance must come, as the world will soon learn by an awful experience; and that deliverance would have come 1800 years ago had the world been willing to accept it. Divine wisdom saw from the first what even a child may see now, that man cannot govern himself. Man can retrieve nothing, can restore nothing, can give life to nothing; should he even be permitted as an instrument in the world's conversion he could do no more; he could not change the brute creation, he could not change the climate, he could not restore the earth to its Eden state, nor could he bind Satan for a thousand years. Fix it as you will you cannot do without the direct interpositon and personal presence of the "second Adam,"—"the Lord FROM heaven."

It is for this manifestation we are bound to

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pray, as the prescribed remedy for every disease, for every disease of the mind, of the body, of the earth, and of the sky—of Creation itself. "For the earnest expection of the CREATURE waiteth for the MANIFESTATION of the sons of God." St. Paul tells us that all creation is longing for that day. David, bolder still, speaks of the inanimate creation rejoicing before the Lord, when he cometh to judge the earth. St. John closes the volume of Holy Writ with that one solitary prayer,—"Amen! even so COME, Lord Jesus." The first words of Scripture announce the creation of light, then, for six thousand years, the light wanders over a world of ruin and desolation; and having crossed the ghastly desert, it merges in the gorgeous light of Millennial Day. Creation longs, all inanimate nature rejoices, the last line of Scripture prays for the ONE great act—the Coming of the Lord Jesus. And, wonderful to tell, this great act is despised or dreaded by the Church of God itself. Where it should be the perpetual theme it is made the perpetual scorn. No wonder that the world does not improve; no wonder that the Church has sunk so low; when the only divine remedy is rejected, and when the poisonous remedies of *money* and man's *wisdom* are adopted in its stead. God would be eternally dishonored were the world to prosper under its present machinery; for if man's wisdom is to supersede the wisdom of God—if we only want God afar off, and can dispense with him at hand—it might almost be said that we do not want him at all. "His citizens hated him, and sent a message after him, saying, We will not have this man to REIGN over us."—Luke 19:14.

When the birth of the King of the Jews was proclaimed, "Herod was troubled, and all Jerusalem with him." And when the reign of the King of the Jews is announced, the Gospel ministers are troubled, and all Christendom with them. They utterly deny the sovereignty of Christ; they call him their king, but deny him the kingdom; they ask for God's GIFTS, but do not ask for Himself. Here lies the evil. God has told us by a thousand revelations that nothing but himself, his own personal presence, can renew the world. We deny the revelation, despise the promise, and look only for the gifts. We are troubled, like guilty Herod, at the presence of the King; and are put to shame by the wise men of the East, who, when they had seen the star, "rejoiced with exceeding great joy." Oh! to what a state has Christendom been reduced, when it dreads, like guilty Herod, what the heathen from the extremities of the earth rejoiced to see! When God has offered us his own Son to be our King, we scoff at the announcement, and desire no king but Cæsar. This fatal evil attends all our public prayers; and so long as we allow it to remain, we need expect no effectual answer. No prayer can be altogether in vain; some kind of answer will always be returned, but not the answer we require. Such prayers will be so far from saving us from the Great Tribulation, that they will be far more likely to plunge us into its awful vortex. "Pray," says Jesus, "that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." But we shut our eyes tight, and with indifference declare that we see neither signs nor danger; although passing events now warn us that the Great Tribulation is almost upon us. By our indifference we have added to the list another sign of the times; for Peter informs us that there shall come in the last days, SCOFFERS, saying, where is the promise of His coming? But in spite of those "scoffers" there are some who never cease to pray for the world's ONLY remedy; and God has promised that their prayer shall be answered. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man COMETH, shall he *find faith* on the EARTH!" God will not always be mocked by the half hypocritical prayers of Christendom; but those his enemies, which would not that he should REIGN over them, he will order to be brought and slain before him.—Luke 19:27.

LABOR IS WORSHIP.

LABOR is worship; toil is devotion;
Order is heaven's perpetual law;
Work is our lot, on the land or the ocean;
Man independent, the world never saw.

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Editorial.

SHIMEALL'S NEW BOOK.

ON THE SECOND COMING OF CHRIST.*

THE Creeds, Confessions of Faith, Articles of Religion, and Covenants of every branch of the Church throughout Christendom, Roman, Greek, and Protestant, recognize the doctrine of the second coming of the Lord Jesus Christ, in resurrection power, as a scriptural, undoubted, and fundamental part of the Christian Faith. It is, therefore, a proper and legitimate subject of study and teaching, and one which involves the integrity of Christian character, and each one's individual salvation, perhaps more deeply than is generally supposed. Every effort to throw light upon this theme, then, or to draw out the real teachings of the Scriptures respecting it, is to be commended, as much as any similar effort with reference to any other article, entering into the essence of our common Christianity. And if there is one topic of fundamental truth more needing to be set forth and correctly understood than another, at this time, it is this, touching the nature, relations, and objects of the coming again of the Lord Jesus Christ. We have reached a period in the history of human affairs when things are exceedingly portentous, and in which we have nothing whatever upon which we can venture to count with any degree of certainty that that great event is not now close upon us, and at our very doors. Considering, also, the Divine predictions concerning the unbelief and apostacy which are to characterize the world and the Church with reference to this subject as the time approaches, and concerning the terrible mishaps and disappointments which shall befall men for their indifference and unwakefulness to it, it is a matter of devout gratitude that competent and earnest-minded men, full of the spirit of faith, and honest in their reverence and study of God's word, are found diligently searching out and setting in order what has been revealed for our learning, and what we may rely on in our contemplations of the mysterious and pregnant future.

We accordingly hail this book, by Mr. Shimeall, with great satisfaction, as an able and seasonable contribution to the literature of this great theme. Though too analytic, angular, and involved in style to become generally popular, it is the product of a learned and faithful explorer, and treats the various theories and aspects of the subject with comprehensiveness, judiciousness, and power. Taking the Bible as an intelligible book, which we are to interpret as we do any other serious writing meant for the enlightenment of mankind, he has reached the same conclusions which are presented in "The Last Times," and to the setting forth of which our Serial is devoted—the same conclusions to which every intelligent and honest investigator has come, or must come, who accepts the Scriptures in their plain literal import, which we claim to be the only true way of receiving them. In other words, he is a thorough *Millenarian*. The substance of his book is to the effect, that the faith and hope of the Church, in every age, have been directed to and centred in the second personal coming of Christ, as that event which is to consummate her redemption; that the present Christian dispensation is the kingdom of God *in mystery* only, and that the kingdom of God *in manifestation* is not to come till Christ comes; that we are now very near to that event; that there is no ground for the popular expectation of a millennium of universal righteousness, prosperity, and peace, as alleged to be effected by the conversion of all nations to Christ through ordinary church

* "Christ's Second Coming: Is it Pre- or Post-Millennial? The great Question of the day, Scripturally, Historically, and Philosophically considered with a Reply to Prof. Shedd on 'Eschatology,' or the Millenarianism or Chiliasm of the Ancient, Medieval, and Modern Church. Also, remarks on an Article on the same subject by Rev. E. F. Hatfield, D.D. By the Rev. Richard Cunningham Shimeall, author of 'Our Bible Chronology.' New York: John F. Trow, and Richard Brinkerhoff. 1865." Price $3.00.

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instrumentalities before His second coming; that the second coming is to be immediately preceded by much ignorance of the Scriptures, great apostacy from the faith, much formalism, hypocrisy, unbelief, blasphemy, war, revolutions, abounding iniquity, and unprecedented manifestations of the power and malice of the Devil; that Christ is to come first invisibly, to catch away to himself all his ready and waiting saints, when those that are "left" shall have to pass under the power of Antichrist and the great tribulation; that the Jews are to be restored to their own land in their unbelief, and converted only at Christ's subsequent manifestation for the destruction of Antichrist and his hosts; that Christ will then set up his millennial kingdom in the earth, and reign in it, with his saints, whilst Paradise is being restored, and all things brought back to their Edenic excellence, in which, by the administrations which mark the end of the thousand years, they are to be settled into a sinless, deathless and eternal state of peace and blessedness. In this is of course involved, what he regards as "the great question of the day," the pre-millennial coming of Christ, a twofold resurrection, and the personal reign of Christ on earth.

His method of treating the subject includes, first, an Appeal, respectfully addressed to leading Anti-millenarians, in which certain important points touching the merits of the subject, and the objectionableness of their manner of meeting it, are well put; second, An Abstract of the Testimony of the Scriptures respecting the second coming, both as to the substance of the doctrine, and its practical uses; third, An Examination of the several false theories that have been put forth upon the subject, showing their unscriptural and unsatisfactory character, and utterly refuting them. This constitutes the largest part of the book, and what the author considers the principal want of a numerous class of clergy and laity, which he has mainly labored to supply. Various leading questions involved are then discussed separately, as also the nature of the resurrection and the future attributes and official dignities of the saints; concluding with "A Complete Synopsis of the Millenarian Scheme of the Second Coming." All this comprises 320 large octavo pages. Then follows a Reply to Prof. Shedd's "Eschatology," embracing 117 pages, and setting forth the Millenarianism of the ancient, medieval, and modern church. This is a valuable part of the book, in which Prof. Shedd's "history" is completely put to shame, as it deserves to be, as respects this subject. To all this is added some 20 pages of valuable Notes, with an Index to the whole.

We thank Mr. Shimeall for this timely and able production, and heartily recommend it for its fairness, its comprehensiveness, its general soundness of exegesis, and its manly honesty, respectfulness, and just conclusions. He who values the truth upon this great theme, cannot fail to value this book. We shall rejoice in finding it extensively circulated and attentively studied. The means of a large acquaintance with the whole subject may be found in it. We transfer a few extracts which may serve to show the style of the author, and at the same time set forth some important truths.

1. It is one of the resorts of Anti-millenarians, in order to "head off" the influence of our teachings, to try to make people believe that the most learned and pious in the Church are quite at disagreement among themselves, both as to the events predicted in the Scriptures, and the time and order of their fulfilment. Upon this point Mr. Shimeall justly appeals, and says:

"Even admitting this to be so, does it justify us in the neglect to *study* God's prophetic word—that sure word of prophecy concerning which St. Peter tells us that we do well to take heed? How otherwise can we hope to reap the fruits of that Apocalyptic benediction: Blessed is he that readeth, and they which hear the words of this prophecy? How, to *fully* preach the Gospel of Christ? But we must beg to demur to this averment. True, expositors, on both sides of this great theological question of the day, *do differ* in their interpretations. We affirm, however, that, so far as Millenarians are concerned, these differences relate not so much to the detailed events of prophecy, as to the *chronology* of those events. In regard to the first—the *events* predicted, we venture to affirm that within the last half century, and particularly within the last twenty-five years, there has existed *greater harmony* of views among the learned and pious who have written on this

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subject, than on any other mooted question in the entire range of the cardinal doctrines of Christianity. And as to the second—the *chronology* of prophecy, their variations on the whole predestined period of six thousand years, from the creation of all to the close of 'the times of the Gentiles,' do not exceed more than about ten years; while the more *exact* of them—and they are by far the larger number—agree to within from one to four years. The fact is, Millenarians do not pretend to infallibility as interpreters of God's word. And so, some few of them at least, either from a *partial* acquaintance with the subject, or a neglect to properly *discriminate* between things which differ, have contributed not a little to perplex the minds of inquirers. But, after all, what is the *chaff* to the *wheat?* saith the Lord. And is it not a fearful thought, IF, perchance, the very errors which originate in the infirmities of the Lord's servants, should be designed, in His all-wise providence, as *a test* of our fidelity in searching the Scriptures daily, whether these things be so, and, in case of our *neglect* to do this, to *blind the minds* of those who, on the ground of the above pretext, reject the truth?"

2. Another frequent and common resort to divert attention from our teachings is, to endeavor to persuade people that it is a matter of entire indifference, whether the second personal coming of Christ is to be *before* or *after* the Millennium; that death is in effect the same thing as Christ's coming, and that it is quite sufficient to refer to death as the great motive to faith, repentance, and a holy life. Upon this point our author again appeals, in the words following:

"Are not the best, the dearest interests of the church and people of God, dead and living, and the solemn destinies of an impenitent and ungodly world for time and for eternity *involved in*, yea, *bound up with* that momentous event, the judgment-coming of the Lord? Why, what, saith the apostle John? 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that *when* He shall appear, we shall be like Him, for we shall see Him as He is.' That is, as St. Paul declares, that *then* 'THE LORD HIMSELF shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' For what? Why, to '*change* the vile bodies' of them that sleep in Him that they may be made like unto His own glorious body. Nor this only. '*Then*, we which are alive, and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we *be ever with the Lord.*' And, on the other hand, Christ will *then* be revealed from heaven in flaming fire with his mighty angels,—for what? Why, to '*take vengeance* on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' Now, if these and the like events *are to accompany* the second coming of Christ, how can it be said to be a matter of *indifference*, whether that event is to be *pre-* or *post-*millennial? For it is certain that IF, as we have said, that event turns out to be *pre-*millennial, then it follows, that all those splendidly glorious and awfully terrific events, instead of being remote from the present generation, are *nigh at hand*, yea, *even at our doors.* You must, therefore, pardon me, if I affirm on this point, that with me it is an article of faith that your individual salvation and mine, with all others of this day, depends upon our being *right* in this matter. It is to those only who, in faith and hope, 'look for Him,' that 'He will appear the second time without sin unto salvation.' Heb. 9:27, 28.

"The second coming of Christ, in all ages, has constituted the *faith and hope* of the Church, both on earth and in heaven. Why, reverend sirs, are you not aware,—and if not, should you not be aware,—that out of the *forty-one* prophets who have spoken to us in the Old and New Testaments, only *six* of them foretold of the FIRST coming of Christ, and that these six impliedly, that is, with greater or less distinctness, refer also to that event, while *all* the others, in almost numberless places, in every variety of form, predict in the most positive terms the SECOND coming of Christ? Again, are you not also aware—and if not, ought you not to be aware—that the *scope* of prophecy, spanning, as it does, the entire period of the predestined six thousand years, from the creation and fall to the close of the times of the Gentiles, points the eye of faith to the SECOND PERSONAL coming of Christ? And that hence, while all the Old Testament saints *died in faith* of that event as seeing it afar off, those of the New Testament, immediately upon their conversion, being pointed to it as *imminent*, '*looked* for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ?' and that, '*loving His* appearing,' they *hastened unto* the coming and kingdom of God, prompted by the desire to depart and to be *with* Christ, which is far better.

"Does it not then become those who claim to be 'ambassadors' of the Lord Jesus Christ—the 'watchmen' placed upon the ramparts of the Church of this day,—to see to it that we 'refuse not Him that speaketh; for, if they

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escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven; whose voice then shook the earth: but *now*, He hath promised, saying, Yet once more I shake not the earth only, but also heaven.' Surely, if that self-denying, faithful, suffering, inspired, and miracle-working Paul said, 'I keep under my body, and bring it into subjection, lest, by any means, when I have preached to others, I myself should be a *castaway*,' it becomes *us* to keep this his example before us, if we would escape the 'consuming fire' of God's wrath against ministerial unfaithfulness."

3. It is, perhaps, due that we should further state, what we are not prepared with confidence to indorse, that Mr. Shimeall expects the end of "the times of the Gentiles," and the commencement of the great judgment, in the course of the next few years. He may be correct. Other learned chronologists have come to the same conclusions. And all the signs would seem to point that way. Nor can we be too serious in expecting the first acts of the great consummation in any of these passing years. But we perhaps venture too much in undertaking to designate any particular year, and to say that *then*, and not till then, will the age terminate, and the Saviour come. We give Mr. Shimeall's conclusions in his own words.

"We claim to have demonstrated, not only by the *tradition* of the pre-Christian Jewish writers, and the early post-Christian fathers, but also by *Scripture*, that God has revealed to the Church the unalterable period of six thousand years as the interval *within* which, under the three dispensations, Patriarchal, Jewish and Christian, ALL his ordinary purposes of Providence and Grace were to be accomplished. The six chronological tables, historic and prophetic, which, though formed of different combinations, yet all give the *same aggregate* of six thousand years, are referred to in proof." "We see, from these tables, that while *five* of them all concur in filling up *to a year* the divinely predetermined period, the last one, the *sixth*, shows that we have reached that limit to within *four years* from the present time!

"The inevitable conclusion therefore is, that, unless these chronological deductions can be shown to be fallacious, the generation of those now living are they upon whom 'the ends of the world are come;' and that, mark, *not the end of time*, but THE TIMES OF THE GENTILES will close in A. D. 1868."

R. M. DUDLEY'S PAMPHLET.

MILLENARIANISM COMBATED.

HAVING noticed Mr. Shimeall's elaborate work, setting forth the scripturalness and genuine churchly character of our views, we now turn to notice a very different production, with a copy of which the author has favored us. Though but a small pamphlet of forty pages, and containing nothing new to us, there is something about it in which we rejoice. We are as liable to mistakes as other mortals, and we are glad to have our views honestly and fairly sifted. If we are in error, we will be specially grateful to any one for pointing out our inaccuracies, and in making the truth evident to us. It is not out of love to millenarianism as such that we have written or spoken; and with no spirit of sect or party, that we press our convictions upon the attention of our fellows. Our only interest is in the truth. It is for that we seek. It is for that alone that we can obtain the consent of our hearts to contend. We have put forth millenarian views, because we sincerely believe them to be *Bible* views, and hence the real truth of God. The hardest mental struggles through which we have ever passed, were those which, contrary to all our preconceptions and desires, resulted in the conclusions which we now hold and teach on these topics. But we are willing to let all pass for nothing, and give thanks for it besides, if any can satisfy our judgment and conscience that we have thus given ourselves to error, or to the advocacy of what is "false and dangerous." We wish all the light we can get, and have not the least resentment to indulge towards those who, with honest minds and earnest hearts, feel themselves called on to subject our ways of thinking to the most rigid scriptural tests. "Let the righteous smite us; it shall be a kindness; and let him reprove us; it shall be an excellent oil, which shall not break our heads."

We are gratified in another respect with the appearance of serious proposals of difficulties in men's minds obstructing the reception of our doctrines. The greatest obstacles with which the truth has to contend, are *indifference*, and indisposition to give it candid attention. And when we are furnished with tangible evi-

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dences that people are looking at it, debating it, grappling with it, and carrying it up to the tribunal of Scripture for settlement, we begin to feel that it is doing its work, and are hopeful as to the result. We have known very distinguished infidels to be converted to Christianity by the very studies which were meant for its confutation. And just as Christians are more sincere and conscientious than unbelievers, in that same proportion do we feel more hopeful for our doctrines when we find Christians sufficiently awake to come forth to fight them. We know how it was with Joseph Mede, with William Twisse, with Charlotte Elizabeth, with ourselves, and with many others. There is, of course, great responsibility incurred by venturing to influence the beliefs of men contrary to the truth, or without knowing exactly where we stand, and what basis we have for our doctrines; but better is the very Euroclydon, which nearly overwhelmed St. Paul, than all the calm and quiet of the Dead Sea, with its poisonous waters and infected shores, and the spirit of Sodom at its bottom. We have no quarrel with people for honestly, and with all their might, combating our views; but this dumb, sneering *silence*, without knowing anything about the subject, or troubling to make up one intelligent thought concerning it, we denounce, and we must brand as inexcusably shameful, in such as lay claim to be Christians, especially Christian ministers. If men cannot go with us, let them at least examine the subject, and settle themselves on some clear basis with which they are willing to confront the coming judgment of Almighty God, and write and preach against us, if duly enlightened conscience so constrains them; but let them not treat things so solemn, vital and momentous, as "A wild ass used to the wilderness, that snuffeth up the wind at her pleasure."

Mr. Dudley does not go into the subject at large. He confines his argument to the resurrection, the twofold character of which he thinks we have not sufficiently made out, and so considers that he has disposed of the whole question of "Pre-millennialism." In this alone he shows that he has not yet penetrated quite deep enough to appreciate the real merits of what he has undertaken to combat. It is true, if we can establish the doctrine of the twofold resurrection, that we thereby necessitate the belief in the pre-millennial advent; for there is to be no resurrection until Christ comes. But this is not a leading argument upon which the doctrine of the pre-millennial coming rests. We claim to be able to establish it on quite other and independent grounds. And if the pre-millennial coming is once established, a twofold resurrection, as to time, necessarily follows; for there is a resurrection when Christ comes, and there is another at the end of the Millennium. And one great reason, perhaps, why the twofold character of the resurrection is not more largely and specifically treated in the Scriptures is, that it is so plainly and unmistakably involved in what they teach concerning the time and relations of the more central and controlling subject of the Saviour's return. We do indeed believe, and feel entirely convinced, that the distinction, in *time* as well as *nature*, between the resurrection of the saints and that of the wicked, is taught in both Testaments, with a clearness and directness sufficient to entitle it to our reception, apart from all other than simple grammatical considerations; but if our reading of these particular passages could even be so weakened as to render that reading doubtful, we still have an ample reserve to settle the doubt, in what relates to the main question whether Christ is to come *before* or *after* the Millennium. Mr. Dudley has, therefore, really not touched the quick of our argument, even in the single point on which he has taken it in hand to deal with it. He does not pretend that what he has adduced necessarily *precludes* the doctrine of a twofold resurrection. All that his pamphlet claims is, that the passages quoted do not establish the doctrine. If we, therefore, can prove, by other scriptural arguments, that there must of necessity be a twofold resurrection, all his mere negative reasoning must pass for nothing, and he must try again, if he would at all reach the real strength of our position. He certainly cannot expect us to surrender upon such a showing, or to persuade honest inquirers after the truth that he has vanquished our forces, by

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a demonstration which at most only touches one of our outposts, and has not yet even discovered the nature or extent of the fortifications in which our cause is intrenched.

But he has not even taken the outpost which he has assailed. There is not a text upon which he comments which a just estimate of his work can regard as wrested from us. His adventures in Greek, his criticisms, and his quotations of authorities, we will not characterize according to their merits, lest it should be set down to a wrong motive. Let it suffice to say, that we were quite familiar with everything of importance which he has reproduced, when we wrote the book upon which he animadverts. We were able, then, to dispose of it in ways entirely satisfactory to ourselves, and to many others. We are, therefore, not at all taken by surprise, nor the least disturbed in our conclusions by this re-array of oftbroken lines. We know their strength, and are satisfied that it is weakness. We will refer to a few instances.

In 1 Cor. 15 : 22–24, we have this passage: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward, they that are Christ's, at his coming; then the last (εἶτα τὸ τέλος), when he shall have delivered up the kingdom," &c. We briefly indicated the exegetical force of these words in "The Last Times." Mr. Dudley objects to our interpretation.

1. He charges us with "taking undue liberty with the inspired word," and with "changing the arrangement of the received text," in that we "make εἶτα τὸ τέλος the close of the preceding sentence, rather than the beginning of the one in which it now stands." If Mr. Dudley takes the punctuation marks of the New Testament, and its division into chapters and verses, as *inspired*, he goes much further than we feel authorized to go, and has found out something which has not hitherto been known. We are not satisfied to take as God's "inspired word," that which is the work of monks and printers, no better able to judge in such matters than Mr. Dudley himself. If any one can give a solid reason for a different punctuation from that usually found in our Bibles, we know of nothing why he should not make the alteration, and read accordingly. And to raise an outcry against any one for so doing, as if he were thereby perverting or corrupting the Scriptures of truth, is to take things down to a level in which discussion is folly. We stopped our quotation with εἶτα τὸ τέλος, because it was enough to indicate our view of the passage, not because it was essential to our interpretation, or thought to be the end of the sentence. The reading which we give above is that which we had in mind, and which we are prepared to defend, as couched in the very terms, members and drift of the original text, and hence *the inspired reading*, as distinguished from that which *men* have imposed.

2. He charges that we "*force* the original," in making εἶτα τὸ τέλος refer to *the last* in the ταγμα, or order of succession which Paul here ascribes to the resurrection. A little penetration to distinguish an announcement of an exegetical result from a grammatical criticism, would have given his words a more charitable tone, and helped his readers better to perceive the truth. What we find in this text, and claim as its meaning, is simply this: that there shall be a resurrection of *all the dead*, both good and bad; for so it is said: "As in (or by) Adam ALL (πάντες) die, even so in (or by) Christ shall ALL be made alive;"—that there is a ταγμα, an *order of succession*, a disposition into companies or bands as of different troops, in which this resurrection is to occur;—that this "order" refers principally, if not exclusively, to a difference of place as *to time*, which the several detachments occupy in their forthcoming, as manifest in the words ἀπαρχη = *first-fruits*, ἐπειτα = *afterwards*, εἶτα = *then*, or next in succession;—that there are three classes to whom this resurrection extends, to wit, Christ, they that are Christ's, and they that are *not* Christ's; for these are embraced in the specified "*all*" that die by Adam;—that this ταγμα, or arrangement into different bands, embraces ἑκαστος, EVERY ONE, and hence ALL WHO DIE, as it could not be a ταγμα in any proper sense without reaching to the whole army or congregation which is declared to be thus disposed or

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arranged in "order;"—and that all this necessitates the reading of the passage as we have given it, namely: ταγμα *first*—"Christ, the first fruits;" ταγμα *second*—"they that are Christ's, at his coming;" ταγμα *third*—"το τελος, *the last, the complement*, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power." If this "forces the original," it is by the force of its own terms and implications, and a force which our post-millennial expositors strive in vain to vanquish.

3. But Mr. Dudley tells his readers that "τελος is not an adjective qualifying ταγμα understood: but a noun in the nominative case." Be it so; we say nothing to the contrary. Χριστος, in the first count of the ταγμα, is in the same case; and so is οἱ, in the second count. To what verbs "understood" will he refer these? If he knows how to parse εκαστος, at the beginning of the sentence, he will know that no verbs understood are required, and that το τελος is to be disposed of under precisely the same rules as Χριστος and οἱ. Whence, then, the necessity for inventing a verb understood? All is clear, grammatical, intelligible without Mr. Dudley's "*estin*," or the "*cometh*" of King James's version. And if our friends are so scrupulous about "altering the arrangement of the text," and "taking undue liberty with the inspired word," let them abandon this human interpolation of verbs and periods where they do not belong, and read this passage in its luminous, accurate and complete form as the hand of Paul left it, and their unworthy charges against our statement of its meaning fall to the ground, and a difference as to time in the resurrection of the three bands in the great host of the dead is invincibly established. Even Professor Stuart, than whom we have had no abler Greek scholar, and no more bitter opponent to Millenarianism, concedes, that "the απαρχη . . . επειτα . . . ειτα of 1 Cor. 15, by which the apostle marks the respective ταγμα or order of each, and represents that which is at the end (τελος) as different from the rest," admits of no other "satisfactory exegesis," than that which assumes the resurrection of the righteous to be entirely separated from that of the wicked, and that this passage "agrees entirely with the view in Rev. 20 : 5." Comm. on Apoc. 2, p. 176.

As to the phrases in which the Scriptures refer to the resurrection, we find in them satisfactory data for the proper decision of this question. Sometimes they speak of it as αναστασις νεκρων, *resurrection of dead ones* (Acts 17 : 32; Rom. 1 : 4; 1 Cor. 15 : 12, 21; Heb. 6 : 2), or as ἡ αναστασις των νεκρων, *the resurrection of the dead ones* (Matt. 22 : 31; 1 Cor. 15 : 42). This phraseology applies to the resurrection in general, or to either the first or second resurrection; for every resurrection is a resurrection of some dead one. But there is another style of expression employed upon this subject. We read of αναστασις εκ των νεκρων, *resurrection out of*, or *from among dead ones* (1 Pet. 1 : 3); and of ἡ αναστασις ἡ εκ νεκρων, *the resurrection, that one out of*, or *from among dead ones* (Luke 20 : 35; Acts 4 : 2); and of ἡ εξαναστασις των νεκρων, THE OUT-FROM-AMONG-RESURRECTION (Phil. 3 : 11). This second class of phrases, compounded with εκ or εξ, we hold to denote, *never* the resurrection in general, but *always* some particular and *eclectic* resurrection; that is, a resurrection in which some are raised, and others are left unraised. And no Greek scholar, for the first time examining the New Testament with his mind unfettered by prepossessions, would think of taking them in any other sense. Even Mr. Dudley agrees, that we here "meet with something wearing the face of an argument for the millennial resurrection." Nor has he been able to mar that "face," or to show that it is not a true face for that which wears it; as will be easily seen from the way in which he meets it.

1. He translates των νεκρων, "*the state of death.*"* He says this "gives greater ease and force to the original." But we prefer to abide by the original *as it is*. Our only business with it is to translate it rightly, which he has failed to do in this instance. If των νεκρων means the state of death, it is impossible to use it without the preposition, απο or εκ. It sounds well

* The scriptural word for the state of death, is ἁδης, rather than των νεκρων. Luke 16 : 23; Acts 2 : 31.

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enough to read, "resurrection *from* or *out of* the state of death;" but when compelled to read "*resurrection of the state of the dead*," the thing becomes absurd. Yet there are very many places in which the sacred writers speak of αναστασις των νεκρων without using the preposition, all of which are either stript of their sense, or made to contradict the writer's meaning, by adopting the interpretation of Mr. Dudley. Besides, νεκρων is *plural*. *State of death* is not plural, and therefore is not enough; it must be *states* of death, or state of *deaths*, or *states of deaths*, either of which is next thing to nonsense. And even where εκ is used, we have only to insert "*state of death*" for the words for which they are proposed as the equivalent, in order to be satisfied that some terrible emasculation has been perpetrated. Take that masterly passage of St. Paul (Phil. 3:8–11), in which he recounts his anxieties, sacrifices and willing sufferings, being made conformable to the very crucifixion of his Lord, that, *if, by any means, he might attain unto* THE RESURRECTION FROM THE STATE OF DEATH. Poor Paul, that he should put himself to all this living death to secure a resurrection from the state of death, which he must needs have attained at any rate! And how unfortunate his composition, to start this massive climax, and let it explode for him just at the very crowning point! Resurrection from *the state of death*, the goal of apostolic aspirations, prayers, labors, tears and martyrdom! Why, the veriest worldling of a Christian might count on as much.

But νεκρος does not mean *state of death*. No lexicon so defines it. Robinson gives its meaning—"*one dead, a dead person;*" in the plural, "emphatic, *the dead, those dead;*" that is, DEAD ONES. A resurrection of dead ones may be particular or general; but a resurrection (εκ) *out of, from, from among* dead ones, cannot be general. The εκ in such relations is partitive, and necessitates discrimination and election. Its force is to limit the αναστασις. There can be no raising of dead ones *out of, from*, or *from among*, dead ones, and yet no dead ones be left.

2. But Mr. Dudley says there is nothing in the "native force of εκ" upon which to argue thus; that we must first prove its meaning by its connections in any given passage. As much as to say, we must prove εκ to be εκ apart from εκ itself! In matters of language, use is law; and, whether the force of εκ be "native" or *acquired*, Greek writers, lexicons, critics, and the Greek Testament, everywhere and continually, assign to it the office of expressing *out of, from, from among*, and invariably use it before a genitive signifying a *whole* from which *a part* is taken.* This is enough for our purpose. And if more is needed, our author's own special rule for the translation of εκ will furnish it: "Whenever the connection expresses the idea of taking away, separating, or selecting one or more persons or things from a number, εκ is to be translated *from among*." Phil. 3:11, in its whole drift, expresses these conditions. The αναστασις (if not καταντησω) with which εκ is joined, and the των νεκρων of which it is partitive, bring it fully under this rule. The testimony of this text therefore must stand, evidencing that there is to be a resurrection OUT FROM AMONG the dead ones, to which self-sacrificing saints alone shall attain.

But there is a class of passages in which there is a still more conclusive form of expression on this subject, which Mr. Dudley has not touched. If αναστασις εκ των νεκρων can, by any possibility, be made to apply to the general resurrection, ἡ αναστασις ἡ εκ νεκρων (which is the reading in Luke 20:35, and Acts 4:2), certainly cannot. Η αναστασις ἡ literally means, "*the resurrection, that one.*" This necessarily implies some other one besides this one. And if we translate the remaining words εκ των νεκρων, with Mr. Dudley, "*from the state of death,*" we get the absurd result, that there is some other resurrection than that one "from the state of death." These passages therefore serve the double purpose to show, *first*, that εκ των νεκρων does not mean "from the state of death;" and, *second*, that

* For example, εκ παντων—"chief *from among* all;" εκ παντων αθηναιων—"*from among* all the Athenians;" εκ του λαου (Acts 3:23)—"*from among* the people;" εκ του οχλου (Acts 19:33)—"*out of* the multitude;" εξ ὑμων αυτων (1 Cor. 5:13)—"*from among* yourselves;" εξ ανθρωπων (Heb. 5:1)—"*from among* men;" and so εκ των νεκρων—"FROM AMONG THE DEAD ONES."

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the resurrection "out from among the dead ones" is to be distinguished from some other resurrection. And if we ask what that distinction is, the only legitimate answer is, *that which inheres in the force of* εκ; that is, the difference between the resurrection in which some are left behind, and that in which none are left.

We merely note these additional observations. 1. It cannot be shown that εκ or απο νεκρων is ever used in the New Testament, except of a resurrection in which some are left behind. 2. The resurrection of Christ was one in which the great company of the dead were left; and in all the many passages which refer to that event, it is always said to be εκ νεκρων—"*from among the dead*," except in two passages in which the εκ is omitted only for the sake of euphony, and hence must be taken as understood. 3. There is not an instance in the New Testament in which it can be shown that εκ των νεκρων refers to the general resurrection, or that simply αναστασις νεκρων is ever used where the resurrection of the righteous exclusively is meant.

From all this the conclusion is forced upon us, that Mr. Dudley is mistaken in his animadversions, and that the doctrine of a twofold resurrection is a true doctrine of Holy Scripture. Nay, he himself agrees that there is to be a resurrection "peculiar to the righteous," and wholly different from "the common resurrection." (P. 19.) Only, that one should take place before the other, is what he cannot see. The preposition εκ settles the fact of succession. 1 Cor. 15: 22–24 settles the question of an *order* in the resurrection, and disposes the risers into three bands, cohorts, or companies; between the first and second of which more than a thousand years intervene, and the interval between the second and third of which is designated by almost the same word, and one exactly equivalent in meaning to that which designates the interval between the first and second. We are therefore prepared for the intervention of *a long period* between the resurrection of them that are Christ's, and of them that are not Christ's. How long that period will be, we find distinctly stated in Rev. 20: 5, 6; where we have depictured a "first resurrection," the partakers in which live and reign with Christ "*a thousand years*;" but οι λοιποι των νεκρων—*the remainder of the dead ones*—LIVE NOT AGAIN UNTIL THE THOUSAND YEARS ARE FINISHED."

We have not space to notice Mr. Dudley's attempt to invalidate the testimony of this text. It is in substance that of the ancient Anti-millenarians, whose great endeavor was to throw discredit upon the book in which it is found. Mr. Dudley says it is "the most difficult, intricate, and enigmatical of all the books of the Bible;" that the passage in question "is but the language of vivid conception and imagination," and belongs to a department of Scripture, "on the one hand often so obscure as to be susceptible of no definite interpretation, while on the other it is often so general and comprehensive, that it may have a seeming fulfilment in events to which it has not the slightest reference." He therefore thinks it folly to base a tenet upon it.* We leave him to settle such rationalism with Paul, who used to say, "ALL SCRIPTURE IS PROFITABLE FOR DOCTRINE, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16.) We do not wonder, indeed, that the Revelation is a sealed book to those who hold the theories of Anti-millenarianism. It certainly never can be taken at John's inspired estimate of it, and be made to fit the doctrines of Mr. Dudley. By this alone we may know that his "tenets" are wide of the truth, as respects these questions. Nay, we detect, in his pamphlet generally, a rationalistic temper, which must be laid aside if he would learn to interpret God's word aright. For instance, he thinks it conclusive against the future multiplication of the race, in a dispensation where death is absent, that there will not be space enough in the world after a while to sustain them! Will he tell us how it would have been, if Adam had never sinned? But, if any one wishes to find objections to our tenets, he can find them, as to inspiration itself, and to all the vital doctrines of inspiration. The knowledge of the truth requires a hearing ear and a willing heart, otherwise everything will be parable, mystery, foolishness.

* "Hence the folly of basing a tenet upon unfulfilled prophecy has grown to be an axiom in theology." Where, then, does he get the doctrine of Christ's second coming, of the resurrection, of eternal life? These are all topics of "unfulfilled prophecy."

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The Prophetic Times.

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Special Contributions.

THE EAGLES.

(Continued.)

THE great *parousia* is near, very near. The eagles are about to be taken up, because the times are fulfilled, and the kingdom of heaven is at hand. Living, as we do, under the sixth (yearday) vial, the next event is: "Behold I come as a thief: blessed is he that watcheth." All the general indications are fulfilled, and the various prophetic periods, though not precisely definable, are nearly run out. Their foreshadowing, minor fulfilment in years, is just about to be succeeded by the far more tremendous and solemn anti-typical fulfilment in literal days. The whole world is ripe for the approaching changes; human iniquity is fast culminating, and the long suffering of God about to expire in the predicted fearful judgments. Of all the signs the most unmistakable is the political state of the Jewish people, in such strange and startling contrast with their oppressed condition during seventeen centuries of unceasing calamities.

How solemn the thought that the removal of the eagles will probably happen in the present generation, and may, even now, take place at any moment! What a privilege to be living in such a time, and what a weight of responsibility too!

But the world and the great body of the Church "know not." Noah has not yet entered into the ark, and in the present time of prosperity the warning he gives falls unheeded. Even if in itself true, the great event cannot, it is argued, take place *now*. But it is worthy of particular notice that the existence of profound peace, and of a hitherto unequalled prosperity, both in this country and in Europe, would be no counter-indication of the nearness of the parousia, but ought rather to lead prophetic students to expect it. For is it not written: "When they shall say 'peace and safety,' then sudden destruction cometh upon them?" And how much more the gracious deliverance and removal of those who are watching for the "day-star" to arise, amid the gloom of still prevailing night? Do we not read: "As a snare shall it come on all them that dwell on the face of the whole earth?" Observe the parallel in Noah's case. Everything held its accustomed course. Society worked smoothly. Business was in full whirl—"Until the *day* that Noah entered into the ark." They "knew not!" How full of meaning are these words! What utter unconsciousness! What entire absence in the daily round of anything indicating an overwhelming, and, above all, a miraculous catastrophe! "*They knew not.*"

Midnight is the hour. As yet unbroken silence reigns. But at the midnight hour the sublime transmutation and translation steal upon the astonished Church—burst in upon the unready virgins. The warning all have heard.

> But now the world is sleeping
> In slumber most profound;
> But few the watch are keeping,
> Though fast to judgment bound.

Oh what an awaking will then be in the Church, and how clear an apprehension of millenarian truth, of the solemn predictions of

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judgments, and of the glorious promises of the hastening reign! It is safe to say that at that time a very clear line will soon be drawn in the churches between mere outward profession and a living experience; and that, in a very short time, the advent will be the constant theme of the pulpit, and the coming of Jesus the ardent hope of *all* believers as the sole possible deliverance from the thickening clouds of terrific persecution and tremendous judgments. With what a new light will the sacred Scriptures shine, so that even the simple shall understand! How wearily will the remaining hours drag! And those who, like Thomas, at first still remain incredulous, or linger, like Lot's wife, not having faith nor insight enough, even yet, to sacrifice all earthly prospects, and flee to the appointed place of refuge in the "wilderness," will be left, like those unbelieving Egyptians of old, to encounter, unprotected, the furious buffetings of the storm of hail and fire, mingled with blood.

Only one grand issue will then be made between the disciples of Jesus and the followers of Antichrist, viz., whether Jesus, as the Anointed King, will be just about to appear visibly in the heavens, with great power and glory. At that time nothing else will be spoken of in the Church. And as for the ungodly, so infatuated will they be that, when gathered together for the great Idumean battle, it will even then be true of them that *they* "knew not."

The holy Scriptures contain within themselves the key to their own interpretation. "The Lord God will do nothing but he revealeth his secret unto his servants the prophets." "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?" "Evil men understand not judgment, but they that seek the Lord understand *all things*." "Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth both *time* and judgment." "Ye, brethren, are not in darkness, that that day should overtake you (unexpectedly) as a thief." Is the time of the parousia an exception?

A recent writer has well said: We need not be in darkness as to that day if we will only watch. "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." Mark 12:39. Is not this good evidence that the time may, yea, that it will, be known to the watching, waiting, believing ones? "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Luke 17:26. It was so with Noah in regard to the flood; the definite time was revealed to him. "And the Lord said, 'My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.'" Gen. 6:3. But, as the time was about expiring, God made a further revelation of the time to him. And, having found him faithful, and obedient to the instructions already given to him, "The Lord said unto Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous (faith is counted for righteousness) before me in this generation. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.'" Gen. 7:1, 4.

And is not the event for which we are looking of as much consequence to the world now as was the flood to the antediluvians? Is it not vastly more so? Are not the events to transpire at the second coming of our Lord in glory and majesty of infinitely more importance? And shall those who, like Noah, believe God's word, and "do according to all that the Lord commanded him," be left in darkness, for that day to overtake them as a thief? No, surely not. "If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Certainly this implies that if we do watch, as it is our duty to do, in obedience to the commands of Jesus, we shall know the time, even as Noah did. When the second flood shall overwhelm the second apostacy, all indeed will not be destroyed, but all must pass

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through the Great Tribulation, except those who are in the ark, who shall have the words addressed to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isaiah 26 : 20, 21. Noah, in reality, did not pass through the flood; he was not in it, he was above it. The ungodly world lay below him in the deep, while he looked down in safety on the tumultuous waters. Noah is the type of the *elect*, who shall be "counted worthy to escape all those things that are coming upon the earth, and to stand before the Son of Man (Luke 21 : 36), and who shall be saved from the day of the Lord."

Seven days elapsed between the entering of Noah and the commencement of the flood; or, at least, the exact period of the flood became known on the seventh day previously, and the moving of the great train began. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Let thoughtful minds ponder this, and also weigh the meaning of the two "wave-loaves." The wise virgins will certainly be removed before "the great tribulation." Will it be *immediately* before? May it not rather be synchronous with the commencement of Daniel's seventieth week of seven years; simultaneous with the making of the covenant with the Jews? At least will not this event fix the precise dates of the Saviour's visible appearing for judgment? and will not the preparations for the moving of the train at the parousia—to be completed by the removal of the 144,000, perhaps a year or two later—then commence? Our Lord suffered at the Passover, may not the eagles be removed on "the morrow after the Sabbath at Pentecost, being the first fruits unto God and to the Lamb?"

We already see strange things—such as the girdling of the earth with the telegraph, and the completion of the Suez Canal—long ridiculed as visionary. We shall see stranger. We lately heard of a proposed convention of Jews at Paris, under the patronage of the Rothschilds, to arrange matters for the colonization of the Holy Land. Is this mere rumor, or is, indeed, the "set time" of a truth arrived? Ps. 102 : 13. Daniel understood by books. Let those who, like Mary, and the men of the Baptist's time, are "pondering and musing in their hearts" whether "Napoleon," or "another," is he that, in another sense, shall come, imitate Daniel, in confession and supplication; and who can tell but the Lord will be entreated, and will "send forth" to give them also, "skill and understanding." The time had come. The Jewish musers were right. The man had come, too; but John was not he. Yet very soon John *pointed him out* amid the crowd on the banks of Jordan. And there were *some* Nathaniels, who believed and were promised the sight of "greater things." Amen! Even so! Come, Lord Jesus!

The eagles and the wise virgins both symbolize the same class, viz., the favored, watching, Thessalonian, Philadelphian, saints. And, in concluding this article, we would ask, is there not an allusion to them in Isaiah 40 : 30, 31, and also in Psalms 103 : 5? May it not be that, in the "coming ages," the faith of the eagle saints will be held up as a pattern and an encouragement? In the "Prophetic Times," vol. iii, No. 5, Dr. Newton has ably presented the view that the redeemed earth may be relieved of its surplus population by the translation, from time to time, to the countless other worlds of the creation, of those who shall have attained to a sufficiently advanced stage. The natural body will be exchanged for the spiritual body, and the youth will be renewed, in immortal bloom, as the eagles' was; and these holy beings, too, like the eagles, will mount up into the vast cerulean, where worlds unborn shall sing God's glory, and the people that shall be born shall hear "the Lord's righteousness" from the elect seed. Then the people that shall be created shall praise the Lord. The Church (Eph. 2 : 7), and especially the Bride, shall make known to the sons of men the Lord's mighty acts, and the glorious majesty of his kingdom. Psalm 22; Ib. 102; Ib. 145.

Let the reader, then, solemnly ponder what

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the Lord has said respecting the gathering of the eagles. And may he be numbered with the faithful few, who, moved with fear, like Noah, are preparing an entrance into the ark of safety, the pavilion-cloud provided for the season of the coming flood of wrath! For,

The few that still are heeding
The awful judgment call,
And, while they wait, are pleading,
Like Lot, at Sodom's fall,
They seem, like Lot, but mocking,
To all the worldly throng.
Reproach and curses shocking,
They now have suffered long.

And, moreover,

The Christian steward, slothful,
Puts off the evil day;
Disturbed in scenes unlawful,
He says, "It must delay."
But still, though by his smiting,
The faithful sigh in pain,
While he the truth is spiting,
The Master comes again.

E. E. R.

June 10, 1865.

OUR HOPE.

Dear Sir: I am a student of prophecy of thirty years' standing. The views I have been led to take are substantially the same as those advocated by "The Prophetic Times." I am truly glad to see your monthly issue, and trust it may have a wide and increasing circulation until the Lord comes, bringing the kingdom and glory with him.

The apathy or indifference which is generally displayed by professing Christians towards the true "hope of the Gospel," or towards the doctrine of the coming of the Lord Jesus Christ in the clouds of heaven to judge the world in righteousness, is, in my opinion, a fearful sign of the times, as we cannot but look upon such indifference as a proof of prevailing infidelity or worldliness. The means of grace and the ordinances of religion appear to be looked at as the *end* or *object* for which a profession is made, as if there were no future glory either for the Church itself or for every individual member. Even with regard to many whom we cannot but look upon as true Christians, the indifference or opposition which they manifest towards the glorious doctrine of the premillenial advent, and personal reign of the Lord Jesus Christ over this earth, which he has redeemed with his own blood, is a sad and painful evidence of a wide-spread declension and apostacy. Surely all the true seed, the spiritual Israel, should be looking for and hastening to the coming of the day of God, and the manifestation of his kingdom upon this sin-cursed and groaning earth of ours. One might suppose that the reign of Satan, of sin and death, with all their dreadful consequences, had endured long enough, and that the hearts of all saints were so sick and weary of it all that a perpetual agonizing cry were continually ascending to the throne of God, "Thy kingdom come, thy will be done on earth as it is in heaven."

But, so far from this being the case, both the pulpit and the religious press (with a few noble exceptions) actually sneer and scoff at the Advent doctrine and at those who maintain it. If this be not blasphemy, it is very nearly allied to it, and all Christendom will soon be given up to judgment, as its bitter and inevitable consequence. Babylon and Antichrist will soon throw off the mask, and will be consumed or fall together. At this crisis it seems most desirable that some effort should be made to unite all the Advent saints together as the heart of one man, in view of the near approach "of the coming of the Lord Jesus Christ, and of our gathering together unto him."

The world has now well-nigh run its disastrous course, and we may begin to lift up our heads, knowing that our redemption draweth nigh. All Churches (both national and voluntary) seem to have rejected the "Blessed Hope" of the Prophets and Apostles, and of the primitive Church universal, and are turned aside unto fables, or unto the hope of the hypocrite and of the fool.

There is, therefore, the more occasion that those whom the Spirit of God has aroused up from sleep should sound the trumpet in the hearing of those who are sleeping and slumbering.

Judgment is coming, and the Judge standeth

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before the door, and yet we hear the cry of "peace and safety," education, improvement, enlightenment, progress, discovery, science, and the like.

But there will be a terrible awakening very soon, when the day of grace has passed away and the door of mercy shall shut with iron clang, and that forever.

Great have been the privileges of Christendom. An open Bible, a preached Gospel, a crucified Saviour, a great atonement, religious ordinances, and means of grace, and what is the result of it all? Popery, infidelity, formalism, or rationalism.

No Church holds the Apostolic faith and hope together; or, by virtue of the blood of the cross, is waiting and looking for the glory that is to be revealed.

This is a dark and dreary retrospect, and it presents to us a dark and terrible future. For, although it is true that Christ will be revealed to those who are waiting for him, it is also true that Antichrist will be revealed to those who know not God, and who obey not the Gospel of our Lord Jesus Christ.

Trusting, however, that overcoming power and persevering grace may be given to all those who love the Lord Jesus Christ in truth and sincerity,

I am, dear sir,
Yours faithfully, B. B.

ON THE STUDY OF PROPHECY.

Good, conscientious Christians, often shrink from the study of prophecy. From its difficulty and obscurity they argue that it was not the Divine purpose that it should be understood.

But can this be so? Our Lord blamed the Jews for not knowing the prophecies that related to his first advent, and for not recognizing him by them; and furthermore, old Simeon was rewarded for his expectation, which was derived from a knowledge of these prophecies. But if difficulty and obscurity argue the Divine purpose that the mysteries of the prophetic Word should not be looked into, then Simeon was wrong and the Pharisees were right. And these first advent prophecies are a hundred-fold more difficult than those which relate to the second coming. Let us look at them even from one stand-point, with all our knowledge of them as fulfilled prophecies, and they are perplexing. So scattered are they, so few by comparison, and so mixed up with those of the second advent, that it is no wonder the Jew could not see them, or that, when he did, he was ready to ask, "Of whom speaketh the prophet, of himself or of some other man?" That it could be of the Messiah, of whom so many glorious things were spoken, would never enter his thoughts.

Then, again, these prophecies were so contradictory in themselves. He is to be born in Bethlehem of Judea, yet is to be called a Galilean. He is to be a Prince and Saviour, and yet is to be despised and rejected. He is to be the everlasting of days, and yet to be born of a virgin. He is to be the Holy One of God, and yet to be numbered with the transgressors. To the pre-advent student how were these difficulties to be reconciled? They amounted to contradictions, and he might justly have reasoned, if such reasoning could ever be justified, that it was the Divine purpose that these prophecies should not be understood, therefore they were not to be studied. But grant his premises true, his conclusion does not necessarily follow. We may not always understand the full drift of a prophecy; yet this will not excuse us for ignorance with its language, and for a want of understanding and reception of its *literal* and *natural* sense; *e. g.*, one prophecy declares that the Messiah was to be born in Bethlehem of Judea, another says he was to be "called a Galilean;" and yet again another declares, "I will call my Son out of Egypt." The pre-advent student may not have been able to reconcile these statements; but this would not justify his ignorance of the prophecies, or preclude his holding them in their literal and natural sense, waiting the fulfilment to solve their seeming contradictions.

It was the want of this inquiring, waiting, and trusting mind, on the part of the Jewish teachers, that caused their rejection of the Messiah. They knew that he was to be born in Bethlehem; but, because he was called a Galilean, they saw conclusive evidence against

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his claims and rejected him. John 7 : 52. Greater familiarity with the language of prophecy, the receiving of it in its literal and natural sense, and a patient waiting for the fulfilment, would have saved them from their mistake and punishment.

And this is what we ask of Christians now. 1st, That they should be students of prophecy that relates to the second coming of the Lord. It is a part of the "Old Scriptures" that is given by inspiration of God, and that is profitable for doctrine, &c. It is most "sure," and we therefore do well "to give heed" to it. It is, furthermore, all sunshine, compared with those prophecies that relate to the first advent. Its difficulties are for the proud, the self-righteous, the indolent. The Simeons and Annas of the Church shall not be suffered to remain in ignorance; they shall be taught by the Holy Ghost.

In the next place, the language of these prophecies must be received in its literal and natural sense; and for its difficulties and seeming contradictions, we must patiently await the solution that the events themselves will bring. In doing this we will be acting in accordance with the Lord's injunction; we shall be among the watchers, and shall be found ready for the midnight cry, "Behold, the Bridegroom cometh!" L.

MY BELOVED IS MINE.

BY REV. ROBERT PAUL.

"My Beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn my Beloved, and be thou like a roe or a young hart upon the mountains of Bether."—SONG 2 : 16, 17.

O how delightful 'tis to know
That Israel's God is truly mine;
From whom eternal riches flow
In boundless plenitude divine!

Thou art my own Beloved One now,
The bond is made forever sure;
Thy blood hath sealed that solemn vow
Through endless ages to endure!

From this sublimest union springs
Eternal fruits of grace below:
Man now his grateful homage brings,
While love abounds and graces grow!

In these my Loved One takes delight,
Such fragrance from these lilies rise;
Souls cleansed from sin, made pure and white,
Are precious in my Saviour's eyes!

"I am thy God," his language is,
"Thy Husband, Saviour, and thy Friend;"
And I rejoice, since "I am his,"
And know his love shall never end!

Until that glorious day appear,
When shadows all shall flee away;
O may I feel my Saviour near,
To keep me in "the narrow way!"

And O Beloved, haste the time
When day shall break, and darkness flee;
When in thy kingdom thou shalt reign,
And I thee face to face shall see!

"How long, how long," thy martyrs cry,
Until the avenging sword descend;
We, too, upon thy Truth rely,
And pray and calmly wait the end!

"IN HEBREW, GREEK, AND LATIN."

SOME time ago, a thought occurred to me in reference to the counting of Napoleon's name in the same languages in which the superscription on the cross of Christ was written. I should perhaps have waited until able to state on what Scripture ground my view was based. I thought at the time that, if really true, God would certainly reveal it to some one else, and had no intention of ever alluding to it again. I believe now, however, as the Lord has given me strength, it is my duty to do so. Permit me, then, to say, that in the light which beams from the cross of Jesus, I think I can see clearly the meaning of Revelation 13 : 18: "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six."

I know not what the general belief is in regard to the wisdom spoken of in this verse. Whether it is considered to be a special display of God's wisdom in so guarding this part of the testimony respecting the great Antichrist, that there should be no doubt of his identity; or whether it means that a greater degree of wisdom is necessary on the part of the student to

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enable him to understand this, than other parts of the Apocalypse? It is evident no other portion is so circumscribed. It is well to notice, too, that the expression, "here is the mind which hath wisdom," is used while speaking of "the beast that was, and is not, and yet is." What mind hath wisdom—not imparted, but wisdom in itself—but His in "whom are hid all the treasures of wisdom and knowledge." Wisdom and spiritual understanding I believe to be necessary to the right appreciation of any part of God's Word, especially the Apocalypse, but the manner and connection in which the word is used in these passages, lead me to the conclusion that a new display of God's wisdom is here manifested in restricting the counting of the "number of the beast," to those who understand certain languages in which "*his name*" is numerically contained.* And surely, when we consider "him, whose coming is after the working of Satan with all power, and signs, and lying wonders," and how terrible the consequence will be to those who worship him, the wisdom of such guarded testimony is apparent. The name Louis Napoleon Bonaparte has been counted in Hebrew, Greek, and Latin, and found to contain the required number. That fact, considered in connection with other well-known characteristics, seems to point him out as indeed the "Beast," the "Man of Sin," the "Antichrist."

The fact that his name and title can be counted in English, and perhaps other languages, does not militate against this view, but rather shows the love of our heavenly Father in allowing any of his children—after the prescribed testimony has gone forth—to test for themselves, and thereby furnish additional weight to the evidence. By substituting *The Antichrist* for "French Emperor," we have the same result, and a more Scriptural title.

Two Evangelists—one of them the beloved John himself—have recorded that the superscription on the cross was written in Hebrew, Greek, and Latin. Had the Holy Spirit no design in this? Of what practical use has such information been to the Church? To me it has served as a guide to the above interpretation, and to identify the great opponent of him who hung there.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion forever and ever. Amen." F. F.

* Rather the wisdom on prophetic subjects in general, spoken of in Daniel 12: 4, 10.—Ed.

THINGS TO BE TREASURED.

1. That Christ has promised and engaged to return again to the earth.

2. That the first manifestation of his presence will be to his ready and waiting people, to take them out of the world and away from the sufferings which are then to come upon the nations.

3. That there are no prophecies now remaining to be fulfilled previous to Christ's coming for his ready and waiting saints.

4. That it is Christ's specific and oft-repeated command to his people to *watch*; that is, to be awake, ready, and expecting him.

5. That those who are not found watching when Christ comes, shall not escape the sufferings then to come upon the earth, but, as a punishment for their unreadiness, shall be left to pass through the great tribulation.

WATCH!

Watch! 'tis our Lord's command,
Unto his waiting bride;
A stranger in a desert land,
And foes on every side.

Watch! thou hast reached the days
Of peril, long foretold;
Now heavenward fix thy steadfast gaze,
King Jesus to behold.

Watch! signs are flitting past,
That speak his coming near;
The hours of night are fleeing fast,
Soon, soon he will appear.

Watch! lo, the morning breaks!
Wipe all thy tears away:
Put on thy bridal robes, and deck
Thee for the festal day.

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Selections.

EXPECTING THE SAVIOUR,

AN ESSENTIAL FEATURE IN TRUE CHRISTIAN CHARACTER.

(From "The Blessed Hope," by Dr. M'Caul.)*

We now proceed to consider, particularly, what this "waiting" is, as expressed in the text by the words "looking for that blessed hope;" and to show, from the nature of the duty, that the practice of waiting for the second advent is an essential feature in the character of a true Christian. The glorious coming of the Lord is represented in Scripture as the promised return of a kind Master to his faithful servants. To wait for that which is promised is an exercise of faith. It is likened to the sudden coming of a thief, against which we have been warned: to take heed to the warnings of God is an effect of holy fear. It is compared to the return of the beloved Bridegroom: that the bride should wait with earnest desires for his return, is an evidence of love. It is set forth as the return of the Lord to his disciples, for which he commandeth them to watch. To wait for it, then, is an act of obedience; but in whichever of these four points of view we consider the practice of waiting for the second advent, whether as an exercise of faith, an effect of holy fear, an evidence of love, or an act of obedience, it is equally an essential feature in the character of a true Christian. Faith is an essential feature of a true Christian, for "without faith it is impossible to please God." The promises of God are the object of faith: the promise of the Lord's return is one of those most frequently repeated. Where then is faith in this promise, if the practice of waiting for it is wanting? Remember, brethren, that faith is an operative principle, and, whatever be its object, it produces certain effects. When faith fixes upon the promise of forgiveness of sins, it drives to prayer and confession. When it lays hold upon the promise of the Holy Spirit for sanctification, it produces earnest supplication that will not be silenced until the promise is fulfilled. When it looks to the often repeated promise of the Lord's return, it generates a habit of waiting for it with patience. The servants who believe that their Lord will return according to his promise, gird their loins, put on the best apparel, and hold all things in readiness; and though the shades of evening should set in, they despair not; and though the darkness of midnight should begin to pass, they slumber not; but keep their lights burning, and hearken in watchful silence to every distant sound that may perhaps give notice of their Lord's approach. And, if they speak, if the silence of expectation be broken, it is to rouse the slumbering, or to ask, "Watchman, what of the night?" or to discourse about the happy meeting: for their Lord has promised to return, and they believe his promise. Faith in the promise necessarily produces these effects. When, then, the effects follow not, where is the faith? And where there is no practice of waiting, what evidence is there of faith in the Lord's promise? Some may perhaps say, that it is not yet time to expect the Lord's advent; it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant whose portion is appointed with the unbelievers: mark these words, "with the unbelievers." He says, "My Lord delayeth his coming." It is not so near—no need of watching yet! You will perhaps answer, We are watching for death, for death will certainly arrest us before the Lord come again. I ask in reply, Where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason you have for

* This entire tract, embracing thirty-two pages, has just been reprinted, and may be had by addressing "*Prophetic Times.*" Price, 10 cents. By the hundred, $6.

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thinking that death will surprise you sooner than the second advent? who revealed to *you* the day and hour of which no man knoweth? You will reply, No man hath revealed it to me: my belief that death will precede the second advent is founded on no declaration of Scripture; my own reason tells me of it. So many generations have already passed away without the Lord's coming, that it is now most probable that the present will pass away in like manner. If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusions of your own reason, than in the words of your Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says, "Blessed are those servants whom the Lord when he cometh shall find watching?" But, whatever you may think of your state, you cannot possibly deny, that steadfastly to trust in Christ's promise, confidently to expect its fulfilment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples.

This practice of waiting is also compared to the state of a householder, who expects his house to be attacked, but knows not the hour when the thief may come. He therefore remains in a state of suspense and fear, and consequently of active vigilance. He knows that his property, and perhaps his life, are at stake; he therefore takes heed that his heart be not overcharged with surfeiting and drunkenness, or with the cares of this life, and so the thief come unawares. This represents the habit of holy fear in which the true Christian lives: contemplating the awful transactions of the great day of Christ's appearing, and remembering that it will come as a snare upon all them that dwell upon the earth; such a state of mind as the Apostle describes, when he says, "We must all appear before the judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad: knowing therefore the terror of the Lord, we persuade men." (2 Cor. v. 10, 11.) Need I stop, my brethren, to prove that this is an essential feature in the character of a true Christian? No: your consciences assure you that no man is a true Christian without it.

The coming of the Lord is likened also to the return of the Bridegroom long delayed but surely promised. And the Bridegroom is chief among ten thousand. To him the bride owes life and liberty. He delivered her from death, and ransomed her from captivity. For he left his Father's house, forsook his Father's throne, and took upon himself the form of a servant, endured countless hardships, and suffered countless wrongs. And the bride is not insensible to his love, nor indifferent to the promise of his coming. The days of his absence are days of mourning. "She seeketh him whom her soul loveth: she seeketh, and findeth him not." (Song iii, 1.) She counteth the days "until the winter be past, and the rain over and gone; *until the fig-tree putteth forth her green figs*" (Song ii, 11–13); for that is the promised sign of his approach. She crieth, "Make haste, my beloved." "The Spirit and the bride say, Come." And were it otherwise, were the bride happy and content without the bridegroom, careless and indifferent to his coming, where were her love? And when persons calling themselves Christians are perfectly satisfied with the present state of things, and utterly indifferent to the Lord's return, where is their love? Does that man really love the Lord Jesus Christ who almost never meditates upon his union with him; who never prays for his coming; who never looks at the signs of the times to see whether it be near? I speak not now of those who have never fled for refuge to the Saviour, and who have therefore no experience of his forgiving love (for them to pray for the Saviour's return would be presumption): but of those who profess to have found forgiveness of sins, and justification by faith. Have you no desire to behold him who purchased for you these blessings with his precious blood? To see him as he is, and be like him; to fall down before his throne, with a heart overflowing with gratitude; and to join in the glorious song of the redeemed, "Worthy is the Lamb that was slain." But, whatever be your state, acknowledge that to wait in humble and earnest

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expectation for the Lord's return, as the bride waits for the bridegroom, is an evidence of love; and that love is an essential feature in the character of a true Christian.

Lastly, to wait for the Lord's coming is an act of obedience: and without obedience to talk of faith, hope, love, or any other Christian grace, is nothing short of madness.

"Ye are my friends," saith our Lord, "if ye do *whatsoever* I command you." If, therefore, the Lord had but once given a command to watch for his second advent, it would have been sufficient to bind us to obedience: but I know of no command more frequently repeated in the New Testament than this. I have already, in this discourse, remarked how often it is insisted on, and how variously it is applied; I will now only notice how often it occurs as a command. It occurs as an express and positive command at least eight times in the Gospels,* five times in the Epistles,† and twice in the Revelation of St. John;‡ altogether fifteen times. It is a command given in the most solemn manner, with a blessing attached to those who obey it,§ and a curse pronounced upon them who disobey it.‖ It is a command accompanied by a declaration that is applicable to all, so that no one can hold himself excepted. "What I say unto you I say unto all, Watch." It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to anything but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the Epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable? Will any man dare, under any pretext whatsoever, to dispense himself or others from such a command as this? Or can any man so grossly deceive himself as to imagine that he is a true Christian, when he is living in wilful disobedience to his Lord's plainly revealed will? There is but one infallible mark of a true Christian,—obedience to his Lord's commands; and he that waiteth not for the Lord's coming, hath it not. He may possess great knowledge of the mysteries of the Gospel, but he is "a child of disobedience." You see, then, brethren, that whether we look at the express testimonies of Scripture, or consider the nature of waiting for the second advent, as it is set forth in Scripture, as an exercise of faith, a state of holy fear, an effect of love, or an act of obedience, my assertion is true: the practice of waiting for the second advent of the Lord is an essential feature in the character of a true Christian.

* Matt. 24 : 42, 44; 15 : 13; Mark 13 : 33, 35, 37; Luke 12 : 35–40; 21 : 36.

† 1 Thess. v. 1–6; Titus 2 : 12, 13; James v. 7, 8; 1 Pet. 4 : 7; 2 Pet. 3 : 14.

‡ Rev. 3 : 3; 16 : 15.

§ "Blessed are those servants whom the Lord, when he cometh, shall find watching."

‖ "They shall be cut asunder, and have their portion appointed with the unbelievers."

WALKING WORTHY OF THE LORD.

BY A. P. J.

This was Paul's prayer for the Church. For this, he says, we "do not cease to pray,—that ye might walk *worthy* of the Lord."

Can any one object to this inspired prayer of a holy apostle, whom all admit to be a bright and a shining example, and who bids us to follow him as he followed Christ? And in this very thing he follows the Saviour, who commands us to watch and *pray always*, that we may be counted worthy to escape all the tribulations which must precede His coming. Luke 21 : 36.

As reasonable and as scriptural as these injunctions appear, yet there is a class of persons who, through a self-assumed and spurious humility, exclaim, mockingly—"What! *we* walk worthily?" Notwithstanding, Paul prayed incessantly that they might walk worthily; and the Saviour expressly commanded them to "pray always, that they might be counted worthy." They call the Church Babylon, and other hard names, and stigmatize Christianity by calling it churchianity, and yet believe them-

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selves humble. To persecute the scriptural standard of worth, and take an humble pride (if there is such a thing as proud humility) in professing an unworthiness which they do not believe, and would be very much offended if any one else believed, is an unaccountable delusion. O did they but spend this time in humble prayer and supplication for these graces, which they either declare to be unattainable, or pretend to have by imputation,

"Their cheerful song would often be,
Hear what the Lord hath done for me."

Then that freedom from bondage of every kind would be theirs, which they never can have while they deny the grace of imparted holiness, and pretend to have imputed holiness, which they cannot have separate from imparted holiness. Holiness must be real—it is not a fiction—not a shadow; but a reality—a genuine indwelling grace. Then it is possible to "walk worthy of the Lord;" and also to possess those other clusters of Christian graces for which Paul prays with so much fervor.

Let us examine further this prayer of Paul. He first prays that we "might walk worthy of the Lord unto all pleasing;" and then for fruitfulness "in every good work;" not in some, but in every good work. He then prays for "increasing knowledge of God." O did we but pray for as large an increase in the *experimental knowledge* of God as we have for the asking, we would be more engaged in praising his abounding grace than in arguing away the necessity of it, or in denying the possibility of its attainment. Many will admit the possibility of an increase in intellectual knowledge, but cannot bear the mention of an increase in experimental knowledge. Thus they keep their own souls in bondage, and draw all who hear them into the same state of self-slavery.

But there is something else for which Paul prays, that seems to be the culmination of these primary virtues referred to in the first part of his prayer. It is more than a virtue, or many virtues united;—it is a state. "I do not cease to pray that ye may be *strengthened into all patience and long-suffering with joyfulness.*" This is, indeed, a state of grace unto which all Christian virtues tend, and which is their principal aim, to the end that believers may glorify their Father as their divine Master did, by the exercise of "all patience." This is another term that some object to, under a pretence that they are too humble to glorify Him. This mock humility is one of Satan's most fearful devices to "deceive the hearts of the simple by fair speeches."

It sounds so like humility, it is difficult to detect its Satanic origin. Nor can any detect it, but the experimental Christian whose self-depreciation is real; based upon a knowledge of his own heart from his conflicts with sin, and the conquest of grace over sin and death, and every evil word and work. This genuine self-loathing is very different from that feigned self-depreciation, that we may go on to sin, upon the pretence of inability to overcome it. It is noticeable that after every considerable revival that monster has always reared its hydra head, spoiling young converts "with vain philosophy,"—theorizing about religion when it ought to be practising it. (Coloss. 2:8.) It is the snare of the believer, as infidelity is the snare of the unbeliever. Dr. Seiss, in his most excellent work on "The Parable of the Virgins," calls it "Satan's Opiate;" and this is its most appropriate name, and one that will stick. Let us, with true humility and devout earnestness, unite in Paul's prayer, that we may walk *worthy of the Lord*, unto *all pleasing*, being fruitful in every good word and work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience, and long-suffering with joyfulness. (Coloss. 1:9–11.) And let us, also, with praise for His abounding grace, join with Paul in testifying that "God is able to make all grace abound toward you, that ye always, having all-sufficiency in all things, may abound to every good work." (2 Cor. 9:8.) It would seem that nothing could exceed the fulness of promise in this text. "All grace," and that "always." And "all-sufficiency," not in some, but "in all things." Count how many times ALL is used in this text, and say if anything could be more full? And yet there is one that does seem to surpass it: "He is able to do exceedingly abundantly above all we ask or think, according to

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his power that worketh in us." (Ephes. 3 : 29.) Just think how many great and good things we can ask; and yet it is above all that we can ask; and not only above what we can ask, but above all that we can think—above the highest reach of the most exalted imagination. Say, then, is he not able to give us grace to "walk worthy of the Lord?" Believe not, then, any Antinomian depreciation of the very grace they profess to honor, nor be deceived by their spurious humility, but take the motto of the sainted Carey, "Ask and expect great things of God;" and let your work be commensurate with your prayers, as was his—and see if your half-dying souls will not receive a new life, and you be enabled to live out the apostolic prayer and injunction, in "walking worthy of the Lord."

Editorial.

THE WISE VIRGINS—WHO ARE THEY?

A LETTER, WITH REMARKS UPON IT.

BRETHREN IN THE LORD: It is in real sympathy with the design of your periodical, and with truest desire that it may be used of the Lord as one of His instruments to awaken a sleeping Church, and to bring many out of a poor world that totters on the brink of judgment, that I send you these few remarks upon the interpretation of an important passage of Scripture (Matthew 25 : 1-13), which, in connection with some other passages, has been thought to teach a *double* translation of the living among the Church of God, at the coming of the Lord, and that many among true saints of that (perhaps the *present*) time will be left on earth among the nations of the world, to pass through the judgments, because of unreadiness, "saved," indeed, at last, by infinite grace, yet, because of unwatchfulness, "so as through the fire."

My own conviction is—having once held with this very doctrine—that such a view is not only contrary to Scripture, but in many important ways injurious to those who hold it. On the other hand, most certainly I do not hold with the view (maintained by many) that all the saints *of the present period* will pass through this time of trial. I believe *none* will. That men will be brought to God during the judgments, both from among Jews and Gentiles, I surely find abundantly in Scripture, and to these I believe such texts refer as Matt. 25 : 34; Rev. 7 : 4, 14; among many others. But I can see no reason to conclude that any of the Lord's own upon earth, at the time of His coming, will be excepted from that blessed portion of those (in Christ) "who are alive and remain" till then, viz., to "be caught up together with (the risen ones) to meet the Lord in the air, and to be ever with the Lord."

If you do not agree with me, at least it may serve to the fuller bringing out of the truth upon the subject, if you will kindly admit my remarks, which shall be as brief as possible, to a place in the "Times," together with any comments of your own which you may judge needful. Truth has nothing to fear from the fullest investigation.

And, first, let me draw attention to the immediate antecedents to the parable. (Ch. 24 : 48-51.) In that, is it not certain that people are looked at in the light of *mere profession?*

"That evil servant" whose portion is given with the *hypocrites*, "where there is weeping and gnashing of teeth,"—is he anything more than professedly a "servant," judged, therefore, the more solemnly by the position he has assumed? Will a child of God be "cut asunder" (διχοτομησει), and given his portion with a class to which, however grievously he may have failed and backslidden, *he does not belong?*

But if this cannot be, as every one will surely own, then we get (what is of the utmost importance for the understanding of what follows) a *principle of interpretation.* We are prepared for "virgins" by profession as much as "servants" by profession, and both surely there are by multitudes, to whom it is taught how little the most solemn *professions* will avail in that day of solemn *reality.*

And the "*then*" links this parable of the virgins with what has gone before. It teaches us to expect the same line of thought here; which a term used brings out, however, more clearly: "then shall *the kingdom of heaven.*" Now I venture to assert, while unable of course to go into all the proof here, that wherever "the kingdom of heaven" is spoken of in relation to its *subjects*, it invariably embraces the wide field of *profession.* Granted that the mere professors are to be *cast out* of it, yet they must be *in* it in order to that. Look at the parables of Matthew 13. The wayside hearers, the stony ground, the thorny ground, the tares, the tree, the leaven, the bad fish, are all declarative of this. The parables of the treasure and pearl are the only exceptions, and these because they disclose God's *purposes* fulfilling under all this appearance of failure, first with regard to the *earthly* people, and then to the *heavenly*, the Church of God.

Look, again, at ch. 22 : 1-10, a passage which, in many ways, is a parallel one to the one we are considering. Here the same element is found. "Good and bad" are mingled together, and the doom of the one that had not on the wedding garment—what is that?—corresponds exactly to that of the evil servant: "Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

I conclude, then, that we have the same broad field of profession here.

As to the terms "wise and foolish," I grant that nothing can be positively argued from them. Yet they look the same way. "The wisdom of this world is foolishness with God:" and the continual

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use of the words, "foolish," "fool," "foolishness," in this sense, need not be insisted on. *It is the usual style of Scripture.*

Again, as to the "oil," which all rightly conceive to be the Holy Spirit, the word is express,—"They took *no* oil with them." I dare not, in the face of this, assert that they took *some, but not enough.* Our own conclusions are, I am sure, very unsafe to trust to in spiritual things. I could not say, it was dark, and they must have had a light. Why, *must?* Are there none now who fancy they have oil and light, and have none? A lamp without oil is doubtless a foolish thing; but why does it so ill assort with the character of those expressly declared to *be* foolish? And is not spiritual folly, of all folly the most extreme? Alas, what a woful awakening when that "midnight cry" is raised! How solemn that confession, "Our lamps are going out!" But what could it more fittingly represent than the expiring of their own hopes, fed of dreaming fancies, now giving way to the terrible conviction of a coming judgment and a soul unsaved!

I can find no warrant in God's word for the supposition that the child of God may one day find that faith in a Saviour's precious blood is not a sufficient title to stand before Him when He comes. Nor have I any idea that any indwelt by the Spirit of God will ever be found crying to his fellows, "Give me of your oil." I can understand "*foolish* virgins" doing it. And I can understand how they may, with "one Vainhope for their ferryman" across the rising waters of another deluge, be found afterwards crying, "Lord, Lord, open to us!" Much less can I conceive that gracious Master looking into the faces of his true followers only to say, "I know you not." In all love and earnestness I ask of any who hold this, what Scripture teaches it?

But "it is as Bridegroom that He says so," people say. And it is, indeed, written, that "they that were *ready* went with Him to the marriage." But this answer is to me as sad as anything that precedes it. What, then, do I get my title to being numbered among the Heavenly Bride by my own earnestness, my watchfulness, my higher sanctification? Is not, then, after all, the whole Church of God the Bride? Does not Paul teach so in Ephes. 6? Or, may I belong to "the Church which is His body"—Himself—and yet not be near enough to Him to be of His Bride? Is it not written, "Husbands, love your wives, even as Christ loved the *Church*, and gave Himself for it, that He might *present it to Himself* a glorious Church"—as God presented Eve to Adam? And then are we not to say, "We ARE members of His body, of His flesh, and of His bones?" Is that, too, left to be decided when Christ comes?

I do, in all brotherly love and earnest sympathy with the great purpose for which you are united together, pray you, dear brethren, to give this a place in your paper, for the truth's sake. I leave many things unconsidered, perhaps, if the Lord will, for another time; only for brevity, and that this passage may have, in the outset, due consideration. Another time, if your courtesy permit, I would take up these. In conclusion, I would affectionately urge the apostle's language:

"The dead in Christ shall rise first, then we which are alive and remain,"—is not that those *alive* in Christ, and *all* of them?—"shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, COMFORT ONE ANOTHER WITH THESE WORDS."

REMARKS ON THE ABOVE.

We regret the change of views to which our correspondent refers. As we learn the Scriptures, he has just so far diverged from the truth. We regard it as distinctly taught by the Holy Ghost, that there will be people saved who are not a part of Christ's Bride, albeit they belong to his household, and to the general congregation of the redeemed. See the 45th Psalm, especially verses 13, 14. The writer there is profoundly aroused with the great themes of our faith and hope. His heart *boileth up* with the good matter—the things touching the ever-glorious King. The second verse disposes of that King's character and attainments in His first advent, and then follows what relates to the glory and triumphs of His second;—first, as respects His overthrow of His enemies, and then as respects His graciousness to His saints. To the one He comes with His sword upon His side, riding in majesty, and sending forth His arrows, which none can withstand; to the other, all His garments are perfumed with joys from the ivory palaces, whilst the Queen takes her place at His right hand, shining in the gold of Ophir. She is the King's daughter; she is all glorious within; her clothing is of wrought gold; she is brought unto the King in raiment of needlework. But the account does not stop there. There is another class described. They, too, are brought unto the King. "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." "Virgins," too, they are; but carefully distinguished from those who constitute the Bride. They are only "*her companions*"—"*her fellows;*" or, as the German has it, "*her playmates.*" In the time of her virginity and waiting, they kept company with her; but they go not in with her to the marriage. They "*follow her.*" They pursue her path, but only after she is gone. Such is the force of both the Hebrew and the Greek terms in which the distinction between the two is drawn. The Septuagint says of these "virgins her companions," that they "shall be

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brought to the King, *ὀπίσω αὐτῆς, after her;*" as Christ came *after* John the Baptist, and as "the citizens" in the parable sent *after* the nobleman subsequent to his departure. (Mark 1:7; John 1:15, 27, 30; Luke 19:14.)

What shall we make of this? Is it not a complete parallel to Matt. 25:1-13? Does it not serve to settle the scripturalness of our interpretation of that parable, if not to fix it as its true and proper meaning? In both passages we have a company of virgins; in that company two distinct classes; both classes finally saved; both the intimate companions of each other up to the time of the Bridegroom's coming; but distinguished from each other in the excellence of their equipments; and hence in the time of their coming into the palace, and in the relations which they sustain there.

So in Solomon's Song (chap. 6), which, as the caption tells, describeth the excellencies of the Church, we find "threescore queens and fourscore concubines," all virgins once, but then all married to the King. But there is still another class, *unmarried*, and who continue unmarried, even "*virgins without number*," answering exactly to the "great multitude" of Rev. 7, who only reach heaven through "the great tribulation," from which many, by superior devotion and watchfulness, escape, by being "taken" to "where the body is."

In Rev. 12, we read of "the woman's seed," primarily Christ, and hence the whole body of the redeemed; and in v. 5, the part of that "seed" meant for official preferment is "caught up unto God, and to his throne." Here, then, is one ascension, first of Christ, then of such as share his throne—his Bride—his Queen. But in verse 17 we read of a "remnant"—λοιπος,—*a remaining portion*, of this same "seed," which must certainly denote Christian people, not by profession merely, but in deed and in truth; for they "keep the commandments of God, and have the testimony of Jesus Christ;" who are still upon earth, suffering the dragon's wrath. And as all the true "seed" must be glorified, there must be a second translation to embrace this "remnant." They suffer persecutions from which their first-born brethren are saved,—saved by that earlier translation, having been accounted worthy to escape these things and to stand before the Son of man. For want of proper watchfulness and preparation they are "left," and hence *come after*, and take an humbler place.

Rev. 4 and 5 show us a company of ransomed ones in heaven, *before* the judgment scenes of the great tribulation set in. They are persons redeemed by the blood of Christ, from every people, kindred, tongue, and nation. They may not be the only ones who belong to the bridal company; but they certainly are the most prominent of that body. They are not unresurrected and unglorified saints, for they are already crowned. But Matt. 24:29-31 tells of a gathering of an elect "*after* the tribulation;" and Rev. 7, in harmony with the same, discloses a great multitude who have been sufferers *in* that tribulation, and only reach heaven *through it*. Here, then, are two classes again, and these two made to reach heaven *at two periods* separated by the great tribulation. All this not only agrees with our interpretation of the parable of the ten virgins, but sheds upon it so much light, and surrounds it with such direct and ample supports, that we are willing here to rest the whole matter. But, a word as to the parable itself.

The basis upon which our correspondent's objection principally turns, relates to what he calls the "principle of interpretation" derived from the context. He takes the Saviour to be treating of the Church upon "the broad field of profession," and that we are thus prepared for "*virgins by profession*." But virginity is not a thing of profession. And if it were, the profession in this case is *the lamp*, or the going forth with the lamp, not the virginity of the one who carries it. Making the virginity the profession, renders the taking of the lamps meaningless, and complicates imagery, otherwise clear and beautiful. It also makes the foolishness of the improvident virgins consist in going with virgins without being virgins; whereas the parable exhibits no deficiency in their virginity, but in not providing for themselves an adequate supply of *oil*. Now, if lack of oil means despoiled virginity, then our correspondent is right; but if virginity means one thing, and

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the lamp another, and the oil another, he certainly is wrong; for his "principle of interpretation" confounds them all together.

It is also to be noted that the virginity predicated of these virgins passes unreproached under the eye of Christ, as well that of the five foolish as of the five wise. The difference does not touch that one common possession. And everywhere in the Scriptures, without exception, virginity predicated of Christians always denotes true ones. Nothing is *virgin* which is not genuine, true, pure, real, whether the word be spoken literally or tropically. And a virginity which passes the omniscient approval of Christ, dare by no means be set down as hypocrisy and false pretence. If so, our correspondent's "principle of interpretation" misses its aim, and the Christian character of the unwise ones in this parable remains undamaged by it.

But "they took no oil with them." This he thinks conclusive that they were quite graceless. He dares not, in the face of this, assert that they took *some*, but not enough. He, however, fails to note the fact, which underlies as well as floats on the surface of the whole parable, of a *twofold* oil-bearing capacity on the part of these virgins: first, *the lamps;* and, second, *the "vessels with"* or additional to the lamps. As to *the lamps*, whatever reverent dread of contradicting Christ may keep back our correspondent from asserting it, there is to us conclusive evidence in the parable that *the whole ten of them had oil*, and that it is only with reference to *the vessels* that the above declaration of our Saviour applies. That the foolish virgins "took no oil with them" *in separate vessels* Christ affirms, and makes this their great and only distinction. But that they did have oil *in their lamps*, is as distinctly affirmed.

1. "They took their lamps," which must be supposed to have been dressed and arranged for what would be deemed the ordinary necessities of the case. Otherwise the foolishness of these unwise virgins becomes so bald and gross as not at all to fit the spirit and character of the parable, which deals, in its lowest possible sense, with the most refined and plausible of spurious Christians.

2. They "went forth to meet the Bridegroom," which, according to common custom, required lit and burning lamps. And if there was no oil whatever in their lamps, the fact must have been made manifest at a much earlier period.

3. When they awoke at the midnight cry, they spoke of their lamps as about to go out; *σβεννυνται, going out;* which is to say, that they *had been lit*, and were even then *still burning*, however feebly for lack of replenishment. And if lit and burning at all, *there had been oil there*, as one of the essentials of the flame only now coming toward extinction.

In other words, to say that the foolish virgins were from the commencement wholly without oil in *their lamps*, is to say that they acted a part too insane for folly, and proposed to join in a common ceremony as none ever thought of uniting in it, and said of their lamps what, in that case, could in no way have been true. This we are not prepared to say, and hence conclude that they had oil in their lamps, which burnt out by midnight; and that their final confusion and failure resulted from their improvidence, in that they "*οὐ κἰλαβον μεθ' ἑαυτων ἐλαιον;*" *took not along with them oil;* that is, as their wise companions had done, *in vessels along with*, or, *besides* their lamps.

In all calmness and candor, then, with no theories to support any more than our brother has, and with equal interest in the truth with him, we give it as our belief, that the Saviour meant to represent these unwise virgins as having oil, and hence as being real subjects of grace, but as having been too improvident in not furnishing themselves with an adequate supply after the manner of their wiser companions. The only difference that we can see between the two classes respects the "*vessels besides the lamps*," with which the one class provided themselves, and the others not. All were true virgins; all had lamps; all went forth animated by the same faith and hope; all slumbered alike; all had their lamps lit and burning for a time; all were alike awakened by the cry, which they all alike understood; all fell to trimming their, by that time, dim and dull lamps; and the foolishness of the five con-

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sisted simply and only in not having sufficiently reckoned and provided for the full necessities of the case; attempting to remedy which, at that late moment, disabled them for a place at the marriage, and in that inner and privileged circle of the redeemed known as the Bride the Lamb's wife.

And we will further say, that it seems to palsy and emasculate the searching and awakening point and power of this parable to interpret it only of the coarse distinction between saints and hypocrites. It was one of the last, and, with that which follows it, penetrates the deepest, of all Christ's parables. It does not leave a man, because he is sincere and earnest in his profession, securely to persuade himself that eternity's sublimest honors are for him. It was meant to teach us that we must give ourselves to the work of a sanctification, and pray and seek for a fulness of unction from the Holy One, which transcends far the ordinary average with which people are willing to remain content, if we would ever reach our Saviour's bosom, and share in his royal prerogatives. As to insincere and half Christians, they are here out of the question. This parable has no place at all for them. They are "without hope." It will take an honest and complete filling out of our profession to find place equal to that of the unwise virgins; and if we would be accounted worthy to be among those who enter in to the marriage of the Lamb and become his Bride, or even her attendants at that marriage, we must take vessels besides our lamps, and they well filled, and attain to a "higher life," so to speak, and a deeper unction, than is commonly thought sufficient to save.

And if this stringent binding of Christians to superior attainments in grace and holiness, in order to reach the high privileges of the "Church of the first born," is "in many important ways *injurious* to those who hold it," we confess our inability to discover or appreciate them.

NAPOLEON III AND THE JEWS.

Dr. Zimple has recently published a pamphlet in London (G. Stevenson, 54 Paternoster Row,) in which he states that the Emperor Napoleon pledged his imperial word, three years ago, to the Israelitish Alliance in Paris to *restore the Jews* at the proper time for so doing. This would seem to indicate imperial meditations in directions exceedingly important in respect to prophecy, and our system of interpretation. If Napoleon should enter into covenant to return and protect the Jews in the restoration of their worship, it will prove that he is the wilful King of Daniel, the Antichrist, and the seventieth week of the famous period then commences. From that time to the great overthrow and judgment by the personal revelation of Christ, there will be but seven years.

There are also some striking facts with respect to his pretensions to the Messiahship. In his recent volume on the life of Cæsar, he represents the subject of his book (a picture of what he seems to claim for his uncle and himself), as of *Divine lineage*, as uniting in his family derivation, "to *the sacred character of Kings*, who are the most powerful among men, *the venerated holiness of the gods*, who hold Kings themselves under their subjection." Again, speaking of Cæsar, Charlemagne and *Napoleon*, he says: "When Providence raises up such men, it is to trace out to peoples the path they ought to follow; to stamp with the seal of their genius a new era; and to accomplish in a few years the labor of many centuries. *Happy the peoples who comprehend and follow them! Woe to those who misunderstand and combat them!* They do as the Jews did, they crucify their Messiah." What is this but making *Napoleon* a Messiah, on a par with Christ?

So, also, M. A. Rogeard, in his strictures on the imperial author, and for which he is now in banishment from France, charges the Emperor with setting up claims to something *Divine*. His words are: "When a man is guilty enough to make himself King, *and fool enough to make himself* God, I think he cannot have all the qualities requisite for writing history." See "The Strictures of Labienus," p. 16.

Napoleon has also recently proclaimed himself "*Emperor of the Arabs*, as well as Emperor of the French." The Jews come next.

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The Prophetic Times.

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Special Contributions.

THE OLD ERROR REPEATED.

THOUGHTS FOR CHRISTIANS TO CONSIDER.

"CHRIST IS ALL AND IN ALL." So wrote the inspired Paul. And another apostle says, "There is none other name under heaven given among men whereby we must be saved." It is, therefore, a matter of the utmost practical moment to have *right views of Christ*, and his relations to the children of men.

The two great central facts in the Biblical account of Christ are his two advents. With these two important facts are connected all the curses and blessings of God's ancient people and of the world. The one conducts to Bethlehem's manger and Calvary's cross, and the other to the clouds of heaven and the New Jerusalem. Connected with the first advent we have the rejection of God's ancient people, the Jews, and their dispersion, under God's scathing judgments, among all nations; the preaching of the Gospel *as a witness* to all people, the calling of the Gentiles, and the gathering out of the world a people for the Lord, to be his kings and priests in "the world to come." Connected with the second advent we have the glorious gathering and restoration of "the outcasts of Israel and the dispersed of Judah," the pouring out of the vials of wrath upon the unbelieving and idolatrous Christian nations, and the setting up of Christ's kingdom on the earth. Correct views of the manner and object of these two advents of Christ are necessary to a right appreciation and enjoyment of Christ as the Saviour.

A striking lesson on this subject may be found in the case of the Jews, in regard to the first advent. They believed that the promised Messiah would come. It was universally admitted that he would come. Many devout people believed that the time for his appearing had arrived. The Scriptures had plainly announced the state and condition of things amid which he would appear. Many believed these announcements, and were anxiously waiting for his appearing. But many looked only for a triumphing Messiah, who was to deliver them from their oppression, and overlooked the *manner* and *object* of the first advent. They looked for the immediate realization of the Psalmist's declaration: "When the Lord shall build up Zion, *he shall appear in his glory*." They looked for him as a Prince and Ruler who would give great honor to the nation, and at once smite their enemies, "assemble the outcasts of Israel, and gather the dispersed of Judah." They looked for an immediate universal reign, in which he should take "the heathen for his inheritance, and the uttermost parts of the earth for his possession." They thought their own sacred hills would at once be made the scene and centre of his universal triumphs, because it had been written, "He shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously;" and "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High."

Such seems to have been the almost universal opinion and belief among the Jews, at that time, in regard to the manner and object of Messiah's coming. They expected a Messiah of noble and princely estate, and surrounded by external pomp and power, such as they

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thought became the Son of David. And they were not wrong in their conceptions of the coming Messiah. All this, and much more, had been predicted of him. But their great error was that they looked only at results, and not at the means. They were so absorbed with the idea of what they should realize in the glories of the mount upon which Messiah is to reign "before his ancients gloriously," that they entirely lost sight of the deep, dark valley that lay between them and that mount. They failed to perceive that the same prophecies which predicted Messiah's triumph and reign also predicted his sufferings and death. They would not believe that the way to the mount of glory, and that even for Messiah, was to be through the valley of humiliation. They forgot that, whilst it was appointed unto him to reign, it also behooved him to suffer and to die. They were so anxious to be delivered from the Roman yoke, and have the palmy days of David and Solomon restored, that they were offended at the manger and the cross. Their great eagerness for the expected deliverance blinded their eyes to the prophet's words that Messiah was to be "*as a root out of dry ground*," "*a man of sorrows and acquainted with grief*." They were so filled with the glory which God had promised to the house of Israel through him, that they failed to see in their sacrifices and ceremonies the types of a better sacrifice, and that the blood that flowed from their altars pointed to the precious blood of Jesus, "the Lamb of God, which taketh away the sin of the world." They failed to comprehend that, long before the predicted glory, Messiah should first spend a life of toil, and poverty, and wretchedness, and submit to the cruelties of his enemies, be nailed to the tree of crucifixion, and "cut off" for the sins of the world. And by failing to comprehend and believe ALL that the prophets had written concerning the promised Deliverer, they failed of a deliverer entirely, and rejected the only Messiah. Though "he came to his own, his own received him not;" and for this their house was "left unto them desolate," and for eighteen hundred years they have been suffering the judgments of God, scattered among all nations, their very name a by-word and reproach.

But shall we reproach the Jews for this, their error, in regard to the manner and object of the Saviour's first advent? "Let him that is without sin cast the first stone." Many professing Christians are guilty of the same error, in another direction. How many spiritualize and allegorize away some of the most solemn and positive declarations, which are as plain and straightforward as those by which the coming of the Messiah, as a sufferer, was announced to the Jews! There are those who preach the doctrines of Redemption, Repentance, and Faith very earnestly, who yet hate and condemn the great doctrine of Christ's Second Personal Advent and Reign, and warn their hearers against it as a pernicious heresy. And yet there is no truth more clearly and fully announced in the Scriptures than this. And are not such doing the very thing for which they condemn the Jews? Notwithstanding their zeal and sincerity for other truths, they preach only half a Gospel, and hold up to the worship and faith of their people only half a Christ.

The minds of the Jews were so occupied with the glories of Messiah's reign and triumphs, that they overlooked his sufferings and death, and hence would not receive him as the promised Messiah; and so many Christians confine themselves so entirely to what the Jews stumbled at, as to look only at the humiliation and the cross, whilst they set aside the crown and the throne, and are as much offended at them as the Jews at the humility and the cross.

And whence is this? Not from any uncertainty or indefiniteness in the manner in which the triumph is announced; for the Scriptures are just as clear, full, and distinct on this as on any doctrine they contain. It comes from a false system of spiritualizing and allegorizing the word of God, as the Jewish mistake came from a like perversion of God's plain records. It is high time, however, that we cease to tamper with the word of God, by forcing upon it meanings which it was never intended to teach, and to be assured that the Bible means just

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what it says, and says just what it means. Our only safety is in interpreting unfulfilled Scripture in the light of Scripture *already fulfilled*. As to those numerous curses which the God of Jacob pronounced upon the rebellious Jews, were they not all brought upon them *literally?* Who, then, has the right to say that the blessings which the same God has promised to bestow upon these same people will not also be fulfilled in the same literal way? Or does God *literally* fulfil his curses, and his blessings only *spiritually?* When God threatened to scatter the children of Israel among all nations, and make them a by-word and a reproach among all people. did he not execute his threat *literally?* And if the scattering and reproach was *literal*, why will not also the gathering and blessing be? If the pulling down of their beloved Zion was a *literal* pulling down, will not the promised building up also be *literal?* If the threatened rejection of Israel was a literal rejection, will not the promised restoration also be a *literal* restoration?

And what is true of those solemn declarations in regard to the Jews is also true of those passages which refer to the manner and object of Christ's two advents. The predictions concerning the one must be fulfilled the same as those concerning the other. Christ's first advent was *literal, visible*, and *personal*, fulfilling the very letter of prophecy. How dare we then suppose that the second advent will be *spiritual* only, especially when it is affirmed that it will be as *literal, visible, personal* as the first? (Acts 1 : 9-11.) At Christ's first advent, every prediction, even to the dividing of his garments, and casting lots for his seamless coat, was *literally* fulfilled; and how can it be possible that the predictions relating to his second coming will not also be fulfilled in the same literal manner? The shame was all literal and visible, and so also must be the exaltation and the glory. What right have we to say that Judah, Israel, Zion, and Jerusalem mean anything else than Judah, Israel, Zion, &c.? And yet, alas! how is such language turned and misapplied? The error of the Jews was in thinking too exclusively of Messiah's reign and glory; ours is in thinking too exclusively of Christ's sufferings and humiliation. And if it was a fatal error in the Jews to dwell too exclusively upon the predicted triumphs, ignoring the intervening sufferings, may it not be an error equally fatal for us to dwell upon the accomplished humiliation and ignominy, to the rejection of the true doctrine concerning the kingdom? The Jews ignored the cross; but do not the great mass of professing Christians equally ignore the crown? Is it not the practice of many to interpret the Scriptures referring to the first advent of Christ *literally*, and those referring to the second advent *spiritually?* If this is understanding "all that the prophets have spoken" about the first advent, it is certainly very far from understanding "all that the prophets have spoken" about the second. If we are right in understanding those Scriptures *literally* which speak of the humiliation, sufferings, and ascension of Christ, we certainly cannot be right in interpreting those respecting his second coming and reign in any other way. J. F. F.

THY KINGDOM COME.

ACCORDING to "the faith of Christendom," "the kingdom of Christ was set up . . . when the Roman empire was in its full strength;" that is, the "kingdom" in Daniel ch. 2, v. 44. This kingdom, "formed out of the Roman empire," was "to spread and enlarge itself, so that it should comprehend within itself all . . former kingdoms, become universal, and stand forever."*

The merit of this "interpretation" has been largely considered in a work written for publication, of which the following paper forms a part of the fifth chapter:

There are three lines of distinctive prophecy in the Scriptures, which, jointly and severally considered, are wholly against the attitude of Christendom in relation to coming events, and which are of more than ordinary significance at the present juncture, testifying as they clearly do to impending wrath.

* Bishop Newton on the Prophecies, 13th Dissertation.

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Of the *Jews*, the *Gentiles*, and the *Church of God*.

1. Of the *Jews* first, as elect from among the nations, it is here said that, because of their profanity and wickedness—seen and foreseen—the anger of the Lord is gone out against them without remedy.* That the kingdom [generic of David] is taken from them in the person of Jeconiah, and will not be restored until He come whose right it is, when it will be given to Him † But they are also told *when* and *where* He on whose shoulders the government is to rest will appear‡—who He is§—how He will come to them‖—and, in due time, by a special messenger from God, that He *has* come to them.¶ Yet they are withal certified by Himself in person that, instead of being welcomed by them, as He one day surely will be, He goeth, *as it is written*,** to betrayal, mockery, scourging, and death by them. And that, for this crowning iniquity on their part, vengeance will fall upon them to the uttermost;†† and "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

2. Of the *Gentiles* next—the *Jews* being delivered over to them for dispensational chastisement—of "the nations" without God,‡‡ as distinguished from the Jews, now forsaken of God—of "the kingdoms of this world"—of the "four" kingdoms symbolized by the monarchical image in the second chapter of Daniel—of their "times," it must be said, a clearer line of testimony to a course of cumulative evil than is predicted of them cannot be made to appear. The dream of Nebuchadnezzar in that chapter is not "*sealed*." It is as an "open vision," a thing of common intellectual note, which, with "the interpretation," and in the absence of traditionary haze and muddle, carries instant conviction to the dullest apprehension. It is, in fact, a revelation to "the *natural man*," which, unbeclouded by alien metaphor, no perversity of learned dogmatism can jostle into doubtful meaning. Say only, as it must be said, that the image there revealed is symbolical of *Gentile* times, and all things are at instant dissidence from "the faith of Christendom"—*all things show a downward tendency* until these times be fulfilled. There is no reading there, true or false, but as "the King" reads, v. 46, 47—of progress, indeed, but from bad to worse, and worst of all in "their days" (v. 44, margin) who shall be last in succession to him. No man can deny this to be the teaching of Scripture—who believes the Scripture.

3. The *Church of God* being "a new thing in the earth," is not spoken of in the Scriptures of the Old Testament. Mention is first made of it in Matt. 16:18, where, under the figure of a *building*, it is seen to rise through "the spirit of prophecy"* upon the Rock of Ages. It is afterwards met with under various forms, but chiefly as "the body of Christ," or, more perfectly, "Christ"†—"the fulness of him that filleth all in all."‡ The intimacy of this relation is vital and substantial—of many members to one Head § "He that is joined to the Lord is one Spirit."‖ "And of his flesh and of his bones."¶ Insomuch that, whatever of suffering or of honor is predicated of one member of this identity, the same is predicated of the whole.** "And the eye cannot say unto the hand, I have no need of thee; nor again [let it be remarked] the head to the feet, I have no need of you."†† And this body is said to grow—to increase with the increase of God, as above. There is an adding to it from among the *Jews;* there is a taking from among the *Gentiles* for it.‡‡ And to each and all of these chosen, "the manifestation of the Spirit is given to profit withal."§§ So that, "Till we all come into the unity [margin] of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,"‖‖ the "building of God"¶¶—"the habitation of God through the

* 2 Chron. 36:14–16; Deut. 31:16–21.
† Ezek. 21:25–27. ‡ Mic. 5:2; Dan. 9:24.
§ Isa 9:6. ‖ Zech. 9:9.
¶ Luke 1:26–33.
** Matt. 21:41–44; Luke 21:22.
†† 1 Thess. 2:16. ‡‡ Eph. 2:2.

* 1 Rev. 19:20. † 1 Cor. 12:2.
‡ Eph. 2:23, and 4:4–6. § Col. 2:19.
‖ 1 Cor. 1:17. ¶ Eph. 5:30.
** 1 Cor. 12:27. †† 1 Cor. 12:21.
‡‡ Acts 2:47; 15:14. §§ 1 Cor. 12:7.
‖‖ Eph. 4:13 ¶¶ 1 Cor. 3:9.

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Spirit"*—will not be finished. In other words, there will continue to be added to the Church such as shall be saved, under the present general economy, from among the Jews; and as many as are ordained to eternal life, from among the Gentiles, *until Christ be perfected.*† A condition of things wherein, as some will be "alive and remain" to be "taken up" with the dead in Christ "which *rise* first," there must be Jews and Gentiles, *as such*, to furnish these living and "remaining members of the Body," until Christ who is our life shall APPEAR;‡ that is, until the setting up of that kingdom for which we are taught to pray—until the day of judgment.§

These three lines of prophetic testimony, therefore, really comprehend and are decisive of the whole question. For, if there be "sinners" of the Jews to *suffer chastisement*, and "sinners" of the Gentiles‖ to *inflict it*—if from each of these classes there be an *election* to "some better thing" than has been promised to Abraham—if these things have been, are now, and must continue to be, until the Scriptures concerning each and all of them shall be fulfilled—how say the preachers of a millennium without Christ that his kingdom has already come? A. J. W.

ARISE! the kingdom is at hand,
The King is drawing nigh;
Arise with joy, thou faithful band,
To meet the Lord most high.

Look up, ye souls weighed down with care,
The Sovereign is not far.
Look up, faint hearts, from your despair,
Behold the Morning Star!

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* Eph. 2 : 22.

† "On the third day"—one day being with the Lord as a thousand years; and a thousand years as one day. (2 Pet. 3 : 8.) The writer sees in Luke 13 : 23, and Hosea 6 : 1–3, a strong confirmation of the literal verity—"the Lord is at hand."

‡ Col. 3 : 4. § Gal. 2 : 15 : 17.

‖ Heb. 11 : 40.

EIN FESTE BURG.

The famous "Battle Song of the Reformation," composed by Luther, A. D. 1529. Newly translated, in the metre of the original, as a fit piece for our times.

BY JOSEPH A. SEISS, D.D.

A MIGHTY Fortress is our God,
A Shield and Sword unfailing;
He freely helps through all the flood
Of troubles now assailing.
The old Foe, unspent,
On what wrath intent!
Dreadful craft and power
He wieldeth at this hour;
Earth nowhere has his equal.

Did we in our own strength confide,
Naught 'gainst him were effected;
But the true Champion's on our side,
By God himself elected.
Askest thou his name?
Jesus Christ's the same;
Of all hosts, the Lord,
Nor less than God adored.
Sure He the field secureth.

And should the world with devils teem,
To glut their fury on us;
Nor hopeless yet our cause we'd deem;
The victory still must crown us.
Let the lord of hell,
Scowl with malice fell;
Us no ill is wrought;
For now to judgment brought,
One word can overwhelm him.

The Truth shall stand, nor ever yield;
Nor thanks to en'mies for it;
'Tis Christ upholds us on this field,
With his good gifts and Spirit.
Freedom they may take;
Earthly joys unmake;
But when all is done
They still have nothing won,
Whilst for us waits the kingdom.

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Selections.

LOVING CHRIST'S APPEARING.

To love the second coming of her Lord has ever been characteristic of the true Church. This is the test of her fidelity. Without this grace all her professions are vain and false. "The times of our whole hope," said Tertullian, "cannot be placed before the coming of Christ." Hence he exclaimed, "Our desires pant after the end of this age, the passing away of the world at the great day of God." "He shall quickly come and not tarry," wrote the apostolical Clement. "His Son shall come and abolish the wicked one," exultingly exclaimed Barnabas. And Ignatius wrote of Christ, "Expect Him who is above all time." And Polycarp indignantly denounced as the first-born of Satan all who denied our Lord's second coming to judgment. "Let us ever in anxiety and cautiousness," says Cyprian, "be awaiting the sudden advent of the Lord." "We are looking for Christ," writes Cyril. Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ears the awful summons, "Arise, ye dead, and come to judgment." Augustine testifies that Christ's coming and kingdom "is what we look and pray for." And Massillon may speak for them all when he affirms of the first Christians, they deem it "one step in apostasy, not to sigh after this return."

The great reformers constantly consoled themselves in the exercise of an ardent love for that day. The Scriptures, testified Tyndale, "warn us to look for Christ's coming every hour." "Long for the coming of the Lord Jesus," wrote the martyr, John Bradford. Piscator said, "The advent of the Lord is to be looked for with perpetual vigilance, especially by ministers." "Let us," said Latimer, "have a desire that this day may come quickly; let us hasten God forward." "Let us," said Ridley, "cry in our hearts, unto our Saviour Christ, Come, Lord Jesus, come." "We know that He shall return, and that with expedition," exclaimed John Knox. "There is one consolation," wrote Luther in the heat of his great conflict; "that is, the day of judgment is close at hand." And again, he exclaims, as though in an agony, "May the Lord come at once." Holding in his hand a necklace of white agates, he said, "I would readily eat up this necklace to-day for the judgment to come to-morrow." Melancthon (testifies Elliot) thought it became Christians to dwell much and earnestly on our Lord's second coming. "All the godly, with sighs unspeakable, wish for the coming of the Judge in glory," wrote Henry Bullinger. And Brightman wrote of Christ's coming, "The faithful, through hope of the future marriage, leap for joy, and greatly desire that day." Cradock on Rev. 22 : 17, says, concerning the word "Come," in this verse, that it all relates to Christ's advent, and declares the Holy Spirit in the whole catholic church, "All together wish and long for His second coming." The eloquent Milton, of our Lord's advent exclaims, "Come forth out of the royal churches, O Prince of all the kings of the earth." "Would it not rejoice your hearts," inquires Richard Baxter, "if you were sure to live to see the coming of the Lord? Would it not be the greatest joy that you could desire?" And he adds, "It would be the joyfulest tidings to me in the world. Hasten, O Lord, this blessed day. Alas! fellow-Christians, what should we do if our Lord should not return?" "Oh, why are his chariot-wheels so long in coming?" wrote Joseph Alleine. "Though the time be very short, yet love and longing make it very tedious," Samuel Rutherford exclaimed. "Oh, that He who feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the Bride.'" Thomas Vincent said, "This is the last and the sweetest in the text. Behold I come quickly." Bunyan calls the great day of God "a blessed and desirable time." "Come, Lord Jesus! thus beats the pulse of the Church," wrote Matthew Henry. "What comes from heaven in a pro-

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mise should be sent back to heaven in a prayer—Come, Lord Jesus." "The servants of Christ," said Increase Mather, "ought not to have a servile fear of the great day of judgment, but rather to pray and long for it." "Let this illustrious day come with all its horrors," exclaims Doddridge. "We shall go from the ruins of a dissolving world to the new heavens and new earth, wherein righteousness forever dwells." In 2 Pet. 3:12, John Wesley thus comments: "Hastening on as it were by your earnest desires and fervent prayers the coming of the day of God." Charles Wesley sang—

"The Church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see him again in the air."

And Dr. Watts—

"How long, dear Saviour, oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Gentle reader, do *you* love Christ's appearing?

"THE WANE OF FAITH."

I was much struck with the article on the "Wane of Faith," in the "Prophetic Times," and as a somewhat singular corroboration of the views there expressed came under my notice lately, I thought I would also make it known.

About a year ago, I wrote to a Christian friend in Scotland, giving him my views upon the state of religion in Canada, and asking him how he thought matters stood at home? "There is not, in my opinion," I said, "five per cent. of Christianity in Canada. Do you think there is more in Scotland? Is there ten per cent.? Is there twenty?" My friend's answer struck me forcibly. His statement was this: "The condition of Christ's cause in Scotland at this moment is very sad; and look at what quarter of the world we may, we are compelled to say that it is very sad. For my part, I look for persecution, or a return of dreary Moderatism." A Scotticism for lukewarmness in religion. In a recent letter, my friend, without farther solicitation, again returns to the subject, and writes as follows: "The Established Assembly created fully as much interest as ours (the Free Church) this year, in consequence of the 'Innovation discussion.' The bulk of serious people whom I have met with, seem gratified that Dr. Lee, McLeod & Co. have got a church. I believe that McLeod, Blaiker & Co. are doing great injury to the cause of Christ in Scotland. They are all very popular with young men, specially young ministers, who are getting more and more impregnated with their views. McLeod tries to have a kind of sough (sighing of the wind through the trees) of the Gospel, but not at all hearty—awfully 'Broad Church.' Lee and Blaiker are both, I hold, unchristian men. They are both professors (*i. e.* of theology), and so all our young Established ministers can through them meet. Thus I fear the evangelical element is gradually becoming less and less in the Established Church. Would I could say that it is holding its place among ourselves. I cannot but fear it is not. The grand, sappy truths of the Gospel, such as the substitution of Christ, his righteousness, atonement, &c., have not that foremost place in the discourses of many of our young ministers which formerly characterized the preaching of our evangelical ministers. The prevailing cry is, that our preaching must keep up with the requirements of the age; by which they seem to mean that it must be with 'cheering words of man's wisdom.' Of course, there are many exceptions to this; many are faithful ministers of Christ; and perhaps in none are the grand fundamental truths ignored; but what I lament is, that with many they do not get that prominence which is, I hold, essential. Often, after listening to an able, pretty, carefully prepared discourse, when we come home and try to reach it, how amazingly little there is to hold by! And then you meet with a friend, and the remark is, 'Was not that a beautiful discourse we have had?' Perhaps I take too gloomy a view of things. I cannot help dreading there is a time of dreary Moderatism before us. Certainly, there is little appearance of vitality among us. The bones are *very dry*. 'Come from the four winds, O breath, and breathe upon these slain, that they may live.'"

The above remarks speak for themselves,

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and prove my friend to be what I well know he is, a thoroughly earnest and intelligent Christian man, and one who seeks and cares for the abominations of the land. What renders the opinion all the more remarkable, is the fact that he is not a pre-millennialist, and that he almost, but I think not quite, believes in the conversion of the world.

ARE YOU READY?*

I TAKE the parable of the ten virgins as my warrant, and I address that question to every one. I ask you, "Are you ready?" Remember the words of the Lord Jesus: "They that were ready went in with the bridegroom to the marriage"—they that were ready, and none else. Now, here, in the sight of God, I ask each and every reader, Is this your case? Are you ready?

I do not ask whether you are a churchman, and make a profession of religion. I do not ask whether you attend an evangelical ministry, and like evangelical people, and can talk of evangelical subjects, and read evangelical tracts and books. All this is the surface of Christianity. All this costs little, and may be easily attained. I want to search your heart more thoroughly, and probe your conscience more deeply. I want to know whether you have been born again, and whether you have got the Holy Ghost dwelling in your soul. I want to know whether you have any oil in your vessel while you carry the lamp of profession, and whether you are ready to meet the bridegroom—ready for Christ's return to the earth. I want to know, if the Lord should come this week, whether you could lift up your head with joy, and say, "This is our God; we have waited for him; let us be glad, and rejoice in his salvation." These things I want to know; and this is what I mean when I say, "Are you ready?"

"Ah!" I can imagine some saying, "this is asking far too much. *To be ready for Christ's appearing!* this is far too high a standard. This is extravagance. There would be no living in the world at this rate. This is a hard saying. Who can hear it?" I cannot help it. I believe this is the standard of the Bible. I believe this is the standard Paul sets before us when he says the Thessalonians were "waiting for the Son of God from heaven," and the Corinthians "waiting for the coming of our Lord Jesus Christ" (1 Thess. 1:10; 1 Cor. 1:7), and the standard Peter sets before us, when he speaks of "looking for and hasting unto the coming of the day of God." 2 Pet. 3:12. I believe it is a mark that every true believer should be continually aiming at, to live so as to be ever ready to meet Christ. God forbid that I should place the standard of Christian practice a hair's breadth higher than the level at which the Bible places it! But God forbid that I should ever put it a hair's breadth lower! If I do, what right have I to say that the Bible is my rule of faith?

I want to disqualify no man for usefulness upon earth. I require no man to become a hermit and cease to serve his generation. I call on no man to leave his lawful calling and neglect his earthly affairs. But I do call on every one to live like one who expects Christ to return, to live soberly, righteously, and godly in this present world—to live like a pilgrim and a stranger, ever looking unto Jesus—to live like a good servant, with his loins girded, and his lamp burning—to live like one whose treasure is in heaven, with his heart packed up and ready to be gone. This is readiness. This is preparation. And is this too much to ask? I say, unhesitatingly, that it is not.

Now, are you ready in this way? If not, I should like to know what good your religion does you. What is it all but a burdensome form? What is it but a mere temporary cloak that will not wear beyond this world? Truly, a religion that does not make a man ready for everything—for death, for judgment, for the second advent, for the resurrection—such a religion may well be looked on with suspicion. Reader, if your religion does not make you ready for anything, you may depend the sooner it is changed the better.

* From a Tract, entitled "WATCH," by Rev. J. C. Ryle. The entire Tract, embracing 35 pages, has recently been reprinted, and may be had by addressing "Prophetic Times." Price 10 cents. By the hundred, $6.

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Editorial.

OUR CONFIDENCE AND OUR CAUSE.*

Since the commencement of this magazine, we have never, for one moment, doubted the absolute soundness of its fundamental principle, which is the pre-millennial and speedy advent of our Lord and Saviour Jesus Christ. A careful and long-continued examination of the only book in the world which speaks with authority on the sublime theme has satisfied us that this doctrine is *true*—a rock which cannot be moved from its place in the Divine programme in relation to the future of our world, by any process of interpretation or criticism which has in it the virtue of rigid honesty.

By honesty, of course, we do not mean in the intention of the interpreter or critic, but in the mental reception of Biblical truth as a REVELATION of things to come, and not as an *enigma* intended to tax the ingenuity of fancy and the resources of the imagination. We give the full credit of honesty of purpose, even to the mystic in his baseless dreams, and to the spiritualizer in his reinless wanderings; but to credit them with this is merely to believe charitably that they mean what they say, so far as their sayings have a tangible meaning. To believe, however, that their sayings illustrate the oracles of God, or make clearer the utterances of Divine Revelation, is a vastly different thing. We repeat, therefore, our settled conviction, that the reception of Biblical words in their obvious meaning, necessitates the conclusion, that the Son of man will personally return to His own world, and take possession of his rights as the Second Adam and Sovereign of humanity *before* the earth shall be filled with the knowledge of the Lord as the waters cover the sea. *That* is our position, all opinions, theories, sermons, books, commentaries to the contrary notwithstanding.

There are many of the excellent of the earth, devoted disciples of Christ, men whom we love unfeignedly as brethren in the Lord, who totally differ from us in this conclusion, with whom we should be glad to hold if we could, and against whose loyalty to the Scriptures or clearness of perception we would be loth to utter the least suspicion. If the possibility of such a thing could be avoided consistently with our deep convictions, it should certainly not be done. We instinctively shrink from even appearing to assume the office of teacher in relation to men whose superiority to ourselves is not only readily admitted, but so cheerfully granted, that we would gladly sit at their feet to learn from their stores of education, knowledge and wisdom. But, whatever construction may be put upon it, we *must* give our testimony, and the reasons for it. We have no choice in the matter. Necessity is laid upon us. To be silent, seeing that the Lord in His Providence has given us the opportunity of speaking, were to be disobedient, unfaithful, miserable. If any think we hereby gratify a desire for singularity, or a wish to appear better informed on a subject of the very first importance than some others who have had advantages such as never fell to our lot, they do us grievous wrong. Neither of these unworthy and unmanly motives actuates us. We avow, with deep sincerity, that our only and all-absorbing aim is, simply to bear testimony to the truth, as God has laid it upon our consciences to declare. The element of personality, or the spirit of sect or party, has no sort of connection with the matter. The question of the pre-millennial coming of the Head of the Church to invest His saints with glory, and rule His enemies with

* We transfer most of this article from "The Rainbow," a sprightly and valuable English Magazine of Christian Literature, having special reference to the Revealed future of the Church and of the World. It has not been in existence as long as the "Prophetic Times," but the convictions and experiences expressed by Dr. Leask, with a few changes and additions, present exactly what we desire to say to our readers. With these modifications we adopt the article, and give it place as an editorial of our own.

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a rod of iron, until *power* shall have crushed the rebellion that would not yield to the amnesty of *grace*, is infinitely too great to be circumscribed within the miserable circle of personal opinion or sectarian theology. It is simply a question of Divine Revelation, and is to be discussed as such. Is it so written, or is it not? *That* is the question. We believe that it is; and, because we so believe, we feel bound to speak, whoever may dissent.

But, on the other hand, the publication of our Serial has been the means of acquainting us with facts of which we had little previous conception. It has revealed to us that there is deep dissatisfaction with current teaching on the doctrine of the Advent in the minds of many Christians; and that this dissatisfaction is on the part of thoughtful, earnest, devout, Christ-loving men. It is not among the half-skeptical, the constitutional fault-finders, or the small creatures of the Church whose only chance of importance lies in stinging their pastors, that this feeling is found, but among high-principled, educated, holy men, who are the ornaments of the churches, and the stays and supports of our very best institutions. To us, this fact is full of meaning, and deserves the careful consideration of thinking men and Christian ministers. The very class of people who want to give a reason for the hope that is in them, furnishes many whose faith in the complete evangelization of the world by the Church is greatly shaken, and who are consequently impatient of our pulpit and platform assurances of the great things ecclesiastical agencies and reforms are about to accomplish for sin-smitten humanity. Is it right, is it wise, to ignore the feelings of these men, and to repress their longings for greater light on the awful problem, by a foolish sneer at millenarianism, or the still more foolish quotation of a text which has nothing to do with the subject? Depend upon it, these yearnings of the heart in men who are the temples of the Holy Ghost are among the most significant spiritual phenomena of these remarkable times.

We have also discovered that there are many secret disciples of the doctrine we advocate, scattered here and there in our churches and pulpits. The confidence that has been reposed in us in relation to this matter is one of the things that has cheered us in toil, rewarded us for our sacrifices, and confirmed the expectation, that the doctrine of the Pre-millennial Advent of our Lord—the doctrine of prophets and apostles—will ere long gather around it a noble fellowship of saints, whose sublime position, in the midst of a sleeping church and a godless world, it will be to stand out, "looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." Some of these secret disciples have been encouraged by our Serial to avow their faith and to give testimony on this subject,—some, too, in whom these convictions were lying latent for half a century. We have spoken out the sentiments of their hearts, and they have welcomed our issues accordingly, and have become brave and decided enough to say that they believe with us, and have arrayed themselves among our most zealous friends in defending us and in extending our circulation.

We have also had repeated evidences that our publication has served to subdue prejudices, remove difficulties, clear away obstructions to the reception of our faith, and to make many converts to our doctrines, and, through them, from sin and skepticism to repentance and to Christ. We need not say how encouraging and satisfactory all this is to us. We look upon it as a hallowed proof that our Serial has upon it the favor of God, that we are called to a ministry in connection with it of great importance, and that we shall be sustained by the willing help and hearty sympathy and co-operation of those who love the Lord Jesus Christ, and look for the kingdom He has promised to those who are faithful to His cause. In many directions our doctrines are making progress. Those who believe them not are full of anxieties about their success. They are disturbing many, and have gotten quite too strong a hold everywhere any more to be sneered down, or to be set aside without earnest and serious grappling with the full plain word of God. There is still much honest faith left in the churches, and in that soil these doctrines are taking root, and there they will grow and bear fruit, till the Lord

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himself comes. We are sure that the Holy Spirit is engaged in this work, and that it will accordingly go on, whatever may be the resistance made to it. And we are very thankful to the Holy Head of the Church, and to those of His people who have helped us with their gifts, subscriptions, sympathy and prayers, and devoutly implore the same grace and favors in time to come.

Let our friends renew their subscriptions at once, and unite their efforts to sustain our cause, prosper our exertions, and establish our monthly in its mission of usefulness in setting forth God's truth respecting the things which must shortly come to pass.

PRE-MILLENNIALISM.

THE TWOFOLD RESURRECTION.

We have received a pamphlet, consisting of forty pages, which bears the above title, written by Rev. Joseph M. Weaver, of Louisville, Ky., and published by Waller, Sherrill & Co., of the same city. It is a close and well-written Review of Rev. Mr. Dudley's pamphlet, which we noticed in our issue for September. Mr. Dudley thinks that Pre-Millennialism is a dangerous heresy, calculated to trouble and paralyze our churches. Mr. Weaver is of a very different conviction. He is convinced of the truth of the Pre-Millennial Advent of Christ, and its cognate doctrines He believes that they are scriptural, and tend neither to supplant the patience of hope, nor to the disappointment and sorrow of the Church, as some speak, nor give occasion to infidels and scoffers to shout in scorn and derision, Where is the promise of His coming? He considers Pre-Millennialism taught by the Scriptures, and not only reasonable, but consoling to the saint, and exactly fitted to arouse the energies of the Church, and to keep piety up to its proper working and watching standard. He thinks it a delight to work, believing that the Master is near at hand, and that the time is short in which to do for this Master. He claims that the great motive held forth by the writers of the New Testament for Christian fidelity is just this speedy coming again of the Lord Jesus. He thinks that Mr. Dudley's effort, though sincere and able, utterly fails in its intent; that our doctrines, so far as his efforts are concerned, yet stand forth as scripturally true; that they are based upon the everlasting Word of God, and, until the Bible ceases to be received as truth, will stand against all attempts to confute them.

In all this we agree with him most heartily, and congratulate him at having so admirably succeeded in giving the reasons for his belief. In literary and logical execution, his Review is fully equal to the pamphlet which he has taken in hand; and in exegetical strength and clearness it is vastly superior and more reliable. Indeed, in this respect, Mr. Dudley's essay is nowhere, viewed in the lucid reasoning and mastery of Scripture brought to bear against him by Mr. Weaver. We could wish that all the readers of Mr Dudley's pamphlet should also read this by Mr. Weaver. They would then be in a position to judge properly in the case The issue is fairly joined; every argument is fairly met; and the result is a clear and full scriptural vindication of the doctrine of a twofold Resurrection as held by Millennarians. We rejoice that such competent and vigorous fellow-laborers in this cause, as Mr. Waller and Mr. Weaver, have been raised up in Louisville, and hope for much fruit through their endeavors. Could they not favor us with occasional contributions to the "Prophetic Times?" Our readers would be glad to receive their testimony through this channel also. In the absence of any direct communication to our pages from either of these brethren, we transfer the following extract from Mr. Weaver's Review:

"Rev. 20:4–6. Our friends say, one plain, direct, and unequivocal declaration, that harmonizes with the general declarations of the Bible, must be received, though it does stand alone. Does this passage fill these conditions? I answer without hesitation—*it does*.

"1. Is it plain and unequivocal in its statement?

"A *plain* statement is one that is 'open,' 'clear,' 'unencumbered,' according to Webster. An unequivocal statement is one that is 'not ambiguous,' 'not of doubtful signification,' according to the same authority. 'This is the first resurrection. . . . But the rest of the dead lived not again until the thousand years were

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finished.' Could any *statement* be plainer? more unambiguous? We know what 'first' means and what 'resurrection' means in their ordinary signification. Take the passage according to its grammatical and literal meaning, and I am bold to say there is no other 'plainer' or more 'unequivocal.' But I am told of the various *interpretations* of it—there are 'so many different and contradictory opinions' in regard to it. I ask is it not so with every passage of Scripture? Look at the history of *all* the passages of Scripture teaching great doctrines—*which* has fewer different expositions than this? The Divinity of Jesus Christ is denied, yet we have this plain statement, 'I and my Father are one' Is not this a 'plain and unequivocal' statement? '*One*' in what? How many different answers? Shall we say then this passage is not plain? Shall we say the doctrine of Christ's Divinity and equality with the Father is 'suspicious' because *this* 'enigmatical' and 'intricate' passage has been brought forward to prove it? But we are answered—'There is an essential difference between the quibbles and perversions of an infidel endeavoring to undermine God's Word, and the honest convictions, however different they may be, of those who are diligently seeking to understand it.' Do none but infidels differ about passages of Scripture? Do not those who are *sincere* in their efforts differ often about a plain passage of Scripture? What mean then the different sects? It is the *man seeking* to support a *system* who *forces* a passage out of its plain *statement* to MEAN something else. It is a notorious fact that men in every age have *interpreted* various plain passages away. They were against them in their plain statement, hence they must be *interpreted* into nonsense—to teach nothing. This passage, so plain and unequivocal in its statement, has been 'spiritualized' into nonsense. Indeed, so plain and unequivocal is it that Origen and others, as I have said, who did not believe in a twofold resurrection, denied the inspiration of the Revelation of John! It was so plainly taught in this passage that they could not disprove it, hence they denied it a place in God's Word. To my mind there can be no stronger proof of its plainness and unequivocalness than this effort to cast it aside as uninspired. The passage then, in its statement, is plain and unequivocal as to the twofold resurrection, first and second; it is only the *interpreters* who have darkened and clouded it in their *vain* efforts to make it MEAN different from what it *says*.

"2. But 'does it harmonize with the general declarations of Scripture?' I answer emphatically, *yes*. There is not a passage, in reference to the resurrection, which is not in *perfect* harmony with this statement. We are referred to John, 5: 28-9—'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Also, to Dan. 12: 2—'Many that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt.' That in these passages is taught the resurrection of both saint and sinner is plain. Pre-millennialists do not deny the resurrection of either class; but do these passages compel us to the belief that all shall be raised at *the same time? By no means!* They are in perfect 'harmony' with the resurrection in Rev. 20. What is the writer teaching in these passages? Simply that *all* shall be raised. So says Rev. 20: 1-6. How? When? 1. The saints—'they that have done good.' 2. The sinners—'they that have done evil.' Here, then, in the *order* we behold the first resurrection, just as we have it in Rev 20, in the *statement*. Does any suppose that it was *accidental* that Jesus Christ (*as the Holy Spirit has done in every place where he speaks of the resurrection*) notes the *order* of the coming forth of the dead? None can believe this, for these words came from the *Source* of Wisdom, and hence were wisely spoken. It could not be by *chance* or without design. The Bible is inspired. All of it is truth. It was dictated by the Spirit of Wisdom. Every word proceeded from Infinite Wisdom. No passage was loosely constructed; but each passage is just as Infinite Wisdom intended, and is pregnant with meaning. Hence, when we find this truth mentioned in it, *always* and *invariably*, in the same *order*, we can but draw the conclusion that the Spirit intended to convey the idea of a twofold resurrection—the first confined to the just and *raised first;* the second to the unjust But we are told that '*ora*' shows that *all* shall come forth at the *same time*. Christ used it just as we do at the present day. If I should say, in addressing a congregation, 'My hearers, the hour—time or season (such is the meaning of "ora")—is coming when all here shall die—the righteous to go to the land of the blessed, the wicked to the shades of eternal night,' would it be inferred that *all would die at the same time?* By no means: but that *all* should *die*—yet some, it might be, in a day, others after many years. All that could be inferred from my language would be that *all* should die. So Christ simply taught that *all* (both good and bad) should be raised, teaching nothing as to the *time when*, except in the *order*—first, the good; then, second, the evil. But we are shut up to 'two conclusions:' We

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are told—First, 'Granting that the resurrection hour is the Millennium, in the compass of which all that are in their graves shall hear His voice and come forth, *then the resurrection is an unbroken and continuous event stretching throughout that period.* To say that the righteous are raised up at the beginning of that period and the wicked at its close, is grossly *arbitrary.*' I accept not this 'conclusion' It is *not* 'grossly arbitrary' to say that the righteous are raised up at the beginning and the wicked at the close. *God says so!* Scripture best interprets Scripture. At the coming of Christ the saints are raised. 'This is the first resurrection.' 'THE REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS ARE FINISHED.' Here, then, is no 'continuous event stretching throughout' the Millennium. 'Ora,' in Greek, like 'hora,' in Latin, in its primary meaning, is a time, a period, and so it is used by our Saviour in regard to the resurrection, simply stating that *all* should come forth at some time. (For its use in this sense see Matt. 9:22; 15:18; Mark 13:11; Luke 10:21; John 4:23, &c.)

"But second 'conclusion.' 'Whether the resurrection be progressive or instantaneous, one or many events, one thing is incontrovertibly evident from the words of Daniel, viz, that while some arise to everlasting life, *along with them arise some to shame and everlasting contempt;* so that there cannot be any difference *in time* between the resurrection of the two classes.'

"How is it known that '*along with*' the righteous arise the wicked? *It is not so said in the passage in Daniel!* To say so is to 'beg the question'—to perpetrate *a petitio principii.*

"The same *order* is observed here as in John—First, the good; second, the evil. Some of our best scholars have rendered this passage in such words as more distinctly bring out the 'advent' view of a twofold resurrection. Prof. Bush translates it, 'Many from out of the sleepers in the dust of the earth shall awake; those (that is, those who awake, shall be) to everlasting life, and those (who do not then awake, shall be) to everlasting contempt.' But Prof. Bush's 'translation is a truckling effort to accommodate this passage' to Millennial views! and the 'President of Georgetown College' says that 'it is purely arbitrary and subjective, and was made to suit a preconceived theory.' So it seems that the author and the 'President' agree as to Prof. Bush's *motive* in the translation! How did they discover it? Prof. Bush has written a book *against* the Millennium. He denies the resurrection of the body at all, and holds, with the author, that the resurrection referred to in Rev. 20:5, is a 'resurrection of the spirit and principles, and the faith and the hopes of the sainted martyrs.' Yet he was forced to render the passage in Dan. 12:2 so that the idea of a twofold resurrection is distinctly brought out. Candor and honesty *as a critic compelled* him to do so. I presume no one will deny his critical acumen. But he is not alone in his rendering of this passage. Prof. Whiting says: 'There is an obscurity in this passage, produced by an improper rendering of the Hebrew words, "*ailleh, weailleh.*" They are translated in this instance, "some and some." Now, the phrase composed of the pronoun *ailleh*, with the conjunction *waw* (and) joined to *ailleh*, is the proper expression for *these* and *those.*' He then renders the passage 'And many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence.' Rev. Edward Winthrop also brings out the same idea in the translation, 'And many from out of the sleepers in the dust, &c.'

"These are scholars of no mean repute. None will deny the critical acumen of *Gesenius*, author of a Hebrew Grammar, recommended to me by the 'President of Georgetown College.' As a Hebraist he stands unrivalled. He testifies that the Hebrew word rendered as above '*designates a part taken out of the whole.*'

"Thus, according to the testimony of our best Hebrew scholars, Dan. 12:2 'harmonizes' with Rev. 20:1-6.

"Does not Rev. 20 'harmonize' with . . . 'for thou shalt be recompensed at *the resurrection of the just?*' (Luke 14:14.) 'But they which shall be accounted worthy to obtain that world (age) and the resurrection (ek) *from among the dead* neither marry, &c.? (Luke 20:35.) 'If by any means I might attain unto *the resurrection* (ek) *from among the dead?*' (Phil. 3:11.) These passages are in *perfect harmony* with Rev. 20:1-6.

"This passage then is 'plain and unequivocal' in its statement, and 'harmonizes with the general declarations of Scripture.' Hence it must stand as proving the Millennial Resurrection in its plain import, and the doctrine of a *twofold* resurrection is *taught by God himself.* So much in general."

WHAT THE WORLD THINKS.

A FEW months ago, we gave a commendatory notice of Mr. Shimeall's valuable volume on "The Pre-Millennial Coming of Christ." We have since had our attention directed to a notice of the same work in "The New York Times," which shows how the world regards

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these great matters of the faith, and how rapidly and completely the temper and spirit of the days of Noah are again taking possession of the masses of our more active, intelligent, and reading people.

The writer of the notice in the "Times" admits that Mr. Shimeall "is well known for the extent and wide range of his studies, connected with the interpretation of the Prophetical Scriptures," and that he brings forward the names of some of the most venerated teachers and theologians of the day, under whose auspices the work appears; but he nevertheless speaks most flippantly of the work itself, and of the whole range of literature to which it belongs.

First, he observes "that the subject of the book places it beyond the pale of ordinary newspaper discussion." That is to say, that the great mass of readers regard it as a piece of impertinence to have the subject of Christ's return and of the regeneration of earthly affairs to be wrought at his coming, obtruded upon their thoughts—as one of those things not embraced among legitimate topics of human thinking. But why? Is it not of such account to deserve attention? Is not so marvellous an event, and fraught with such amazing consequences of every possible sort, to every human interest, and every human being, worthy of as much attention as eclipses, and censuses, and rates of gold? Is not the truth on this subject as fitting for as wide proclamation and as thorough examination as the building of monitors, the digging of canals, and the laying of telegraph cables? Is the record of wars and rumors of wars of more consequence than that of which these wars are only so many signs? Is the record of crimes more important to be made known, than the fact that the Son of man shall come in the clouds of heaven to punish criminals with everlasting destruction? Is it more desirable to know about the business, the politics, the amusements of the world, than to know that the present state of things is but temporary, and is presently to give place to quite another, higher and better order, introduced by Christ at his own personal return? If the politics, reforms, inventions, speculations, and everyday occurrences of this world, are of more account, and of more absorbing moment to the public than the personal advent of earth's proper King, and the preparation necessary to meet Him, will the "Times" please tell us in what that superiority consists?

Secondly, this writer affirms that Mr. Shimeall's book "belongs to a class of literature that cannot possibly be productive of practical good." But who has authorized him, or any who think with him, thus to sit in judgment upon the profitableness or unprofitableness of God's revelations? Who hath given him this wisdom to criticise and set aside the teachings of the Holy Ghost? Who is his God, and what his rule for finding inspiration useless? Does he not know that the Bible belongs to this "class of literature," and some of the greatest works of some of the greatest, wisest, and holiest of men? And as to the question of moral usefulness, does he not know that the second coming of Christ, with its attendants and results, is everywhere presented in the Scriptures as the very greatest incentive to every species of good living and scriptural morality and grace? Is the duty of watchfulness a practical good? The Saviour enforces this duty by referring to his second coming, "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and commanded the porter to watch. Watch, ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:34–37. Paul says, "The day of the Lord cometh as a thief in the night. Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:2, 6. And so in sundry other places.

Are we required to be active, faithful, and diligent in the service of the Lord? These requirements are enforced by the truth of Christ's coming to judgment. The parable of the talents (Matt. 25:14–30) and of the pounds (Luke 19:11–27) are illustrations. "Behold, I come quickly," saith the Saviour; "blessed

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is he that keepeth the sayings of this book." Rev. 22:7. Again, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. 16:15.

Is love for one another a practical good? The coming of the Lord is a motive to the attainment of this Christian grace. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may establish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12, 13.

Is it a practical good for us to live holy and godly lives? The coming of Christ is a motive for so doing. Peter, having described that great day of the Lord, says, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Peter 3:11–14.

We are also exhorted to a patient waiting for Christ's coming; to have our conversation in heaven; to have our hearts established unblamable, and our whole bodies, souls, and spirits wholly sanctified; our hearts directed into the love of God, looking for that blessed hope, and encouraged by the promise of a crown of righteousness which the Lord, the righteous Judge, shall then give to all who love his appearing. All this presents the subject of our Saviour's return as the great incentive to every pious and virtuous affection. How, then, does this subject "belong to a class of literature that cannot possibly be productive of practical good?" What is the motive of the "Times" to good order and practical righteousness? or is it entirely innocent of such aims or possessions?

But third, this writer thinks "this class of literature one that is gradually diminishing in number, owing to the general prevalence of information, and a sounder tone of thinking on Biblical questions." If he means that works on prophetic subjects are diminishing, his "prevalence of information" is sadly at fault in this particular. Never, in the history of Christianity, has there been such a multiplication of able and thorough books on prophetic topics, as within the last quarter of a century. Never, since the period of the Reformation, has there been such a widespread and earnest acquiescence in the doctrines of Christ's speedy coming and reign upon the earth, as at this very time, both in Europe and America. But, of course, as this kind of literature is "beyond the pale of ordinary discussion," this luminary of the "Times" is to be presumed to know not much about it, and, as an exponent of the world's way of thinking, to believe still less. And so it will be, as the Scriptures everywhere foretell. Such expressions from the world are themselves fulfilments of the very predictions which are thus ignored or spurned as incompatible with the boasted march of light which would supersede the Bible, or turn it into mere poetic utterances of man's own reason, which is its own oracle. Scoffers must needs come, walking after their own lusts, and saying, Where is the promise of his coming? It is so predicted. 2 Pet. 3:3, 4. And their presence is proven by such articles as that referred to; and the acquiescence of the mass of readers with such utterances is evidence that we have the truth, and that the day of the Lord *is at hand*. Milton has versified the Bible doctrine of the course of this present world where he says:

"Truth shall retire
Bestuck with slanderous darts, *and works of faith*
Rarely be found; so shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, *till the day*
Appear, of reparation to the just,
And vengeance to the wicked, *at return*
Of Him—thy Saviour and thy Lord."

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WHO IS THE FALSE PROPHET?

ONE of our exchanges starts this inquiry, and expresses the opinion that it is not the Pope, nor Mahomet, nor the systems which they represent, but *Spiritualism*. It is certain that neither Popery nor Mahomedanism has ever performed the wonders ascribed to "the false prophet" in the Revelation. It is also certain that spiritualism claims power to do these wonders, and avers that they shall be done by its agents, whilst it claims to be an infallible oracle as to what is to be expected in the future. These lying wonders are certainly to be wrought by somebody, and these pretensions to prophetic dignity and authority must be set up somewhere; and to this hour the world has seen nothing so near the scriptural portrait as that which is being manifested by spiritualism.

The editor to whom we have referred, has recently had several interviews with the President of the World's Convention of Spiritualists, which is to convene in this city next spring, and has obtained from him a full outline of events for the future, as set forth by the spirits, and blasphemously claimed to be from Jesus of Nazareth. According to this oracle, a new system of government under a "Christ-band" is presently to be inaugurated; Christ is about to come spiritually to establish the kingdom of the spirits; Napoleon is to become the monarch of the earth; the Pope is to be dethroned in 1866, and to unite with Napoleon; a new divine order resembling Mormonism is to be set up; the sign of the Son of Man is to appear in 1871; an extraordinary young man is to come up whose works and teachings are to eclipse those of Christ; he is to be surrounded with an apostolic circle of twelve male and thirteen female mediums, who are to control events; he is to cause hailstones and molten lava to pour down upon the earth, and to fulfil the 11th chapter of Isaiah; and after these wonders the world is to have rest and happiness under the administrations of the spirits then fully enthroned. These are the sorts of claims which spiritualism is now everywhere setting up, proposing to be the guide of men and the dictator of the policies of nations and rulers, and urging its pretensions with a plausibility to which millions are giving their adherence. Has the world ever seen the like in all the ages? Is not this, "the false prophet," rapidly advancing to his place in the true prophetic chart? Are we not herein made to stand in awe at the literalness of that "sure word of prophecy" which God has given as our guide amid the perils of the last puttings forth of the great Deceiver? Have we not here what "the Spirit speaketh expressly" concerning "the latter times?" 1 Tim. 4: 1–3. Surely the end is near.

HOW IT WORKS.

A SERMON was preached, a few years ago, in London. In the congregation were two Jews. After the sermon a discussion arose in the vestry on the subject of a Psalm which contained a prophecy respecting the restoration of the Jewish nation. The clergyman denied the interpretation of the national restoration. One of the Jews, who spoke for both, interposed and said, "Then how can you wonder that we deny what you call the incarnation?" The Jew then asked for a Bible, and opened it at that passage which contains the address of the angel to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David," &c. He then invited the clergyman to go with him through the passage. The clergyman went through the first three or four clauses, and the Jew allowed the *literal* interpretation to pass. But when he came to this part, "And the Lord God shall give unto him the throne of his father David, and he shall reign," &c. "That is," said the clergyman, "he shall reign in the hearts of his people." "Is that so?" said the Jew, "and not at Jerusalem where David reigned? Then I deny that Mary had a son; it signifies only that the Messiah was pure from his birth; that is the meaning of the Virgin having a son. I take your mode of interpreting this verse, and carry it back to the former verse, and deny the incarnation." "But," said the clergyman, "we believe in the *literal* interpretation of *this*, because the event has shown it to be literal." Then said the Jew, with an indescribable mixture of scorn and contempt, "Ha! *you believe because it is done; we believe because* GOD SPOKE." Reader, let us take God *at his word.*

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The Prophetic Times.

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Special Contributions.

LUTHER ON THE ADVENT.

HOW CHRIST'S COMING IS TO BE REGARDED.

[Translated for the Prophetic Times.]

LUKE 21: 25–36.—The Lord here foretells his coming again at the last day, which is to be with great power and majesty. A week ago you heard of his ride into Jerusalem upon an ass, without pomp; where he did not have a place of his own, even a foot's breadth; and where he was crucified besides. This was a poor and sorrowful coming, in which he came not as a Lord, but as a servant desiring to serve, and so to serve as to die for us; as he himself says, Matt. 20: 28: "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In short, in his first coming, he rendered the greatest service, such as no angel or creature could, in preparing and making ready the kingdom of believers and the elect. But when the number of his elect is complete, he shall come again, not as a servant, but as a Lord; and shall come for the purpose of delivering us from the earth, worms, death, and putrefaction.

This is what he declares in this Gospel, and admonishes his people to guard themselves against false security, that the day of his coming may not overtake them unawares; and at the same time comforts them, that they may not be terrified on account of the signs which are to go before that day, but rejoice the more that their redemption draweth near.

In the first place, the Lord admonishes us Christians not to place the date of our lives here upon the earth, but to know that our Lord and Redeemer shall come from heaven, and thus to be prepared every hour to expect his coming; likewise, that we should be but half, and with the left hand, in this world, whilst with the right hand, and with the whole heart, we are in waiting for that day when our Lord shall come in his glorious majesty and power, which no man can describe.

This is the admonition and warning of this passage, that we may regulate ourselves with reference to that event, for there is no abiding here; and not conduct ourselves as the ungodly, who say: "Oh, who knows when the day of judgment shall come!" Such self-secure and godless people, whose hearts are engrossed with eating and drinking, and cares of this life, we are not to imitate; for as that day approaches, all will be busy building, making marriages, eating, drinking, and be quite secure in their own esteem; and with these things shall they be taken up as if there were nothing else to be done. Such people shall that day overtake unawares, and Christ shall come upon them as a flash; and just when they are most confident, drumming, leaping, and dancing, they shall find themselves unexpectedly overwhelmed, and given to eternal burnings.

This the Lord tells us in advance, and desires us to order ourselves accordingly. They that disregard it shall suddenly be overtaken. When they are most engaged building, rejoicing and being rejoiced, eating and drinking, and living in the greatest security, above and beneath shall be fire and brimstone. Just as it was in the days of Sodom; they ate, they drank, they danced, they frolicked, and did not care a farthing for pious Lot; as it also is this day with our towns-people, farmers, and no-

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bles. Then Lot said to them: "God shall destroy you with fire;" but they laughed at him, and said: "You pious fool, what know you about it?" What happened? Early in the morning, at the rising of the sun, the sky became black, and a fearful storm arose, and the lightning flashed hither and thither, and in one hour they were in hell. So is it also in our day. People, when they hear of the day of judgment, say: "Oh, that I only had enough to eat and drink, and money plenty to last me till that day shall come, I should have well to do." But when they are fullest of treasure, and most wanton, and it is said to them: "Beware, the day of judgment is at hand;" and they laugh at it and say: "Ha, what a fool you are, to suppose the day of judgment near;" so shall that day break in upon them like a thunderbolt, which flashes in an instant from the rising to the setting sun. What, then, are those royal dollars, houses, chains, and sparkling show?

Hence saith Christ: "Ye, my dear followers and friends, go ye not with the secure and godless multitude, but watch. Your eyes shall behold how their hearts are occupied, and how they will laugh you to scorn; but watch ye; for the day of judgment shall come suddenly, as the lightning, from which they cannot fly. Just as a little mouse is entrapt in a moment, so quickly shall their calamity come upon them."

Such warning of the Lord Jesus we are to take to heart, and carefully mark. For we cannot help it, but must hear and see it, that everywhere people are so wanton; but let us have respect to the words of Christ, and expect his coming, and not turn our eyes after the doings of the ungodly and self-secure in the world; for the Lord Jesus faithfully admonishes us to expect his glorious coming which shall take place, when the ungodly shall be cast into the abyss of hell, and we, on the contrary, shall be redeemed from the earth, and from all the miseries we here suffer.

This is one thing which we are this day to learn, to wit, that we prepare ourselves for the Lord's coming, as we also confess in the Creed, that the Lord Jesus Christ shall come to judge the quick and the dead. For what is thus briefly expressed in our Creed is fully and overflowingly declared in this Gospel, which further adds how matters shall stand in the world as that coming of the Lord approaches, to wit, that Christ shall be neglected, and the preachers of the true Gospel be accounted fools, and the godless and undisciplined multitude give themselves to excess and avarice, as if this were the only business of life. Not that it is evil and wrong to provide themselves with the necessaries of life, but that they should not have their hearts "overcharged." If they did but charge their hands, there would be nothing out of place, for there must be work; but that they should burden their hearts, this is forbidden; that is, that they should place their hope and trust in becoming great and rich, caring nothing for Christ, and deriding God's word concerning the day of judgment. To have "the heart overcharged," is to be engrossed with temporal things, so as to disable it for conforming to the words of Christ; just as in our day, people of all classes are only concerned to know how to become rich, and apart from that care not the snap of a finger for the word of God.

Thus, says the Saviour, shall it be and go when the day of judgment is before the door. All the world shall be saying to itself, Peace and safety. Here do not mistake yourselves; go not with them; do not so misbehave; keep ye unto me; neither be alarmed; lift up your heads, and see, that when I shall come again from heaven, I may so find you with nothing wanting; for I shall come for your redemption. But whosoever shall overcharge his heart with things of this world, and not concern himself about that day, thus shall it be with him; he shall suddenly find himself among the dead. He who gives himself to forbidden pleasures and delights shall suddenly be overwhelmed, and he who is busy with his filthy lucre, shall presently discover himself, purse, money, and all, prostrate under the hand of judgment. So shall it be in those days, and so shall men find it.

A strong indication of our times, therefore, is, that the day of judgment is not far off; for to this is the world now pretty much given, and

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shall be much more given. Everything is rearing itself aloft; the passion for display has no bounds; and so great is the confidence of the common masses, that they laugh the minister to scorn. They shall also become so confident in themselves, as not any more to endure sound doctrine, but to dash the book from them, and say: "Thou fool! art thou concerned about what is preached?" Of such sort are there already many among the people of town and country. Whosoever lives till that day will know how to understand these words.

Hence the Saviour speaks to his disciples: "Watch, that I may not find you among this barbarous multitude." If they shall say, "No danger;" in that same instant shall they be overtaken. Thus was it when Lot admonished his sons-in-law; he was derided as one that mocked. For so they thought: Oh, for many a day has this city stood, and for many a day more shall it continue! But before another day was passed, they were dead, and swimming in fire. This the world will have. It is indeed no fault of Christ; he has faithfully warned the world, and to this day permits his Gospel to be preached; but it is of no avail. They should indeed become alarmed, and say: "He who so preaches to us these things is not one to deceive us;" but they go on in their carnal security, and say: "I must meanwhile quaff my glass." On, then, against the words of Jesus, so shalt thou have thy deservings; thou wouldst not hear, I have given thee warning; hence shalt thou be suddenly overtaken. Then shall they have to say, It has served them right; but now they concern themselves not about it. But the Lord saith: "The day shall come as the lightning's stroke;" upon this we may calculate.

Thus shall matters stand before the last day, to the end that people may learn and not vex themselves, that things come to such a close, but say: "Christ has declared it in advance, that thus intractable, barbarous, and greedy, shall the world become." Thus was it with Sodom in the time of Lot, and in the entire world in the days of Noah. It is all said to us by way of consolation, admonition, and instruction, that we may be able to determine what is signified. The barbarous multitude understands it not; but we are to know, and to watch, that we do not fall into the same indifference. We must eat and drink, but not so as to overcharge our hearts, but lean them upon the Saviour's coming, and know that that which cometh is the resurrection of the dead and eternal life. Regulating myself by such a rule, I may alike sleep, wake, study, eat, or drink; and, come the day of judgment when it may, it cannot overtake me unawares.

Yea, it is our wish, for the sake of the present, that that day should come; for in this life the name of God shall not be hallowed, but more and more blasphemed; His kingdom is withstood; His will is not done on earth; our daily bread is being withdrawn; our trespasses continually increase, and temptation ceaseth not; therefore we pray: Our heavenly Father, Thy kingdom come; deliver us from evil. Help, O Lord; let the final stroke come, and make an end. If we will permit ourselves to be thus admonished, watch and pray, we may be confident that the last day shall not overwhelm us with dread. But all others shall be overwhelmed, and it will be their own fault; for they are not willing to regard the Saviour's coming as at hand; hence that day must overtake them suddenly, not for any fault in Christ, who amply warns them, but on account of their own guilt, in not taking the warning that is given them.

In the second place, the Lord comforts us, and incites us to rejoice, when we see the sun and the moon darkened, and comets in the sky, and all created things arranging themselves for change, and the usual order of things coming to an end. "When ye shall see," says He, "the sun and moon turning away their eyes, then has the time come for the death of nature." Just as a man, as his spirit is departing, only half sees, and rolls his eyes, is near the moment of his death, so, also, when the world rolls its eyes, and great changes are manifest, know in like manner that the time of its end has come. Lift up your heads, and be not therefore alarmed, for your redemption draweth nigh.

These are words which should be written in

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golden letters in the heart, for they are immeasurably full of consolation to those whose hopes are fixed upon the life eternal. "When ye shall see," says Jesus, "that things are moving, that the world is breaking in ways of ghastly terror, be not dismayed, ye that are my followers and friends, but let them be afraid to whom it appertains." But the secure, untutored people about us concern themselves not about these things. And if there should even be three darkenings of the sun in one day, they would still lie in the beer-houses, and drink to the fill. Hence saith the Saviour: "When ye shall see that heaven and earth are giving way; that people are wedded to their wickedness, and that everything is being borne down by the current, then take heart and rejoice. Rejoice in what? Upon yourselves? No, no; but upon me, for I come. It will be somewhat alarming; for if I throttle the world, so shall it have a distressing look, and roll its eyes; but fear not, I am at hand, ye shall be delivered." Upon this let us lay hold, that we may believe that our Lord Jesus Christ certainly cometh, and that eternal life we shall have. When this day and hour shall come, however, we cannot precisely tell; but still we may know when it is near at hand, as the Lord says: "When these things begin to come to pass, know ye that it is not far off." Hence we are admonished every day and hour.

He gives us, also, *a parable of the fig-tree* and other trees; not an alarming and horrifying picture of fire, but a beautiful, joyous, lovely picture concerning the trees. When the trees now put forth, he says: "So behold in them, and take note, that now the summer is nigh; likewise also ye, when the sun is darkened, say: 'The trees are putting forth;' and when the sea roars and the waves thereof, say: 'This is the beautiful bloom upon the trees.'" An indication of what? That we shall be eternally redeemed. The world shall look upon these signs in the sun, moon, water, and earth, with reference to what they are to eat and to temporal supplies; but ye, my followers and friends, shall take them for beautiful flowers. Therefore shall ye be joyful, for the kingdom of God cometh unto you, that ye may have faith, to which end ye have been baptized, wherefore ye suffer, wherefore also ye are called and entreated.

These two things, then, should we learn, by way of increasing our faith, and having ourselves admonished and comforted. When we behold the manifold scandals with which the world abounds, we are not to turn ourselves to them, but guard carefully against all who move with them, like stocks and blockheads, and care for none of these things. To them shall the wrath of God suddenly come; but we are to rejoice, looking for the Lord, who shall come in the clouds with his angels, and deliver us from all adversities. This is what Christ has preached to us this day. God give us grace to lay hold of it and keep it! Amen.—*Walch's Luth.*, 13 *vol.*, *Cols.* 34–43.

LITERALNESS OF THE KINGDOM.

REMARKS UPON MATTHEW 26 : 20.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

THIS text is considered by Protestants conclusive against the Romish doctrine of transubstantiation; for, although uttered after the consecration or blessing of the cup, the Lord still calls it "this fruit of the vine," and it is perfectly conclusive on this point, if the plain literal meaning of the words is taken. But in this case it follows necessarily that our Lord promises literally to drink wine, "new wine," with His apostles in His Father's kingdom; or, as the corresponding texts in Mark and Luke have it, in "the Kingdom of God." Nor did Jesus stop here; for in the subsequent remarks, recorded by Luke as made on the same solemn occasion, he said, "I appoint unto you a kingdom, as my Father hath appointed unto me; *that ye may eat and drink at my table, in my kingdom*, and sit on thrones, judging the twelve tribes of Israel." Luke 22 : 29–30.

The wine to be drunk is called "new," because then all nature is to be renewed. "He that sat upon the throne said, Behold, I make all things new." Rev. 21 : 5.

Such persons as believe that hereafter we are to be disembodied spirits, or are to possess etherealized bodies so entirely immaterial that

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it would appear to be quite immaterial whether we have them or not, are mocked at the idea of food and wine being used by us in the kingdom of God, and interpret such passages figuratively, as referring only to spiritual nourishment. But it will never do for them to spiritualize the *new wine* in this case, or they will lose a proof text, a stronghold against Romish heresy.

Now we know that when God created the world, and placed Adam upon it, made in his own image and after His own likeness, "He saw everything that He had made, and behold it was very good."

Adam sinned, and his posterity fell with him, and the ground was cursed for his sake; but when Christ shall again return to earth there is to be a *restitution;* He will make all things new. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until *times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3 : 19–21. Now restitution is the act of restoring or returning to a person something of which he has been deprived; and "the times of restitution of all things" are the times of restoring the original state of affairs which existed when God pronounced it "very good." Then the holy dead are to be raised, the Saviour's incorrigible enemies are to be destroyed, Satan is to be chained, and the earth is to be restored to its state of pristine glory and blessedness.

As that eminent scholar, Dr. Trench, Archbishop of Dublin expresses it: "Beyond the day of resurrection, or it may be contemporaneous with it, a day will come when all nature shall put off its soiled work-day garments, and clothe itself in its holy-day attire, the day of the 'restitution of all things,' Acts 3 : 21; of the 'new heaven and the new earth,' Rev. 21 : 1; the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now. Rom. 7 : 21–23."

If Adam had never sinned, and his posterity had also been sinless, there would have been no sorrow, no sickness, no pain, no death. Abundance of food was provided for them by the kindness and bounty of their Maker. And so those who "have washed their robes and made them white in the blood of the lamb" "shall hunger no more, neither thirst any more," not because they will not require food, but because "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

When our blessed Lord rose from the grave, he thought proper to prove his materiality, by telling his disciples to handle him, and see that he was not a spirit, but had flesh and bones like themselves. To doubting Thomas he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." With the same purpose he asked them for food, and ate it in their presence; but he did not drink wine with them, for as they well remembered, he had told them he would not do so until they should partake of it together with him in his Father's kingdom. And after this, with the very body which they had seen and handled, he ascended to heaven, and angels told his disciples that as he had ascended, so he will return. He will be glorified when he comes in power with his holy angels; but some of them had seen him glorified before, when, on Mount Tabor, accompanied by Moses and Elijah, "he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." This did not remove his material body, or render him ethereal and insubstantial. Why should we expect or desire to be different from our Lord? Is it not our blessed hope that "when he shall appear we shall be like him, for we shall see him as he is?"

Many good people are perplexed by the idea that because the Bible speaks of heaven as the abode of the saints, our future place of happiness cannot be on earth. The only heaven I can conceive of is the place where Christ is; and when he assumes his kingdom on the earth, earth will be heaven to those who have been redeemed by his blood.

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To say that all this is carnal, is begging the question, or, rather, it is disputing about words, not things. In one sense Christ's first advent was *carnal*, for "the word was made *flesh*, and dwelt among us," he was "God manifest in the *flesh*." But in the ordinary sense in which it is generally used, there is no more truth nor propriety in saying that these views are carnal, than to denounce as carnal the opinion that if Adam had not sinned, he and his posterity would have been holy and happy in the paradise which God prepared for them. When this earth shall be restored to the condition of Eden, and Satan bound, and sin destroyed, and Christ shall reign among his people king of nations and of saints, carnality in its offensive sense can no more be predicated of his faithful followers than of their Master. What we look for and hope for and pray for and believe we shall see is, "a new heavens and a new earth, wherein dwelleth righteousness." E. M.

"WHERE, LORD?"

A CRITICISM ON LUKE 17 : 37.

"I tell you, in that night there shall be two in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left; two shall be in the field; the one shall be taken and the other left. And they answered and said unto him, Where, Lord?"

THE Lord vouchsafed no other information concerning this strange event to transpire at his *parousia*. The disciples naturally desired to know something more. Hence they asked, "Where, Lord?" And in reply, the Master indicates to what place the eagles will be gathered together; leaving the inference clear that the taken ones are identical with the eagles, although he vouchsafes no information, at this time, as to who they are.

But in our authorized version there seems to be a strange incongruity between the question and the answer, which has often impressed our minds, and has led us to a careful examination of the original Greek text. For it was already plain where the pairs spoken of would be, viz., somewhere on the earth; the point required was the object of the separation, and especially the place to which the taken ones would be removed. And our Lord's reply indicates this.

The difficulty or incongruity is easily got rid of. For 'where' read 'whither.' Whither, Lord? *Answer:* Wheresoever the *body* is, thither will the eagles be gathered together.

The proper rendering of the word ποῦ is of great consequence in connection with the great and silent translation of the ready saints. The Greek word ποῦ signifies both 'where' and 'whither,' just as another word ἐκεῖ occurring in the same connection means both 'there' and 'thither.' In both cases the sense is determined by the context. In the New Testament ποῦ is translated by both words. In our authorized version it is translated by 'whither' in the following passages: John 3 : 8; John 7 : 35; John 8 : 14; John 12 : 35; John 13 : 36; John 14 : 5; John 16 : 5; Heb. 11 : 8; 1 John 2 : 11.

"'Two men shall be in the field; the one shall be taken, and the other left;' and they answered and said unto him, 'Whither, Lord?' And he said unto them, 'Wheresoever the body is, thither will the eagles be gathered together.'"

Here, as in many instances, our able translators did not perceive how the other meaning of the word could be applicable. And in general it may be remarked that in *many* instances where they could not see that the ordinary meaning was applicable to a particular passage, they have put it (being the true rendering) into the *margin*. It is on this account that a reference Bible (often called, in this country, a "polyglott Bible") is invaluable to those unacquainted with the original tongues, as well as for comparing similar scriptures. The constant use of such a Bible cannot be too highly commended.

If the word ποῦ be rendered "where," then the disciples' inquiry refers to those who are "left;" but if it be rendered "whither," the question refers to those who are "taken;" which is the true meaning, as gathered from the comparison of passages bearing on the Lord's coming as a thief. E. E. R.

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Selections.

THE MILLENNIAL REIGN.

THE BELIEF OF THE EARLY CHURCH.

BY REV. D. D. BUCK.

It is, or ought to be, generally known that the doctrine of the millennial reign of Christ on the earth, ushered in by his second advent, and the resurrection of the saints, was generally believed by the primitive Christians who lived just after the apostolic age. The successors of the apostles, and those who had the best opportunities for becoming acquainted with their views, appear to have understood the book of Revelation as teaching this doctrine. And so evidently to the primitive Church did the Revelation favor this doctrine, so accustomed were they to appeal to this book to sustain their views on this subject, that the first serious attempt to disprove the genuineness of the book, was for the reason that it so evidently taught the millennial doctrine, as held by the Christian Fathers, that if the book was acknowledged to be the writing of St. John, the opposers of the millennium could not maintain their ground in the controversy; so they endeavored to bring discredit upon this portion of the Scriptures. It is important to recollect, however, that this did not occur until some time in the *third century*. Up to that period the book of Revelation appears to have been generally, perhaps universally, received by the Church as the production of St. John; and they also seem to have understood it to teach the millennial reign of Christ.

In "Horne's Introduction," we find this truth distinctly stated; though Mr. Horne himself seems not to have favored the ancient millennial doctrines. Speaking of the book of Revelation, he says: "It is a remarkable circumstance that the authenticity of this book was very generally, if not universally, acknowledged *during the first two centuries*, and yet in the *third century it began to be questioned*. This seems to have been occasioned by *some* absurd notions respecting the millennium, which a few well-meaning but fanatical expositors grounded on this book; which notions their opponents injudiciously and presumptuously endeavored to discredit by denying the authenticity of the book itself."

Now it seems exceedingly improbable that a serious attempt should have been made to bring discredit upon a portion of the Scriptures which had not been questioned during the first two centuries, merely because "a few well-meaning but fanatical expositors" had used it to sustain their fanciful views. In such a case, it is likely that a much easier, and much safer method would have been pursued by the opposers of the millennial views. They would have opposed *the many* to the "*few*" expositors; and the *solid, rational* ones to the "*fanciful*." It appears very certain that the millennial doctrine was too successfully defended by this book; and the advocates of the doctrine were too numerous, and—with the aid of Revelation—too potent for their opponents; and hence the endeavors to deprive them of a source of arguments which could not be successfully answered.

But who were these "few well-meaning but fanciful expositors" that could not be overcome in argument, without first depriving them of a portion of the word of God? They were, in some instances, the most immediate, and the most eminent, of the successors of the apostles in the government and instruction of the Church. They were, in their day, as the Paleys, Baxters, Wesleys, Edwards, Halls, Chalmers, &c., of recent times.

Mr. Barnes does not favor the primitive millennial doctrine; but, with his usual candor, he admits that "the opinion here adverted to was held substantially by Papias, Justin Martyr, Irenæus, Tertullian, and others among the Christian Fathers." But who was Irenæus? He was born about fifty years after St. John wrote his Revelation; and in A.D. 178 he was Bishop of Lyons, in France. He must have been conversant with those who

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had been acquainted with St. John. Indeed, we are distinctly informed that he was "*one of* POLYCARP'S *disciples*." HE WAS INSTRUCTED IN RELIGION BY ONE OF THE MOST HOLY AND EMINENT OF THOSE WHO WERE THEMSELVES PERSONALLY TAUGHT BY ST. JOHN. And who was PAPIAS? Irenæus informs us that PAPIAS *was* "*a disciple of* ST. JOHN *and a companion of* POLYCARP!" He was also a *bishop*. The disciple of St. John could not have been ignorant of his master's views on so important a matter as the millennial reign of Christ. Papias himself explains how he became informed of the teachings of the holy apostles. He says: "But I shall not regret to subjoin to my interpretations, also for your benefit, whatsoever I have at any time accurately ascertained and treasured up in my memory, as I have received it from the elders, and have recorded it in order to give additional confirmation to the truth by my testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth, neither those that record foreign precepts, but those that are given from the Lord, to our faith, and that come from the truth itself. But if I met any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter, or Philip. What by Thomas, James, John, Matthew, or any other of the disciples of our Lord; for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving."—*Euseb. Eccl. Hist.*, B. 3, c. 39.

And who was JUSTIN MARTYR? He flourished about fifty years after the death of St. John; and was undoubtedly acquainted with those who had conversed with John and heard him preach. He was one of the ablest and most voluminous writers of the primitive Church. Eusebius speaks of him in this manner: "This Justin has left us many monuments of a mind well stored with learning, and devoted to sacred things, replete with matter profitable in every respect." And who was TERTULLIAN? Born A.D. 160, associating with those who had been permitted to hear the immediate successors of the apostles, educated in the true Christian doctrine, and finally becoming one of the great champions of Christianity, he was qualified to judge correctly in the important controversies about the Christian faith.

And all these it is admitted,—PAPIAS, JUSTIN MARTYR, IRENÆUS, and TERTULLIAN, were advocates for the millennial doctrine, as then held by the Church generally. Situated as they were, could they have been mistaken in so important a matter as the pre-millennial advent of Christ and the resurrection of the saints?

But what specifically were the views of these eminent and unimpeachable Fathers of the primitive Church? "The opinion of the Christian Fathers," says Mr. Barnes, "with which the modern 'Literalists,' as they are called, substantially coincide, is thus stated by Mr. Elliott: 'This resurrection is to be literally that of departed saints and martyrs, then at length resuscitated in the body from death and the grave, its *time* to synchronize with, or follow instantly after, the destruction of the beast Antichrist, on Christ's personal second advent; the *binding* of Satan to be an absolute restriction of the power of hell from tempting, deceiving, or injuring mankind, throughout a literal period of a thousand years, thence calculated; the *government of the earth* during the continuance to be administered by Christ and the risen saints—the latter being now ἰσάγγελοι —in nature like angels; and under it, all false religion having been put down, the Jews and saved remnant of the Gentiles been converted to Christ, the earth renovated by the fire of Antichrist's destruction, and Jerusalem made the universal capital, there will be a realization on earth of the blessedness depicted in the Old Testament prophecies, as well perhaps of that which is associated with the new Jerusalem in the visions of the Apocalypse—until at length this millennium having ended, and Satan gone forth to deceive the nations, the final consummation will follow; the new-raised enemies of the saints, Gog and Magog, be destroyed by fire from heaven; and then the general resurrection and judgment take place, the

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Devil and his servants be cast into the lake of fire, and the millennial reign of the saints extend itself into one of eternal duration.'" See *Barnes on Revelation.*

Whitby has made a strong effort to prove that the primitive Christians during the first three centuries were not all believers in the millennial doctrine. And he has certainly shown that the doctrine had its disbelievers and opposers from the very first. But does this prove that the millenarian doctrine was not the true and generally received doctrine of the primitive Church? Suppose there were unbelievers and opposers: what doctrine of the Christian Church, peculiar to Christianity, has ever yet attained to *universal* acceptance? Even during the lifetime of Paul there were some who opposed the doctrine of the *resurrection*, and overthrew the faith of some. Is it, therefore, doubtful whether the apostles taught the doctrine of the resurrection of the dead? Some disbelieved in the *divinity* of Christ, and some disbelieved in his *humanity;* but are we willing to acknowledge that either of these doctrines is of doubtful origin? Some denied justification by faith, and some at first taught the necessity of circumcision; but do we hesitate to speak decidedly with respect to what was, and what was not, the true orthodox view of the general church? It is easy to perceive from Whitby's own statement in the case, that the disbelievers in the millenarian doctrine were merely the *exceptions* to the general rule. He concludes thus:

"Here, then, we may evidently discern three sorts of men: 1. The *heretics*, denying the resurrection of the flesh, and the millennium. 2. The *exactly orthodox*, asserting both the resurrection and the kingdom of Christ upon earth. 3. The *believers who consented with the just*, and yet endeavored to *allegorize*, and turn into *metaphor all those Scriptures he had produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied*, than those *exactly orthodox who maintained*, this reign of Christ on earth."

Just so: Whitby merits our gratitude for this honest conclusion. The HERETICS, who denied the *resurrection of the flesh*, would of course deny the *millennium;* for the millennium implied the resurrection of the dead. But shall we reject a doctrine because the *heretics* denied it in order to maintain their *heresy?* The *heretics* were not the *church*, any more than a *parasite plant* is the *tree* which it disfigures. As to the rest, they were of two classes: "THE EXACTLY ORTHODOX, asserting both the *resurrection* and the *kingdom of Christ upon earth.* 2. The *believers who consented with* THE JUST, and yet endeavored to ALLEGORIZE and turn into METAPHOR all those Scriptures he had produced for a proper reign of Christ, and who had *sentiments rather* AGREEING WITH THE HERETICS *who denied*, than those EXACTLY ORTHODOX *who maintained*, this reign of Christ on the earth." Precisely; and we have the same state of things now: there are (1) the *open heretics* who oppose the sentiments of the (2) *exactly orthodox*, who constitute the great body of the general Church. Then we have a class of (3) "believers" who "consent with the just," in relation to the genuineness of the Scriptures, and the authority of their revelations; but, alas for them, by *allegorizing* and *metaphorizing* all such portions of the Bible as, understood literally, would overthrow their erroneous doctrines, they hold "*sentiments rather agreeing with those* HERETICS" than with those "EXACTLY ORTHODOX!" "There is no new thing under the sun." Just as it is *now*, so it appears to have been at *first;* there were the *open heretics*, radically *opposed* to the *orthodox*, and answering to our *open infidels.* And there were the *professed believers*, consenting with the orthodox in the main, but by a system of allegorical and metaphorical interpretation of the Scriptures, they maintained sentiments more in agreement with the heretics than with the orthodox portion of the church; thus perfectly corresponding to our modern *Universalists*, and some other professed "believers," but, in truth, unbelievers in the true doctrines of the church.

Now, to close this unpleasant review, let it be recollected, (1) By what portion of the primitive Church the millenarian doctrines were

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held; and, (2) By what methods of interpretation the disbelieving "believers" maintained their disbelief to the orthodox teachings of the Church; and, finally, To what result their allegorical expositions of the Scriptures led them. One word further. To which of the three divisions will the opposers of the primitive millenarian doctrine be likely to be attached?

THE MANNER OF CHRIST'S COMING.

THE manner of the coming of the Lord is thus described in Scripture. When Jesus returns to earth, a grand retinue of angels forms his escort from his Father's throne to a locality in the heavens, termed by Isaiah, the "chamber" (ch. 26:20); by Paul, "the air" (1 Thess. 4:17); by John, "sea of glass" (Rev. 15:2), as is evident from Matthew 16:27: "For the Son of man shall come in the glory of his Father, with his angels," &c. So, also, ch. 25:31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." At this point in the celestial journey a delegation, comprising the saints of all ages, meets the King of Glory, and the second stage of the journey is made with the glorified saints as a retinue. See Zachariah 14:5: "And the Lord my God shall come, and all the saints with thee."

When King Immanuel comes to reign, he will not come alone, nor unattended. We can form no conception of the coronation glories when Messiah is invested with dominion under the whole heaven. All the holy angels escort him to some locality in the empyrean, where the flame-colored crystal—"the sea of glass mingled with fire"—is located. The transition from the Father's throne to this gemmed crystalline expanse, in the deep æther, is made without being known to the inhabitants of earth. His ministering angels gather to this Crystal Palace all the "sons and daughters of the Lord Almighty," "His elect from the four winds, from one end of heaven to the other," to receive their crowns of glory, and robes of honor and beauty, preparatory to sharing kingly and priestly dignities with Jesus in God's kingdom. This gathering, too, is made unknown to the careless ungodly world.

So far Jesus "comes as a thief;" yes, while the ungodly are working, and heartless professors joining in scoffing at the advent and its kindred doctrines, Jesus has silently, unobservedly, come to mid-heaven and gathered his saints—two are in the field, one is taken and the other left—two are in one bed, one is taken and the other left—two women are at the mill, one is taken and the other left. Gone, like Enoch from the antediluvian world, and like Elijah from wicked Israel.

From the grave, too, all the jewels are rifled. The treasures are taken from those dark, secret safes, as some saints were taken when the Lord arose; and foolish virgins, cold professors, and an ungodly world first became aware of the change, by the absence of "the pure, the good, and the holy." The heralds of the advent no more proclaim "The Coming One." The little broken bands that loved the theme of the Lord's appearing are mysteriously gone. Some mouldering heaps in the "green grassy graveyards," where past generations have lain down, bear witness that buried treasures have been unearthed, and all these arrayed in white robes come up to share with Jesus in his triumph. After receiving their crowns and royal and priestly appointments for the "world to come," the apostles receive the thrones of Israel, and other honored ones receive authority over ten cities, and five, as the case may be, and the last stages of the advent journey are made.

"The Lord cometh with ten thousand of his saints." "The Lord my God shall come and all the saints with thee." Olivet cleaves asunder as the once-pierced feet light upon it. From the sea of glass to Olivet, is the open, visible stage of the journey of the King of kings, when every eye sees him. Thence from Olivet to Zion. And how different from the scenes when Jesus was "a man of sorrows and acquainted with grief!" The agonies of a world's redemption once pressed Jesus here. Now an eternal weight of glory rests upon earth's royal king.

To conclude this hasty outline, the coming of the Lord seems thus arranged: From the Father's throne to a locality in the deep aerial, at

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tended by the angels only; here all the saints meet him, and the cabinet of God's kingdom is organized; from the aerial he comes to Olivet (and some mysterious passages, like Isaiah 63:1, and Habakkuk 3:3, and others, show that his journey is made by Sinai, Paran, Edom, and Bozrah, destroying his enemies in his way. See, also, Revelation 19:20–21; Ezra 38:22, and others), when the great physical convulsion of Zach. 14:4–8, takes place; thence to Zion, where he is seated on David's throne to reign forever. Rest finally comes to poor, groaning creation, and an oppressed world enjoys righteous rule at last. This coming is a proximate event. Man has long ruled the world with an oppressive sceptre; but the succession of earthly dynasties have nearly run their course. The long periods are nearing a termination, and the signs have specially been displayed for the warning of this now-passing generation.

Editorial.

THE TRANSFIGURATION.

See Luke 9:28–36.

It has been questioned whether we are to receive the account of the Saviour's Transfiguration as historic fact, or not. Dr. Furness calls it "The Dream of Peter." Dr. Palfrey considers it a mere visionary representation, to instruct and reawaken his disciples—a mere scenic view which had no existence in reality. Dr. Neander thinks that it had a basis of historical reality, but that it has been much exaggerated by the dreamy imaginations of the witnesses into proportions and intensity greatly in excess of the facts. We hold it to be nothing less than literal truth, just as it is written. How could three different men have exactly the same dream at the same time, and all three be so perfectly deceived concerning it, as to tell it in their most serious writings as a matter of historical fact? And what authority is there for receiving that as a dream which the record says did not appear to the witnesses until after they were entirely awake? "*When they were awake,* they saw his glory, and the two men that stood with him." Men do not usually dream with their eyes open, and in wakeful consciousness. Neither is this the state in which trance-visions occur. Three Evangelists have recorded the thing without a single word to show that it was any other than a narrative of real events which they were giving. Peter, in his second Epistle, also refers to it with the express asseveration, that nothing of the nature of fable had the least connection with it; but that it was a matter of fact to which he was an eye-witness. (2 Pet. 1:16–18.) It is also part of the account that the three witnesses were standing upon their feet while they gazed upon the extraordinary scene; and that they were so terrified at a certain stage of the occurrences they were witnessing, that they were overcome, and fell upon their faces for very dread; which does not very well accord with the dreaming of dreams, and the seeing of mere scenic visions. Then again, if it was a mere dream of the three apostles, why did the Saviour speak to them so seriously about it, and charge them so particularly not to tell it until after his resurrection from the dead? Nay, more, if it was a mere matter of play upon the imaginations of the Apostles for their own particular confirmation, there are the still further difficulties: first, of harmonizing it with right principles of morality; and, second, of accounting for the very prominent and reiterated references to it in the New Testament. If they were deceived into a reception of a mere vision for historical fact, how are we to exculpate Christ from using delusion and fraud to confirm faith, or relieve the sacred histories from the suspicion of being, after all, a mere collection of fables and dreams? for there is not a fact or miracle in the Saviour's history that stands upon surer historic basis than this marvellous transfiguration.

One of the most illogical things in the world is this tinkering at acknowledged revelation. There is nothing more irrational than rational-

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ism. If we are not to receive the Bible until we have first mended it, nor to admit its statements until we have rasped them into shape to meet our ideas of credibility, logical consistency would require that we refuse to admit it to be any revelation at all. We see no consistent landing-place between receiving it in its plain grammatical meaning, or putting it upon the same level with other books. And as we are satisfied that it is given by inspiration of God, we must also insist on what it relates as being that which its writers represent it to be. We therefore receive this account as true, and proceed to notice a few points concerning it.

I. THE PLACE.—There is much said in Scripture about mountains. Some of the most sublime of sacred scenes occurred on mountains. The Law was given from a mountain. The great sermon with which the Saviour ushered in the Christian system was delivered on a mountain. A great part of Christ's prayers were offered on mountains. He was transfigured on a mountain, crucified on something of a mountain, ascended to heaven from a mountain, and when he returns again to earth, he will appear upon a mountain; for "his feet shall stand upon the Mount of Olives, which is before Jerusalem on the east."

There seems to be something in mountain scenery fitted to the sacred and divine. Mountains are nature's symbols of the majesty of God. They easily connect with his everlasting strength, purity, and glory. His dispensations for the good of man have, therefore, been largely connected with mountains. There is hardly a peak in all the region of the Holy Land, which has not become associated with something sacred. Moriah, Horeb, Sinai, Zion, Hermon, Tabor, Calvary, Olivet,—all are classic hills. Their summits are invested with a religious interest and sublimity as striking and durable as their own rocky elevations. From these high places, connecting so closely with heaven, our imaginations thrill and bound in sublimer enthusiasm than did ever the fancy of the Greek from Parnassus, Ida, Pelion, or Olympus.

It is inferred from several particulars, that it was evening when the mountain was ascended. The quiet hour of nightfall is that which the Saviour ordinarily selected for retirement to the woods and mountains for devotion, and this is a season peculiarly fitted for solemn thought. Isaac took this time for his holy meditations. But notice,—

II. THE WITNESSES PRESENT—not all the disciples, but only "Peter, James, and John his brother." Christ omitted to take the others, not because they were not to know anything of the transfiguration, but because these three were the fittest to be the witnesses of it, as they also occupied a position of particular nearness to the Saviour. There were different grades and ranks among his followers in these respects. He was the centre of different circles which widened upon each other, and to which different degrees of direct manifestation were apportioned. More was given to the twelve, than to his followers generally; and still more to the three, than to the twelve; and to Peter, perhaps, more than to the three. These differences were regulated, perhaps, by differences of natural character and adaptation, or by differences of moral worth and attainment, or by both. At any rate, Peter, James and John were the Saviour's most immediate and confidential friends. To them he afforded privileges beyond all others, not out of mere capricious partiality, but as the best arrangement which he could make for the letting forth to the world of some of the great facts upon which Christianity is founded. They alone were present when the daughter of Jairus was raised. They alone beheld the agony of the garden. They alone were the witnesses of the transfiguration.

III. Notice WHAT OCCURRED.—The record says that "*he was transfigured before them.*" His whole appearance was changed. There was the Master, in the midst of the darkness, but resplendent and glorious; quite altered from what he had before been seen. He was *transfigured*—changed in form—as Matthew says, *metamorphosed.* "The fashion of his countenance was altered; his face did shine as the sun, and his raiment became white, shining, exceeding white, white as snow, so as no fuller on earth can white them, glistening, white as the light."

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When Moses was in Mount Sinai with Aaron, Nadab, and Abihu, his face also became luminous in his near communion with God; but not so luminous and glorious as in this case. Not only the Saviour's face, but his whole person, and even his garments, streamed with light and glory. So transcendent and intense was the divine splendor that permeated and enveloped him, that the Evangelists seem to be at a loss for words and images to describe it. They seem to labor in the effort more than in anything else which they have put on record, and pile together the intensest terms and figures known to man, to express the glory which was there manifested in the person of their Master. They use the three literal terms, "white," "shining," "glistening."

But to the literal terms they add figurative illustrations. The Saviour's garments were not only "white," but "*white as no fuller on earth could white them*"—"*exceeding white as* SNOW." Nay, still more, from the earth the illustration rises to the sky. "His face did shine *as the sun*, and his garments were *white as the light*—divinely, miraculously white. A proof and picture this of the Saviour's high and peculiar relations to the eternal God, who is light, and in whom there is no darkness at all. Never was there a being on earth that ever exhibited such glory as that which there shone through him.

IV. Notice WHEN THIS OCCURRED.—It was "as he prayed" that he was transfigured. Prayer was the habit of Christ. He ascended this Mount on this occasion "to pray." And it is said that he did pray there. Upon that dark and solitary Mount the Saviour knelt with the three favored ones. From that high altar, made sacred by his presence, his voice went up to his Father and our Father—to his God and our God. From among the rocks his fervent supplications ascended. And in answer to those prayers, and by means of them, this wonderful transfiguration came. Prayer is a transfiguring power.

V. Notice THE PERSONS WHO APPEARED WITH CHRIST.—However alone we may seem to be in our devotions, we are never alone. Beings of another world there join us. It was so here. "There appeared unto them Moses and Elias;" and the disciples "saw the two men that stood with him." They were not angels, but "*men*." They were not mere phantoms or scenic shadows, but real, living beings, for they "*talked*." And what is more, they were men who once lived in the flesh, with like passions with us, but who about a decade of centuries before had wholly disappeared from the earth. They were great men—men who distinguished themselves in serving God on earth, and who were accordingly lifted to peculiar honors in heaven. One was *Moses*, that persevering man of God, who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"—the faithful leader, lawgiver, and deliverer of Israel, who had been dead for more than a thousand years. The other was the once persecuted *Elijah*, that fearless reprover of kings, and dauntless adversary of Baal, who, as a reward for his fidelity, about eight hundred years before had been caught up to heaven in the chariot of God without ever tasting of death.

The appearance of these personages on this occasion is full of mystery. We can tell very little about it. But it is fraught with most important and consolatory suggestion. It shows that death is not the end of us—that there is another life—and that that life is one of consciousness and activity.

It shows us, furthermore, that the abode of the dead is not far from us,—that for aught we know it is all around us.

It shows, furthermore, that those who have passed into the state of the departed are still interested in the affairs that are transpiring on earth—especially in the progress of the great work of salvation.

VI. Notice THE DESIGN OF THIS WONDERFUL OCCURRENCE.—All the objects contemplated by it we cannot now understand.

It evidently had important connections with Christ's own personal development into that perfectness of qualification for the mediatorship which was necessary. He "*grew* in wisdom and stature, and in favor with God and men," and there was also growth in his Christhood.

It was also meant to confirm his disciples, and to fortify them against the dangers they

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were in of having their confidence in his Messiahship destroyed by the sufferings upon which he was about to enter.

But it was more especially designed to be an earnest and model of Christ's future "coming and kingdom," when he shall come in his glory, and "shall sit upon the throne of his glory." This is to be gathered from the narrative itself. A week before it occurred, he told his disciples that "the Son of man shall come in the glory of the Father, with his angels or *messengers* with him;" and that there were some standing there when he made the declaration who "*should not taste of death till they saw the Son of man coming in his kingdom.*" This coming in his kingdom, which some of the disciples were to live to see, is not the final advent; for the disciples are all dead, and the final advent is still future. Neither is it the destruction of Jerusalem; for but one of the apostles lived to see that catastrophe, and the Son of man did not then come in his kingdom. And yet some of the apostles were to have ocular demonstration of the Son of man's coming in his kingdom before tasting of death. Search through apostolic history as we will, we shall find nothing but the transfiguration to which the Saviour's words will apply. That, then, was, in some sense, the coming of the Son of man in his kingdom. It was not, indeed, the coming itself, but it was an earnest and picture of it. It was the coming of the Son of man in his kingdom, as the bread and wine in the Eucharist are Christ's body and blood. Peter says "the power and coming of our Lord Jesus Christ" are not "cunningly-devised fables." He declares that he was certified of their reality by the testimony of his own senses. "We were *eye-witnesses*," says he, "*when we were with him in the holy mount.*" We thus have clear inspired testimony that the scene of the transfiguration was a demonstrative exhibition of the coming of Jesus in his kingdom. Hence, whatever we find in the descriptions of that scene, we may confidently expect to be realized in that "world to come whereof we speak." As Christ appeared in that glorious scene, so he will appear when he returns to this world. As he was then personally present as the Son of man, so he will be personally present in the millennial kingdom. And as he was there attended by different classes of persons, so will his glorious kingdom consist of similar classes. The first will be the saints who had fallen asleep, then raised up, and joined to their ever-living Head, represented by Moses. The second class will be the saints who "are alive and remain" to that time, who then "shall be caught up together with" the resurrected saints, to "be ever with the Lord" without dying at all, as represented by Elijah. These two classes are to be with Christ "in glory," and occupy a peculiar nearness to him, and live a supernatural and angelic sort of life, in which they will be visible or invisible to people in the flesh as the case may require, and shall neither marry, nor be given in marriage. But at the same time there will be another class—people living in the flesh, on the earth, in the natural life, represented in this picture by Peter, James, and John.

How full of light, comfort and hope are these Scriptures! What joys and wonders they set before us as the fruit of the Saviour's interposition for our redemption! Let us cherish these things, and firmly believe them. For this hope maketh not ashamed.

And what a blessed thing is prayer! What glory and bliss it brought to Jesus and his three disciples on this occasion! How near and close it brought the majesty of the Divine presence! How it made Jesus overflow with the brightness of in-dwelling Godhead! How it opened the heavens, disclosed to mortal view some of its inhabitants, and rendered audible the conversations of the saints in glory, and the words of the great God himself! How it made the disciples thrill with delight for which Peter was willing to abandon everything, and stay there in the cold bleak mountain forever! Nor is there one in all this world, who is earnest and persevering in his prayers, but shall thereby in time be transfigured into the same celestial radiance with Jesus, and see him in his glory, and hear the redeemed conversing together along the eternal hills, and rejoice forever in the light of God and the Lamb.

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MISCELLANEOUS ITEMS.

THE subject of a congress of nations is still agitated in Europe. The French foreign minister has made known to the ministers of Prussia and Austria that France adheres to the conviction that the Roman and Schleswig-Holstein question can only be solved by means of such a congress, and that her efforts to bring about such a convention are likely soon to be successful, when all the political difficulties of Europe are to be canvassed and settled.

The Schleswig-Holstein matter has assumed a form which it is supposed must sooner or later bring on a collision and a general disturbance in European affairs.

The telegraphic line between Beirout and Cairo, through Palestine, is now completed, and telegrams are being exchanged between Egypt and Syria.

Dr. Zimple announces, in a recent pamphlet, his failure to obtain a concession from the Turkish government for the construction of his proposed railroad from Joppa to Jerusalem, &c. He now appeals to Christians and Jews and all the Christian governments to unite in one grand effort to recover Palestine from Turkish dominion. He thinks it can easily be accomplished, and the independence of semi-savage Canaan secured. We have as little hope from his efforts in this direction as we had of his projected railroad.

In the recent visit of Napoleon to Algeria, in reply to an address made to him by a Jewish rabbi of that country, the Emperor said: "Soon, I hope, the Algerian Israelites will be French citizens." Since then, the members of the Israelitish Consistory of Oran have addressed their brethren in Algeria, congratulating them on "the ineffable happiness" vouchsafed to them in those "august words," and urging them to accept the offer, with all the conditions imposed by "that noble name," Napoleon III. They say: "You are aware, that to the Israelite, the law of the state has the force of a religious law. Henceforward French, after your struggles for so many ages, the Eternal hearing your tears and prayers, *the greatest and justest of princes* has opened to you the finest country in the world. Its laws will be your laws, as its destinies have been your destinies." This may serve to indicate what sort of impression is being made upon a large portion of the Jewish mind with respect to Napoleon and his disposition and capacity to do for that remarkable people.

A Bavarian Jew writing from London to the *Israelite Indeed*, has a statement upon the process of the restoration to Palestine, which is worthy of note. He says: "The re-gathering of the Jews is now beginning to take place. Not only many single families immigrate to Palestine, but there have been formed a number of societies in almost every land on this continent, to prepare an immigration on a large scale, provided with all possible means, money, implements, and tools, of every kind, to commence the cultivation of the long-desolated land, at once, and with the utmost vigor. There are men of considerable wealth among them, and not one without some means, enough at least to defray the expenses of the journey, and to purchase a plot of ground. I am happy to state that I am one of the leading members of a society forming here in Bavaria, which numbers already over nine hundred heads of families, besides a number of young people who would not form an alliance with the other sex, until settled in the Holy Land, upon the soil of their rightful heritage." He also adds: "The Gentiles hereabouts—that is, in the petty German Protestant kingdoms and principalities—are even more astir about Palestine than the Jews."

Dr. Leask, in the *Rainbow*, for September last, notices a recent publication in England, the manuscript of which was written five years ago, in which Napoleon III is set forth as most seriously scheming the entire conquest of Europe and of the world. The following extract is given as having been one of the utterances of the great adventurer before he came into power:

"When all the world is nearly in my hands, I'll bring it all to bear against Great Britain. She is all scattered; I concentrated. Everywhere her commerce shall be attacked, her colonies invaded, her seaports stormed. Elec-

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tric wires shall flash my orders at a given moment, rise in all climes, and crush Great Britain. She shall go down, and I will reign supreme throughout the world. Builder and architect of my own fortune! Happier than Napoleon's son, and greater; greater than he himself! I will transcend his glory! Never name shall be like my name! The image of all glory shall be my image! I, that great reality, like unto God, my power universal—But soft—I dream—I am but a captive now! Well, well, all's one for that! I'll let time shape; and there—an end. Now to my studies!"

"Thus," says the writer, "he sat him down. He knew not it is writ: 'This matter is by a decree of the vouchers, and the demand by the word of the holy ones; to the extent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.'"

It is affirmed, in recent accounts from Italy, that a direct communication has been going on between Napoleon and Victor Emanuel in a very secret manner—not a written, but a verbal communication—by means of a faithful and intelligent agent. A General of the army has been for some time past in the habit of running over the Franco-Italian frontier under the pretext that he has to make strategetical observations. This General has been the agent in carrying on the secret discussion. Do you ask the object of all this? The object has been simply and solely to discuss an arrangement with the Pope, which shall put an end to the occupation of Rome by the French, and bring about a reconciliation of the Papacy with the kingdom of Italy; and, lastly, to effect the commercial treaty with Austria, which implies a direct recognition of the Kingdom of Italy on the part of Austria.

It is also rumored in the religious circles, that very strange and important measures and changes are maturing, of such gravity and importance, that a French religious journal declares it impossible to give them publicity through the press. It is said that the choice of a new Pontiff has already been made or resolved upon; but that Pius IX will not tender his resignation until he has obtained a secret pledge from all the members of the Sacred Council that their votes will be given to an illustrious layman, who at one sitting would be made a Priest, a Bishop, and a Cardinal. This much is certain: amongst all these remarkable hypotheses (and religious journals confess it, among others the *Union de l'Ouest*), that some great events are expected to occur in Rome very soon.

Pius IX frequently lets escape him references to the approaching eventuality, and in coming out of his oratory, his most intimate prelates, from day to day, gather indications which make clear the situation, and show that the Holy Father no longer attempts to deceive himself as to the future. These are the last death-rattles of the temporal power.

It is also worthy of notice in this connection, that soon after the last Encyclical of the Pope was promulged, so fiercely condemning all the ideas of progress, and the authority of peoples, which enter so largely into Napoleonism, there appeared a pamphlet, written by M. Caylu, called "*César Pontife*," in which the following passage occurs: "*Let Cæsar then be Pontiff;* not, however, in the sense commonly attributed to the word, but as the director, or rather the Protector, of the national Church regenerated, recognized, and approved by a council. Such, according to us, is the only answer to the Encyclical. The question of orthodoxy or of schism is not in our competency; and besides, may not people break with the temporal power of the Pope-king without becoming Protestants? Has not the Encyclical of Pius IX shut up the source of diplomatic compromise? We accept the challenge, and we answer in words as terrible to the temporal Papacy as those which the hand of the angel traced on the palace walls of the King of Babylon,—CÆSAR PONTIFF! To great evils we must apply great remedies. If there be any other solution, serious and possible, we should be glad to hear of it, and to accept it beforehand. If there be none, then the state must look to it without delay; for the civil authority and liberty of conscience are imperilled."

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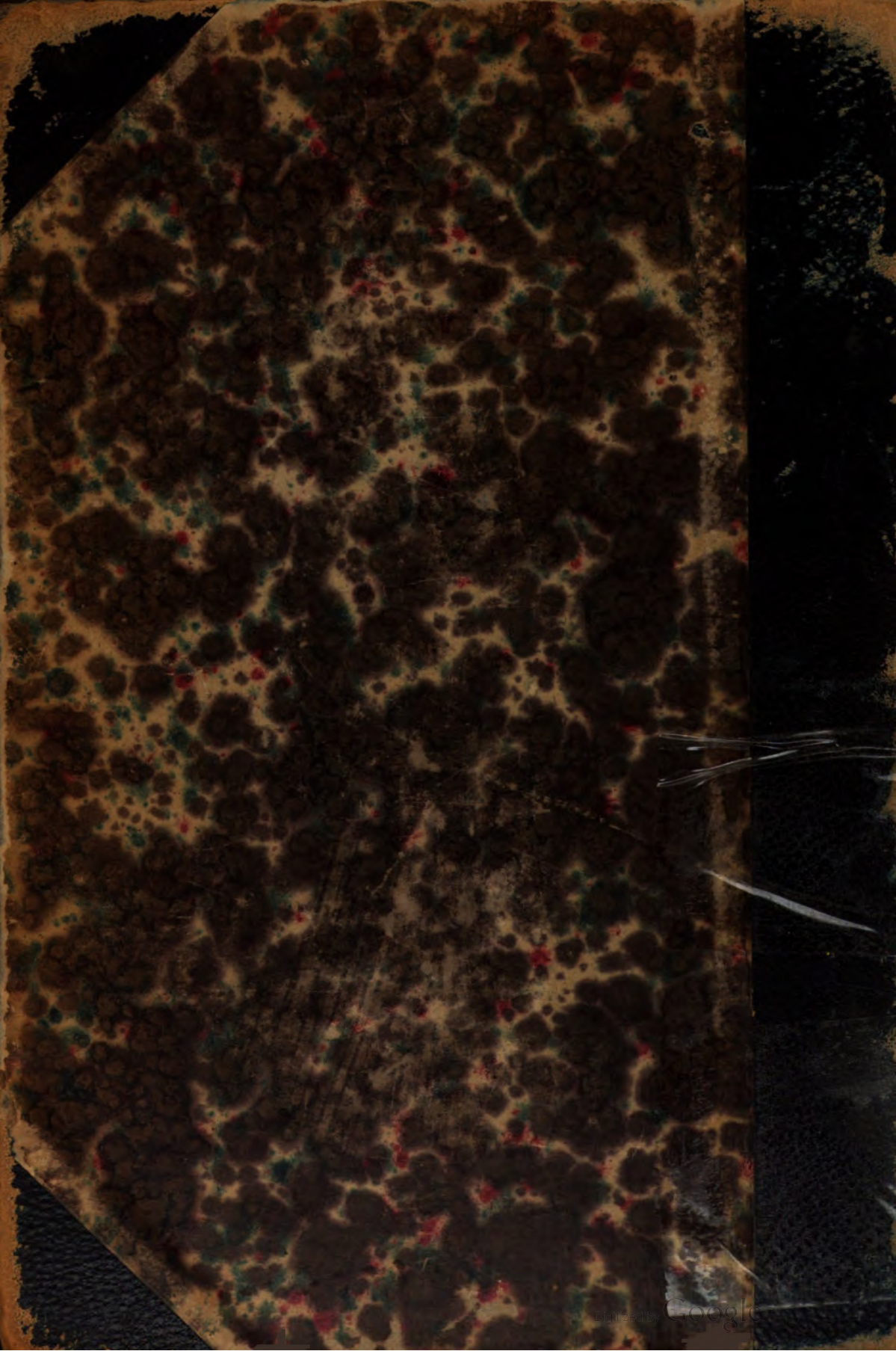
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